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A Study
in
Holy History

by

THOMAS E. MAILES

To My Wife, for her
interest and encouragement

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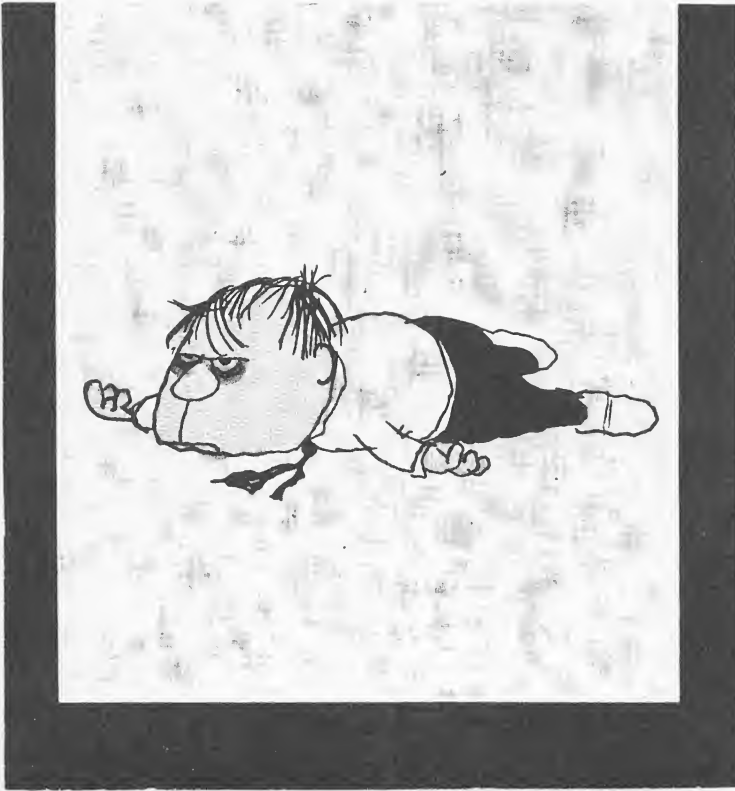
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INTRODUCTION

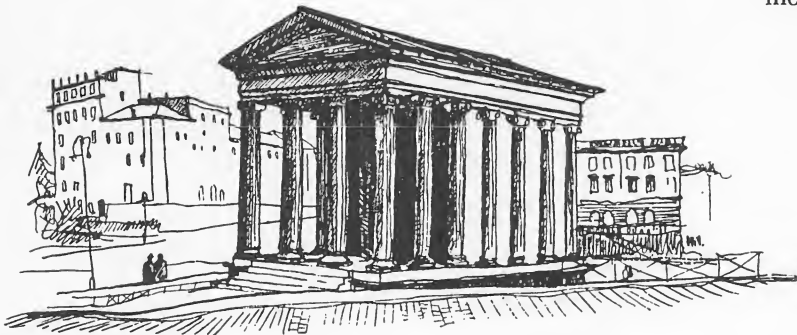


Are you one of those whose mouth turns down when you hear the word *history*? If so, why do you do that? Is it because you've learned to think of history as a dull recounting of events which happened in never-never land and of people who lived so long ago they no longer matter? Or, perhaps it's because you've grown tired of dates and names that one can hardly keep straight for a day, let alone a year. Maybe you think of history as an impersonal thing, having no direct relationship to you.

As you might expect, if you have any of these feelings, historians will complain that you just haven't understood the nature of history, and will do a lot of coaxing as they try to win you over to their side.

The truth is though that history *can* be dull and tedious. It can seem remote and outside the scope of modern concern. But, if this has been your experience I hope to change all that by nudging you into a place where you will have a new vantage point and view.

You see, I'm not going to bore you with long lists of names and events, yet at the same time I'm hoping to make the people and events of Church history I do mention matter to you as much as things happening today. Most of my efforts toward this end will be woven into the reading material, but let's begin now by considering some things about history that might start to turn the corners of your mouth up.

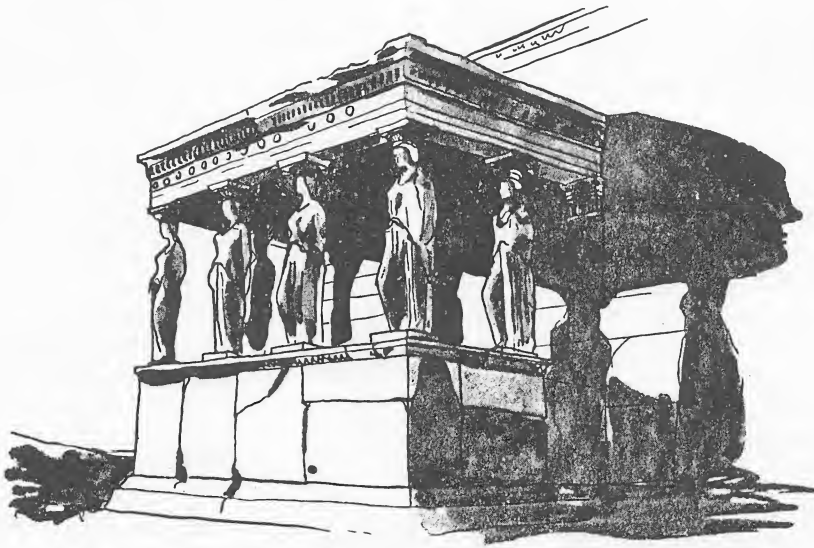


The temple of Fortuna Virilis at Rome, 100 B.C. An example of a simple, rectangular Roman Ionic temple.

No one can be a completely knowledgeable human being or make balanced choices without knowing and understanding history. In fact, we can't even know why things are the way they are without a firm historical setting to place them in. The men and events of distant yesterdays are the springboards to the men and events of today. What they did then launched ideas and movements which will continue to bear fruit till the end of time. Even your being here and what you are doing can be traced back through an endless stream of people and events in history. The lessons learned yesterday spawn the inventions of today and the future. The mistakes made then help an intelligent person avoid the same errors and wastes now. Experiments by ancient Egyptians gave birth to modern surgical practices. The wheel enabled the Persians to field the first mechanized army, and revolutionized industry and agriculture. The dreams recorded or put into action long ago are the roots of today's accomplishments. Men made awkward wings and soared (not too successfully) off cliffs a thousand years before the Wright brothers tried it with only a few new techniques. The thoughts of men worked into

stone and clay five thousand years ago live on in our books and shape the modern mind. Philosophers expounded and acted in ancient Greece to prove the value of laws we live by today.

But most of what I've mentioned has to do with secular history; with things influenced by religion, but not entirely religious. Church history has yet another and more magnificent dimension to recommend it. In the previous paragraph ancient men and events were identified as the causes behind things happening today and tomorrow. In the Old and New Testaments *a Cause behind the causes* is set forth . . . almighty God himself! We say, in fact, that there can be no true understanding of history without seeing God as its prime mover and director. When religious words and events issue forth, God always stands behind the men who speak and act. This was a cardinal belief of the nation Israel. The God they made known was always a unique God who acted in history to reclaim His children. To mention just a few places, we see this in the Flood, Abraham, the Exodus, Moses, Elijah, the Prophets, and in the birth of Christ.



The south portico of the Erechtheion at Athens, showing the six caryatids supporting the entablature. The Erechtheion was designed by Mnesicles, and built between 420 and 393 B.C.

Jesus reinforced this fact about God when He informed the disciples that wherever two or three of them were gathered he would be in their midst. He further urged them to ask for whatever they wanted in his name, and declared he would give it to them. He sent the Holy Spirit to enlighten them, he sent them out to found congregations, and he confronted Saul on the Damascus Road. Luther could not have proclaimed religious truth without God's stimulation and prodding. We could neither speak of God nor act in His behalf today if it were not for His being the cause of it.

We should not, however, conclude from this that God forces men to do His will either according to an external timetable or without their agreement. God calls men to think, speak and act. Once a first response is made He continues to prod and persuade. But men can reject Him in the beginning or at any time. The moment at which a person will respond to persuasion might be predicted, but never established with certainty. This means that the sequence of events necessary to bring God's saving work to completion may be divinely established, but the times and dates of its various events are subject to man's response. If he is willful and rebellious, God's work will be delayed. If he is faithful and obedient the work of God will be done swiftly. God is always working and the first "fullness of time" came when God felt that men had at last accomplished conditions which had to be met before Jesus could be sent into the world.

This says something *important* to each one of us. It tells us that our response or lack if it has something to do with God's activity on our behalf. He will not bless us in certain things without action on our part. So long as we fail so miserably as we do to carry out His commission to all nations, baptizing them in the name of the Father, Son and Holy Spirit, and teaching them all things, the "second fullness of time" will be delayed—and Jesus will not come again. So long as we live lives of partial commitment to Him we will receive only partial blessings. So long as we take His name in vain we will be without His full power to accomplish His work and our desires, and the Church will falter and flounder as it has so much of the time. But if this factor in our lives shames and condemns us, it also tells us that we have fantastic possibilities! No doubt you have read how man uses but a small portion of his mental capacity. He also uses an equally small portion of his spiritual capacity. Some try to use it however, and when they do another Paul, another Luther, another Naomi or Joan of Arc emerges to

show plainly how God acts through committed men and women. So don't count yourself out of this. God wants *you* to think and speak and act for Him. If you will permit Him to do this you may well accomplish the things that will etch your name into the long chain of those who have served Him in exemplary ways through the ages, and who make up what we call the foremost examples of real history.

If you would like to know *how* you can go about this, history will serve you in yet another way. The lives of those who have already done it will serve as examples and guides to your success. Of course, this requires more than just a casual reading of their story. It requires that you read yourself into their lives, that you get the real sense of the time in which they lived and acted, that you become sensitive to their deepest feelings. To help you do this I've attempted to make our history record more personal than the usual history book. Naturally, I'm limited by the number of pages I have to work in and by the number of Sunday's you will meet during the year. But there will be insights into such things as their thoughts, clothing, morals, living conditions and scientific advancement to help you get the feel of their times and experiences. Always remember that history is not a television performance or a stage play. History is made up of *real people* just like yourself. Times change and cultures change—but people change very little inside. The men and women you will meet here knew the same love, loneliness, pain, and doubt you know. They too had to face the problems of growing up and managing a job and family. Sometimes their generation knew only war, sometimes only peace. Yet, God called them and worked in them just as He calls and works in you.



Exterior view of St. Vitale, Ravenna (A.D. 526-547). The interior is not visible from the outside, and is covered with a tiled, octagonal rising in a gentle slope to the cross.

Another reason history is often remote is that the illustrations selected show something of the actual settings and people, yet seldom catch the deeper attitudes and emotions of the time. So I've tried something new, employing drawings and photographs by great artists of late historical periods which depict experiences similar to earlier events. For instance the etchings of Goya in the nineteenth century, and of Kaethe Kollwitz in the twentieth, capture, I'm sure, the identical emotions experienced by people being martyred and oppressed in the first few centuries. The costuming and architecture are different, but if you can put this aside in favor of "living the experience," such details won't matter. At the same time the drawings I've selected will introduce you to some of the finest artists of all time. Each of these acted as a commentator for his age, serving the same function television, magazines and newspapers fulfill for us. Many of their drawings will shock and disturb you. But remember, much of life and history was and is brutal. These things really happened and happen, and we will never learn history's most graphic lessons if we attempt to run from such truth. Therefore if your pastor has both the nerve and intelligence to let

you study these, be grateful! He really *wants* you to rise above the level of those who believe that the best way to handle truth is to bury it.

Francisco Goya lived from 1746 to 1828, in Spain, in the age of aristocracy, Revolution, Napoleon and French Imperialism, and the atrocities of war; and, when the French were gone the spectacle of Spaniards fighting among themselves.

Goya captured the enormous and ageless stupidity of men and women in the process of ignoring and denying God. He caught the chronic squalor of superstitions, the bestiality of violences and orgies. He draws, for example, a picture of two martyrs—when they were not being martyred. Two Spaniards sink slowly toward death in an engulfing quicksand, but busily engaged in knocking one another over the head with bludgeons. Is this not the ignorance of men in all ages? Other times we see rabble coming home from a pilgrimage, or the horror of mindlessness, animality and spiritual darkness. In all of these Goya catches the mood of fallen men, and the loathsome deposits left when true faith sleeps while unbelief wakes to destroy liberty, equality and love.



Kaethe Kollwitz lived from 1867 to 1945 in Germany. Her grandfather, Julius Rupp, was an ordained Lutheran minister. She grew up in an atmosphere of social and moral idealism. From the time of her first efforts in art she sought to delineate the social flux in which Germany found itself. Like Goya, she had a unique ability to catch the drama of her time; the plight and revolt of the great industrial revolution which swept Europe, of poverty begetting violence, defeat, death. Her work continued through Hitler's vicious rise to power, and at its end laid bare the deepest ugliness of evil's fruits. She is undoubtedly the greatest and most sensitive woman artist in history.

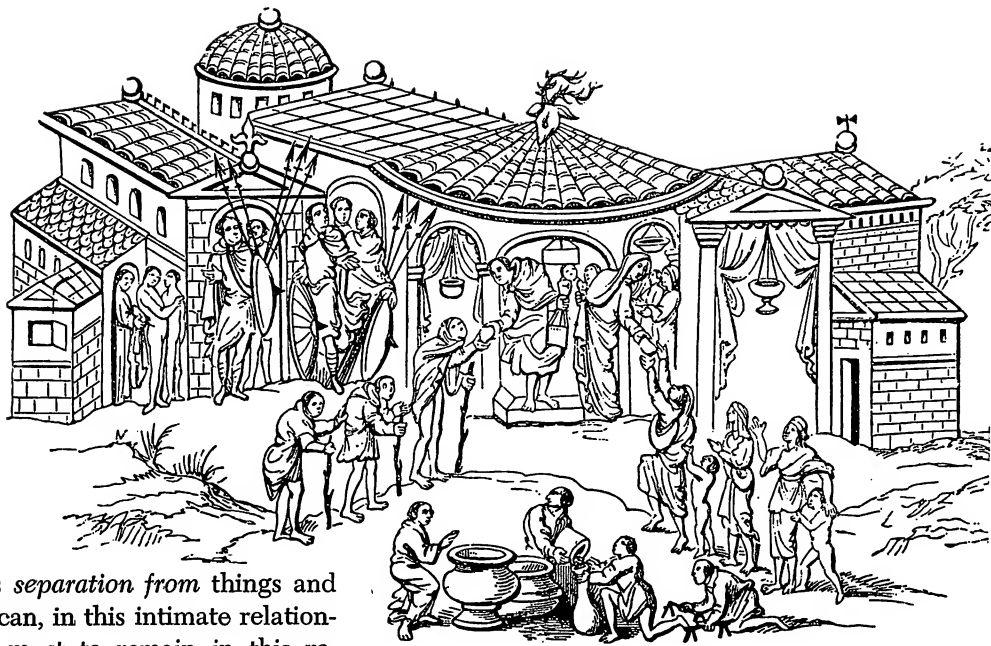
There are drawings by other great artists—and enough traditional illustrations and maps to keep you historically current. But most of all I've sought to capture the profound heights and the depths of what has happened to believing men and women down through the ages since Christ. I hope you find the trip with me worth taking.

The time period we will cover extends from Pentecost, about 27 A.D., to the present. I've given our

trip the title "A Study in Holy History." Of these words the most important is *Holy*. So often we think of it as meaning pure, pious or untouched. God is holy; God is perfect, free of sin, able to control both good and evil. But man is not holy in this respect, nor is history. History can only be called holy when we see God, as I described him earlier, as its basic cause, and believing men as his holy instruments or second causes.

In the accounts of Abraham and the Exodus we find the clearest example of man's holiness. Abraham was called from his home, family and country unto God, so that he might in turn witness to others in God's name. In reading *Genesis 12:1-3* you will see that he was blessed so that he could be a blessing. In the same way the descendants of Abraham were led out of Egypt to Mount Sinai, where they were called to separate themselves from the heathen practices and worship of other nations so they too might be blessed and a blessing to those they were called apart from. Note the words of *Exodus 19:5-8*, which speak of them in this called "apartness" as a holy nation.





Holiness then means *separation from things and unto God* so that men can, in this intimate relationship, learn what they must to remain in this relationship and be His witnesses to those who do not yet know Him. Holy history is the record of Sacramental men and women who answered God's call to separation so that they might serve him. Each time the call was and is answered, "in, with and under them" holy history took and takes another step toward the final fulfillment of God's plan for mankind. Of these there is no greater example than Martin Luther. When God called him to sacrificial service he embraced the call as fully as Abraham, accepting its costs and its rewards with concern only for God's purpose for man. You and I stand in this same great heritage. Never forget for a moment that you are a member of a domination second to none. If there is anything that makes me angry it's to meet a Lutheran who has somehow missed this—and thus the possibility of being what he could be to himself and to all men!

Therefore, bear one thing in mind above all else; that as a Christian and a Lutheran your relationship to the Christians of the past is a unique one. You are united with them in a common faith and purpose. In fact, you owe your faith and salvation to them just as those in the future will owe theirs to you. When they thought and spoke and acted they did this for you as much as for themselves. They spoke to their own time, but always so that you might believe today. Furthermore you are united with them eternally. One day you and your classmates will stand shoulder to shoulder with Paul, and Constantine, and Saint Augustine, and Luther, and all believers before the throne of God. Never forget this, and history will come alive for you as at no time before. Whether you will remember your individual place in life and time in eternity is doubtful, but *we* will be there together, thanks to the call of God in Jesus Christ.



**THE
AGE
OF
TRANSFORMATION**

1 THE BIRTH OF THE BELOVED COMMUNITY

The Christian Church is the arena in which the separation from things and unto God takes place. When we study the birth of the New Testament Church, we see certain characteristics of the Christian separation begin to take form.

Read
Acts 2



The world into which the Christian Church was born in 29 A.D. was a world pretty much at peace. After a hundred fear-filled years of bloody battles, the rule of the brilliant Emperor Caesar Augustus brought quietness and prosperity to the Mediterranean countries. Now Rome began to produce its first worthwhile literature, art, architecture and political structure.

To express his personal enthusiasm over Rome's new glory a talented historian named Livy (50 B.C.-A.D.17) wrote a massive history book. In this he praised all of the magnificent virtues that ancient Romans may or may not have had; concluding optimistically that the course of the world had led inevitably to the Augustan empire. In fact, loyal historian Livy mixed actual events and legends together so deftly that other historians have been trying to separate them ever since—so that what actually happened in Augustus' reign might be known. At any rate, these things they agree on: first, after Augustus, Rome entered a time period during which the long chain of emperors were always the leading political figures. And, they deserved to be, for they developed the organized form of government

necessary to handle the pyramiding affairs of state that came before them, and handled such matters as justice and local administration with wisdom in even the distant corners of their realm.

Second, besides being a time of peace and order, the "Augustan" age was one of "passionate searching" for a religious security which matched the secular security. The Roman and Greek religions and gods of former times had, as all false gods finally do, now lost their force and meaning. The old worship rites were still performed as a tiresome national duty, but they accomplished few changes in the introspective hearts of men, for the long years of violence had left many pockets of badly disturbed warriors. Battle scarred men were desperate to find meaning in their existence and in death itself. Scores turned to the secret mystery religions of Egypt and the Near East, for each of these promised everlasting life to those who were initiated into membership, and each operated on an intensely individual level. For example, when the initiates of the Mithras cult felt the warm blood of a sacrificial bull dripping over their naked bodies, their wierd personal experience of unity with life and their god must have been ecstatic indeed.





But the hunger was not to be wasted, for God took advantage of it to further His plan of salvation.

It was into this self-contradictory world of outer peace and inner disturbance that the Holy Spirit was sent. Accordingly, the *Day of Pentecost* is often described as the "birthday of the Christian Church." On that day the Holy Spirit entered (as Jesus had promised) the first disciples and empowered them to carry a fantastic message of restoring new birth to weary "warriors" over every part of the earth. We must, however, be very careful when we say flatly that the Church was "born" on Pentecost, for it often gives people the idea that before Pentecost there was no Church. That understanding is far from the truth.

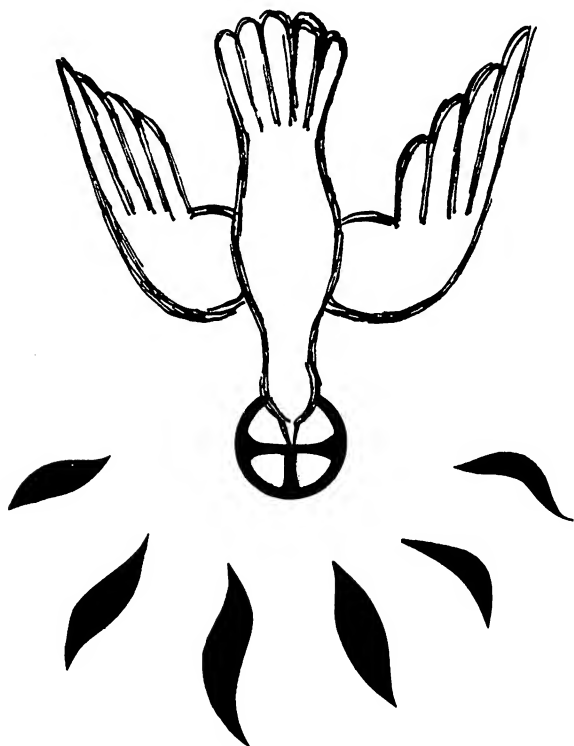
As you know by now, the theme of the Old Testament is that of God's dealings with a chosen Hebrew people, Israel. Our God of the Bible is called a *Covenant God* because He pledged through Noah, Abraham, Moses and time and again through other men during the history of the nation that He would be their God, remaining faithful to Israel *if* only she would obey His voice and keep His Covenant. We know that Israel repeatedly broke the covenant and turned to the pagan ways of other nations.

Thanks to the individuals, however, God kept His promise. *He came to us in a final and effective new way in what is known as the New Testament period.* He was incarnate (enfleshed, became a true man) in Jesus Christ.

While here, Jesus chose twelve men to continue his work, preached, taught, healed the sick and was crucified. He did these things with three goals in mind: 1) *to show that a new age had come in Him;* 2) *to show mankind that God loves us, is willing to forgive us our sin, and calls us to be faithful to Him;* and 3) *to show us what it is like to be in God's eternal Kingdom.* He further promised that if we let God keep us in the life of faith in Christ Jesus, we will remain in His care and love eternally. Everything Jesus does and says in the Gospels adds up to this fact, and the act that demonstrates its truth most clearly is the Cross and Resurrection.

On Easter Sunday Jesus Christ rose bodily from the dead. He appeared to his disciples and to more than five hundred others; He talked with them, and, before He ascended to his Father, told them to wait in Jerusalem for the Holy Spirit. This "Spirit of Truth" would send them forth as Christ's witnesses to all the world.

The reading assignment in Acts, chapter 2, describes the amazing things that happened when, fifty days later, the day of Pentecost arrived. The disciples were together in one place in the city.



And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance (Acts 2:2-4).

BIRTHDAY

This is all the Bible says, but Pentecost was obviously much more than a day when a group of Christ's followers suddenly changed from doing nothing to charging Christian witnesses. Just reflecting on what you know will tell you that the people in the house were already *believers*, for they had given up all else and *followed* Jesus of Nazareth. Oh, true enough His death had been exceedingly difficult for them since their Messianic ideas and hopes had been torn apart when He was executed. But the resurrection and His appearances had given them new hope and courage. Therefore when we think of them sitting together in that room in Jerusalem we should remember that they were *faithful, obedient* and *brave* people who loved Jesus and were fully ready to become "fishers of men" whatever the cost! All they needed was the enlightening and empowering of the Holy Spirit.

This came with Pentecost. As the Holy Spirit *filled them*, they burst forth with an amazing ability to address the many foreign visitors (in Jerusalem for the Hebrew festival of Pentecost) so that each heard his own language! Drawn by the sound of the Spirit's coming and the disciples' voices, these were "bewildered and amazed" at what they found. Peter stood with the other apostles and preached a withering sermon. It is recorded in Acts 2:14-39. *This declaration is the first summary of the call to separation which we find outside the Gospels.* When we examine it closely we see an excellent outline of the message missionaries would preach from that day on:

1. (verses 14-21) God had promised long before through the prophets of Israel that His Spirit would come to man to complete His plan and purpose.
2. (verses 22-28) Jesus Christ lived and died according to the plan and intention of God. God was active in history to raise up his fallen children through Jesus.
3. (verses 29-32) God raised Jesus from the dead according to the Scriptures.
4. (verses 33-36) Jesus had been exalted, and sits at the right hand of God the Father, where He is both "Lord and Christ."
5. (verses 37-39) The forgiveness of sins and the promises of God will come to all who repent and believe in God in Jesus Christ.

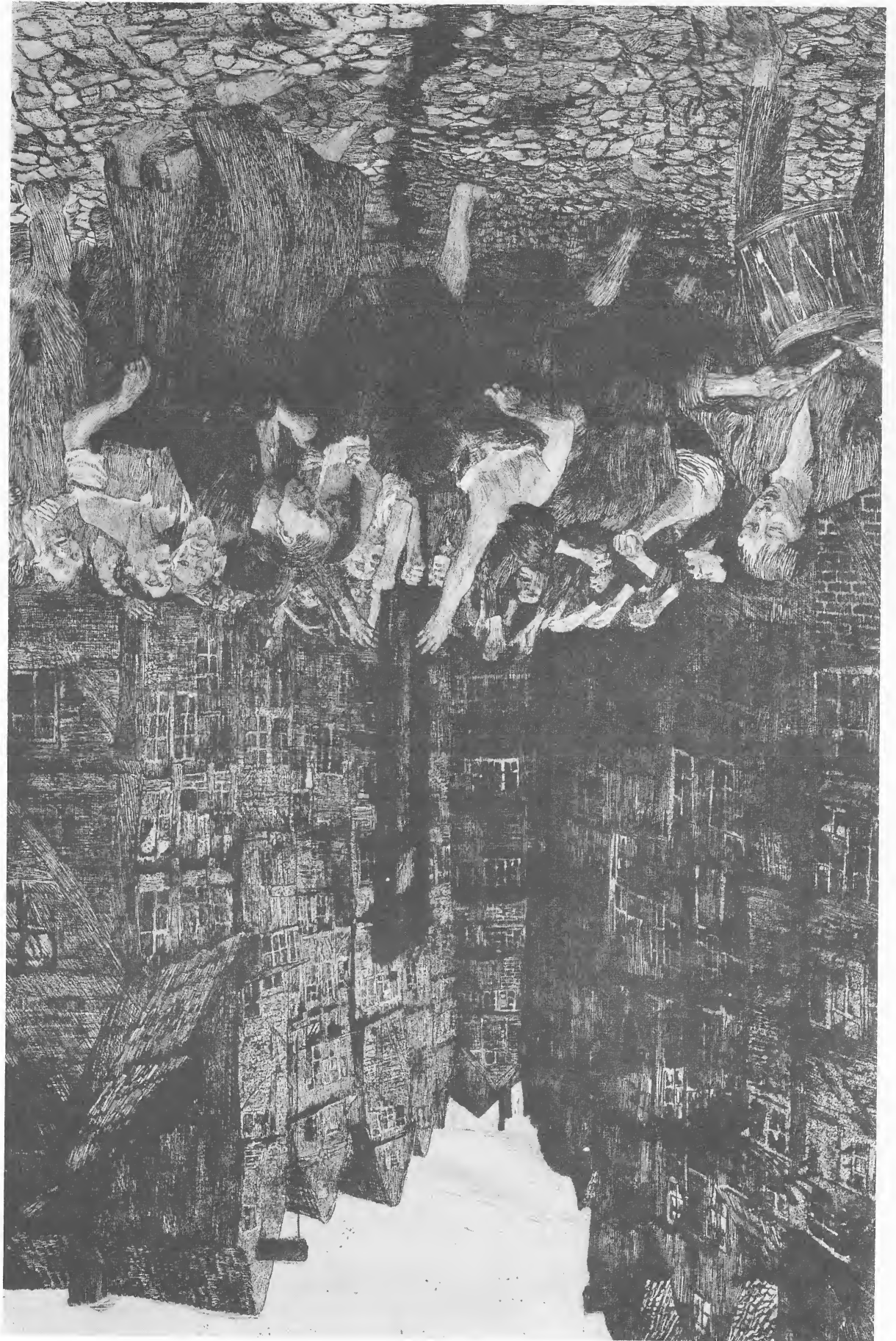
The outline matches that of many sermons and writings recorded in the New Testament Epistles. Go over it again, and try to remember it well enough so that *you* can use it when you witness to others. You are, after all, related in your faith and witness to these first Christians—so *their story is your story*, and *their work is your work*.

In brief then: God worked through a certain nation, *Israel*, in the Old Testament period, calling them to separate themselves from things and unto Him so they could be His *children, spokesmen* and *examples*. In *Jesus Christ*, God moved closer still as He became flesh and dwelt among men as the embodiment of the living and saving Word. Now, on Pentecost, God the *Holy Spirit* came to work in a *new way*. We shall soon see how this new way conveyed the same call to separation the Hebrews experienced, and which we experience today.

Discussion Questions

1. What were world conditions like when the Christian Church was born?
2. What was the religious situation?
3. What "new" form did the call to separation take on Pentecost?
4. What is the great danger in saying "the Church was born on Pentecost?"
5. What does it mean to be "filled" with the Holy Spirit? Make a list of the first changes that took place in the lives of those who were filled. Can you set up a demonstration to illustrate the "filled" idea for the class?
6. Compare the message of the Gospel in the following passages: Acts 2:14-39; Acts 3:13-26; Acts 10:36-43. Is the message always the same? Do the outlines match?
7. What would we mean if we called the Church the "arena" in which the "call to separation" takes place?
8. What does the final paragraph tell us about the Trinitarian God? Why do we teach that in the Father we had God over us, in the Son we had God with us, and in the Spirit we have God in us?
9. Can you, at this point, make sense out of the author's use of the words "call to separation?" Be ready to explain this in your own words when the class next meets.

(Pastors and teachers may wish to consult *The Apostolic Preaching*, by C. H. Dodd, Harper, 1951).



2

CALLED TO LIVE

Pentecost was the beginning of an all-nation Church called to its part in a continuing mission. From having been a "waiting" community, Christians found themselves not only with a message, but a whole new way of life.

Read
Acts 3-8

Peter's bold sermon converted an astounding 3,000 people to *the* faith in Christ, and before long the ranks of believers had swelled to 5,000 persons. For these the change was profound! They quickly found themselves separated *from* what they had been *unto God* and also unto a tense new way of life and service. Still, they behaved in a surprising way for men under pressure. Acts 2:42-47 reveals what began to happen to this new Church: "And they devoted themselves to the apostles' teaching,

to fellowship, to the breaking of bread and the prayers."

To appreciate what this seemingly peaceful conduct truly means we must remember that from Pentecost on the followers of Jesus were looked upon with intense suspicion. The first audible reaction to the disciples' behavior on that memorable Day was that many believed they were drunk (Acts 2:13). Soon the charges got worse: they were accused of lying and rebellion!



They would have been smashed at the outset, but a Roman error gave them temporary "breathing space." For a time Christians were regarded as Jews by the Roman rulers, who were too busy to bother with "unnecessary" distinctions. Since the Jews occupied a rather privileged place in the Roman Empire, this was fortunate for the young Christian Church. Only the Jews among all the nations under Roman rule had been excused from participating in the national Roman religion. As long as the Christians were regarded as a Jewish sect, they shared this privilege and did not have to worship the emperor as a god. When they were forced finally to make an open decision *for Christ* and *against* the Emperor, Roman persecution followed. For a time however they were left to go their own religious way by the government.

The point is that even though Jews and Christians were religiously two vastly different groups, we can note in this lenient attitude of the Roman government how God uses all means to accomplish His purposes. Here is another case where He acted in history to provide a young Church with an opportunity to get organized and spread out before facing its major difficulties. What a magnificent thing it is to see God at work!

Time to organize was an imperative need. From way out here in the twentieth century we tend to think of life in the Church as always having been well organized and regulated. Yet the first Christians had neither property nor organization. Nor did they have a clear-cut plan to follow. "All" they had was an encompassing sense of call and mission. *They were absorbed in Jesus Christ!* Most of us might not know all that means, but for those who do the first chapters of Acts tell an enthralling tale of enviable life in the infant church.

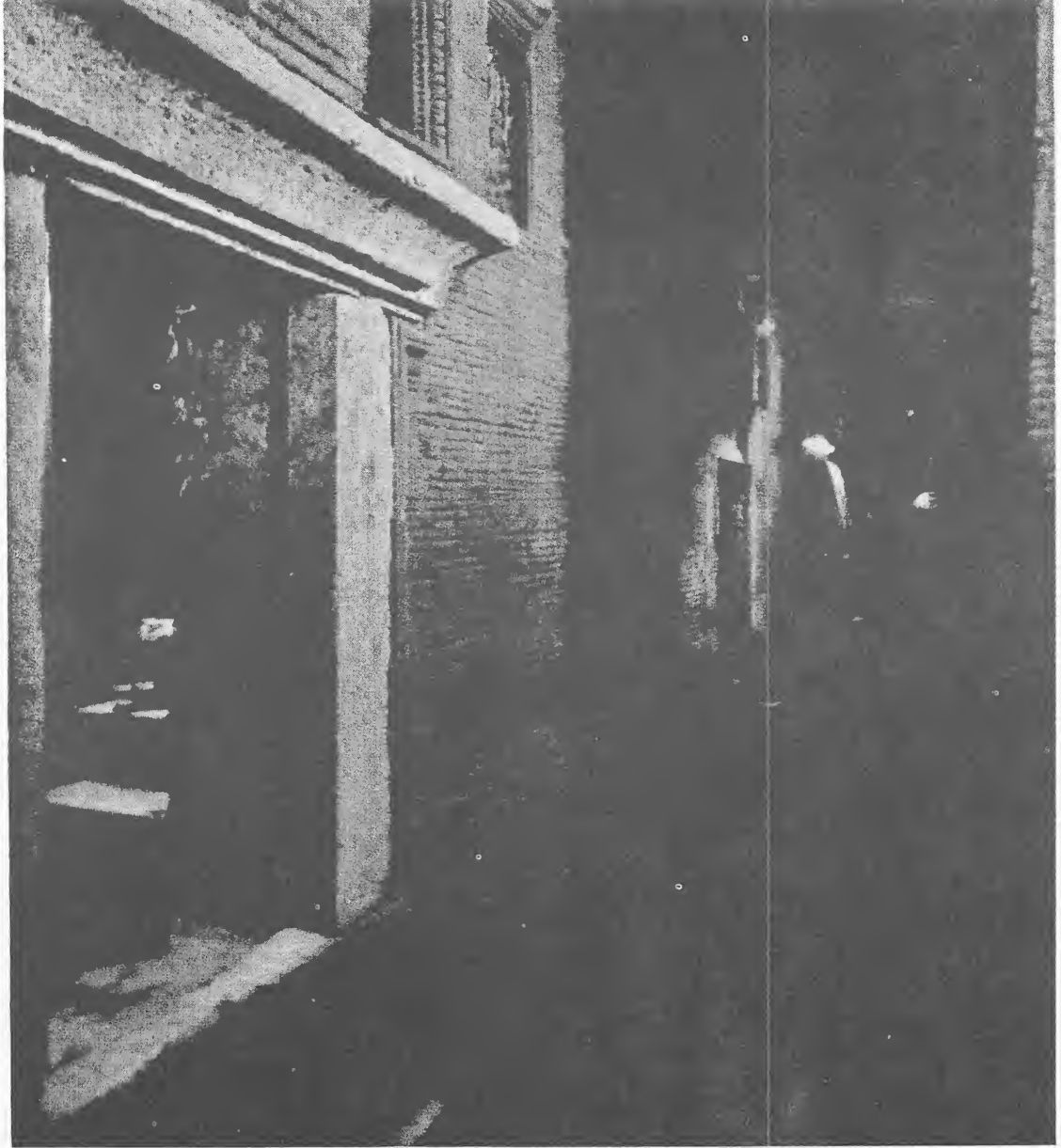
Everything else was put aside as they devoted themselves to *worshiping, witnessing, and the apostles' teaching*. Learning about the Christian faith centered in the apostles (less Judas), those eleven who had been called by Jesus, and who had served as his students and most intimate followers while he ministered on earth. In those early days following Pentecost there was no written New Testament. Teachings from Christ were passed-on orally. The only published "Bible" was what we call the "Old Testament," and the apostles were well schooled in it. Being Jews, they were nourished from childhood by the stories of God's dealings with man and Israel, and by the promises set forth in the Old Testament. In the Gospels and Letters which make up the New Testament we find the Old Testament being quoted again and again. The

apostles taught the new converts about the God of the Old Testament to help them understand Jesus as the Son of God and the promised Messiah.

They also taught from the APOCRYPHA, which was the name given to a collection of books belonging to the Old Testament period, but usually placed in a separate category from Scripture. The term, derived from the Greek word for "hidden," originally identified religious literature that was considered too sacred or mysterious for the ordinary uninitiated layman to understand, but in the course of time it became suggestive of inferior merit. The Apocrypha consists of 14 works which may be classified as follows: (a) *Historical*. 1 and 2 Maccabees; 1 Esdras (3 Esdras in the Vulgate). (b) *Legendary*. Additions to Esther, History of Susanna, Song of the Three Holy Children, Bel and the Dragon, Tobit, and Judith. (v) *Prophetical*. Baruch (including the Epistle of Jeremy). 2. Esdras (4 Esdras in Vulgate). (e) *Didactic*. Ecclesiasticus, or Wisdom of Jesus, son of Sirach; Wisdom of Solomon.

Since most of these were written after the prophets, in Greek and not in Hebrew, the Jews of Palestine refused to recognize them as canonical and fully inspired, but the scholars who prepared the Septuagint (q.v.) included them, and so did St. Jerome in the Vulgate (q.v.). The Council of Trent in 1546 declared 11 of the 14 books authoritative so far as Roman Catholics are concerned (the omissions being 1 and 2 Esdras and the *Prayer of Manasses*). In Coverdale's English Bible of 1535 the Apocrypha was included, and also in the Authorized Version of 1611, but in this case it was printed between the Old Testament and the New. Since 1826 it has been usually omitted from English Bibles.

As mentioned before, the apostles told the story of Jesus' life as they received and remembered it. Those who had had no opportunity to hear and meet him were regaled with what he said and did when he encountered people, and how the people reacted to the encounter. However, many New Testament scholars believe there was a whole collection of Jesus' teachings, now lost, but known in theological circles as "Q," and circulated among the early believers long before the Gospels were written down. Such a document is referred to in the New Testament, and is most logical since the task of the apostles was to reach all the people about Jesus Christ, and the only way to do that was to send written information where they could not go personally.



Mausoleums of early Christians, some dating back to the Second Century, line a passage in the lower Vatican grottoes.

APOCRYPHA: NEW TESTAMENT. In addition to the Old Testament Apocrypha, there is a very considerable body of writings of the same class attached to the New Testament, although none of the books has been received into the canon of any important section of the Church. The writings comprise apocryphal gospels, epistles, and the more interesting and valuable are: *The Protoevangelium*, or the *Book of James*; the *Acts of Pilate*, often called the *Gospel of Nicodemus*; the *Acts of Paul and Thecla*; the *Apocalypse of Peter*; and *The Teaching of the Apostles* or *Didache* (q.v.).



Acts tells us that the first Christians not only were taught about Christ, they were also bound together as His working body in the Church He had begun. Abram was blessed so that he could be a blessing to others. He was separated from all he had depended upon unto God so that he could, in his being joined with God, serve in His Name as a missionary to his fellow men. Israel was called to the same purpose at Mount Sinai—but it didn't come off. The truly momentous thing therefore about the coming of the Holy Spirit on Pentecost was that this time the *believers were moved by God into a vibrant outreaching fellowship*. This time it did come off! They were no longer self-preserving individuals, but now bound together as Servant Christians and heirs of eternal life. Isaiah's prophecy came fully true. Christ died and was alive. The Kingdom of priests and holy nation was also alive!

If I appear to blow missionary service out of proportion, remember that for countless generations God had worked for this. Thus it was a tremendous thing that *from the beginning, it was accepted that to be a Christian meant that one had to associate, worship and serve with other Christians as the Church*. We often speak of the Church as a "community of believers." But the Church is far more than that. It can only be correctly described as "*believers in a community*," or people who believe that the kind of community Jesus talked about ought to *be* among all men, and then go out to make it happen! In the face of constant persecution they studied together, they witnessed together, and they worshiped together in the "breaking of bread and the prayers." These are the great marks of the first Christian fellowship: a resolute sharing of Lord's Supper, joint supplication, and witnessing no matter what happens. A brief comment on "bread and prayers" is in order though. Holy Communion was the center and climax of every worship service. Can you guess why? By "the prayers" it is believed that for a time Christians took part in the regular temple worship of the Jews. This is likely, since Christian missionaries in the ancient world usually began their work in each town at the Jewish synagogue. Also, in its early stages Christianity was directed toward the Jews, for the first Christians were themselves Jews, and they viewed the gospel message as Jesus did—as a message given first to Abraham's descendants; the chosen people.

"And all who believed were together and held all things in common; and they sold their posses-

sions and goods and distributed them to all as any had need" (Acts 2:44,45). Christian service includes total charity. Is your faith in Christ deep enough so that you do the same? Occasionally some non-believing person claims that the early Christians were sort of "share-everything communists" because of this verse. What a pity they can't see that out of love for God and for their neighbor, men and women just like us, ordinary people with our same needs and dreams, sold all they had and gave freely to others *in order to glorify the true God*. There was nothing political or selfishly charitable about what they did. They understood service to others not as a work but as a way of witnessing to God's love for all men in Jesus Christ. Even private property was sold when the congregation had a need (Acts 4:32-5). Once their Lord had taught them about sacrificial living, then died on the cross for the forgiveness of their sin, *giving to others was never optional*. It was something they felt compelled to do.

They also established a fund for the needy (Acts 4); an action which, interestingly enough became the *father of church organization*. Because of some difficulties over the distribution of funds (Acts 6), a special group of people called *deacons* were set aside to handle the funds for the needy. The important thing here is not the dispute that arose (that of certain Greek Christians who felt that the widows among them were not receiving fair treatment), *but how the Church settled the dispute*. The apostles called a meeting of all the congregations, and asked them to elect seven members to be in charge of distributing goods to the poor. These seven were the first deacons. *Note that the whole Church elected the seven*. Once they were elected, the apostles anointed (laid their hands on) them and dedicated them with prayer. This election has much to do with understanding our cardinal doctrine of *The Priesthood of Believers*, and we will return to it at length later on. Note however the apostles had no special authority apart from the other members, except as eye-witness guides, teachers and anointers.

With the election of the seven the Church returned to its first purpose and continued to witness. Soon even a number of priests and other Jewish leaders were converted to Christianity. Up to this point, however, all gentiles (non-Jews) had been looked upon as a questionable part of the new religion. An issue now arose over the teaching of *Stephen* which finally made it clear that Christ and Christianity was for non-Jews as well. Stephen

was a deacon, and his claim that the Gospel to all men was more important than Jewish law enraged the Jews. For this Stephen was martyred (Acts 7) by the Jews and a giant wave of persecution smothered Jerusalem and spread from there to every part of the known world. *Now read Acts 11.*

One of the first places (outside of to hiding in Jerusalem) to which the Christians fled was *Antioch* in Syria. Antioch was an old and important city of the day. It was located on the Orontes River on the only northern trade route between the Mediterranean Sea and the Mesopotamian Valley. Check it on the map. The Romans used the city as a military center for all of their operations in Asia Minor. Since there was a large Jewish colony in Antioch, it was only natural for some of the first Christians to go there when persecution began. The Christian Congregation at Antioch flourished, and soon became one of the five great centers of Christianity (Antioch, Alexandria, Jerusalem, Constantinople, Rome). Antioch's disciples were the first to be called Christians (Acts 11, 26). After the fall of Jerusa-

lem in A.D. 70 it became the metropolis of Christianity in the Near East, and is the see of five patriarchs of Christian Churches, though none lives in the city.

The Church spread to all other areas as well. The Spirit filled Apostle Philip carried the Gospel into Samaria. We know from the account of the conversion of Paul that there was an active congregation at Damascus, and Peter was busy in congregations in Lydda, Joppa and Caesarea. Tradition tells us that Andrew preached in Greece, Asia Minor and Russia, and that Thomas went to India. Whether all of these traditions are perfectly accurate is not known. What we do know for sure is that God led the young Church into every part of the Roman Empire within a few decades after the death and resurrection of Jesus, and that what Christ began in Jerusalem soon made its way from there to the world! Whenever you are inclined to wonder about the promises and work of God, remember this! His promises and purposes may be delayed by willful men, but they *always* come to pass.

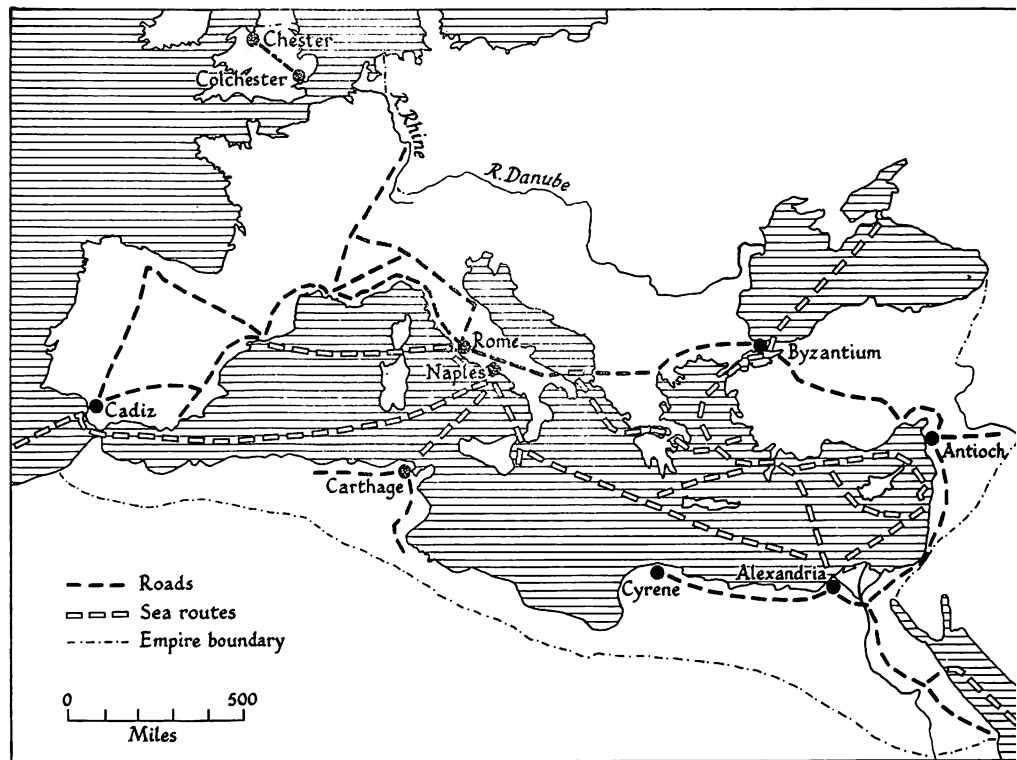


Discussion Questions

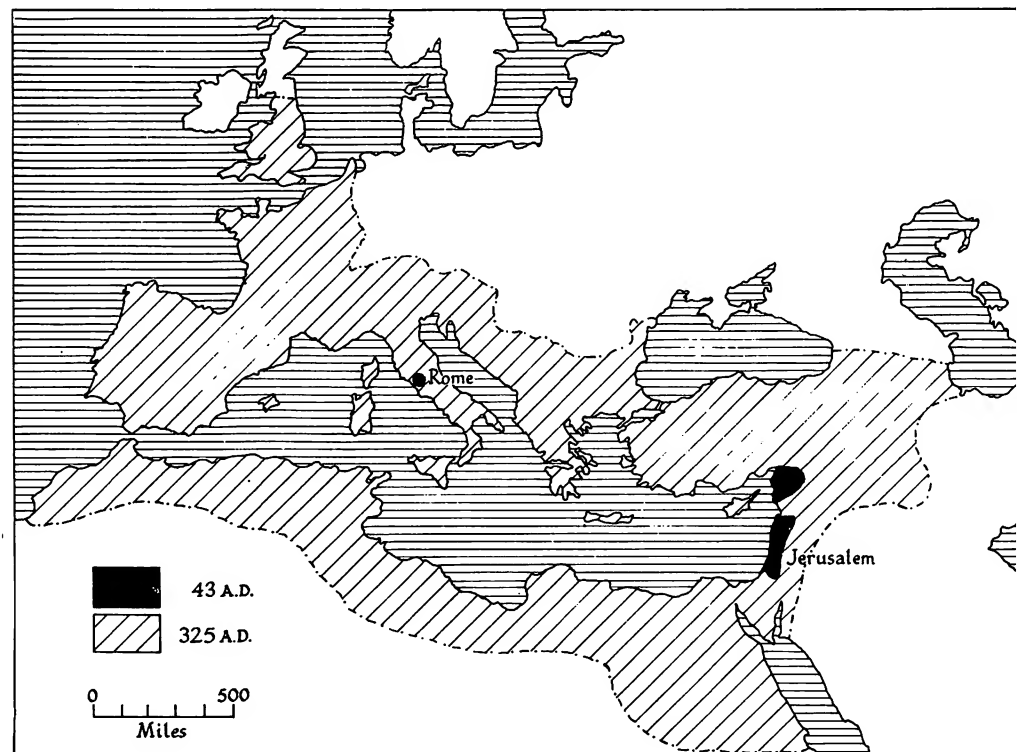
1. Why does the author speak of "believers in a Christian Community," rather than a Community of Christian believers? Which kind is your congregation? Can you explain what these expressions mean in your own words?
2. In what ways were the followers of Jesus changed after Pentecost? Make a list of the changes. Begin with your answers to question 5 of lesson 1.
3. What does it mean to *devote* oneself to something? What does it mean to devote oneself to Christ? Define the word "devote."
4. How necessary is it to have a good understanding of the Old Testament as a foundation for the New Testament? Prepare a brief statement to support your answer.
5. What characteristics marked the early Church? How was it different from other churches? Why do I capitalize the word Church?
6. Why isn't charity an optional act for a Christian?
7. What was the status of the apostles among the first Christians? What special things did they do?
8. How important is it to be with other Christians and to have Christian unity? If your answer is "very important" be able to say why this is so.
9. Try to describe some of the things the followers of Jesus must have felt when they became changed. What emotions, thoughts, and ideas do you think they had? Were they excited? afraid? Were their lives suddenly charged up? What must these early days have been like? Do you wish you had been there?

CLASS PROJECT:

Select six students to act out what they think happened to the disciples when the Holy Spirit came on Pentecost. Use the Bible as a guide—and include a discussion about the strange ability to speak to foreigners given to the disciples.



Land and sea routes in the Roman world



The spread of Christianity

3

THE CHURCH FACES THE WORLD

Read
Acts 9-28

The church soon learned that it was in the midst of a revolution, and that the great separation called it to face great changes, challenges and emergencies. Serious obstacles would continue for decades to come.



The silver chalice of Antioch, discovered in 1910, long believed to have held the Holy Grail, the cup of Jesus at the Last Supper. Now dated third to sixth century A.D.

Since stopping for discussion and questions tends to interrupt the line of the story, let's get the view focused again:

The mass persecution of Christians that erupted after the death of Stephen came from more than his inflammatory remarks. There were two other reasons: *first*, the Jews were afraid that Christianity would be looked upon as a revolution against Rome and bring grievous trouble down upon Jews and Christians alike. They were certain they would lose their special status of exemption from Emperor worship, and they had had enough persecution in the past to last them forever. *Second*, all Jews, and even many Jewish-Christians, resented the inclusion of gentiles in the new community of those who believed in the living God of the Hebrews. So a stormy controversy arose over whether gentile converts had to first become Jews before being baptized as Christians (Acts 10, 11 and 15), or could be brought directly into the faith. The way the issue was settled made it apparent that the Church of Jesus Christ stood entirely apart, separated, from Judaism's laws. At a council at Jerusalem it was decided that to be a Christian meant simply to believe in Christ as Savior, and that one did not have to become a Jewish rule keeper first. As previously mentioned, at Antioch, in Syria, the separated believers first were called by the name *Christians*, which means "those who belong to Christ." It was to be a name which distinguished them once and for all time from the Jewish faith.

There continued on, however, a small group within the Jewish church who believed that it was all right to (also) be a Christian, so long as a Hebrew or gentile person first became a Jew by accepting circumcision and other rituals. These were called *Judaizers*, and you can read about them in Paul's letter to the Galatians. If their ideas had prevailed, Christianity would have remained a small, unimportant sect within the Jewish religion. But God called upon an unusual Jew to not only dispute their solution to the problem of gentile converts, but also to proclaim the message of Jesus Christ throughout the gentile nations of the ancient world. Few scholars have denied that one Jerusalem resident looms high above all others as "the great apostle": *Paul*. We meet him first, however, when he is called *Saul of Tarsus*.

Saul's home was the city of Tarsus in Asia Minor. He was a Jew and a Roman citizen. This was important to Saul for many reasons. Tarsus was a trade center and a major city in the Roman empire. As a citizen of Tarsus, Saul had all the rights, privi-

leges and protection of a Roman citizen. He knew the leading men and the conditions of the world far better than most. He was also a strict Jew, a Pharisee, and described himself as a "Hebrew of the Hebrews." We can assume that he loved the Law and participated in the religious services and feasts of the Jews regularly (Acts 23:6). He followed the custom of the time to have a second vocation, and learned the trade of tentmaking, but at an early age went to Jerusalem to be trained as a Jewish teacher. Each of these factors played a giant part in the developing life of this unusual and brilliant man.

After years of study, Saul became a rabbi. He returned to Tarsus to devote himself to teaching the Law and to proclaiming God's promise that some day he would send His Messiah to establish His permanent Kingdom among the Jews. In all probability, while Jesus the Deliverer was teaching and ministering in the hills of Galilee, Saul was teaching the Jewish people of Tarsus that one day their Deliverer would come. Who would have imagined the bond that would soon be cemented between them, and who, because of what happened then, knows even today what enemy of Christ might change and become His servant!

We are not told what brought Saul back to Jerusalem, but he arrived after the resurrection and during the time when disputes with the Christians had begun. Saul was especially angry with Christianity, for it seemed that this new faith threatened everything he held dear. He believed fervently that man could be saved only by obeying the Jewish Law and rituals. Yet here were former Jews bewitching his people like false prophets and taking them away from the true God by telling them that in Christ God had acted, that the ritual and the Law were "set aside," that Christ had accomplished forgiveness, and in Him the Kingdom of God had come! It's not surprising then that we meet Saul at the stoning of Stephen, holding the coats of those who were doing the killing and urging them on! As he saw it, the Christian church was a threat that could destroy the true hope itself. There was only one thing to do, and he did it. Saul became a savage opponent, the foremost enemy of those who followed Jesus Christ. He tried every vicious thing he could to stamp out Christianity. And when he had done this successfully in Jerusalem, breathing "threats and murder" he went on to Damascus so that he might "protect" the Jewish synagogues there. But, on the way to Damascus, Saul was called to the same separation he had been assailing, for

Christ confronted him in a blinding light and asked the piercing question, "Saul, Saul, why do you persecute *me*?" Acts 9:1-31 relates the dramatic story of the transformation of Saul the Pharisee into Paul the great apostle. These few lines alone could be made into a magnificent play about how deeply Christ unites himself to His people. His question was not you will note, "Why do you persecute the *Christians*?" In his prison of blindness Saul reflected on this—and understood!

Paul, as Saul was called after his conversion, soon gained the same status as the original twelve, and, how he responded to his call! The book of Acts literally staggers under the massive energy, devotion and accomplishments of this newborn rabbi—though there are great gaps in the story, and the accounts allow us to see only a part of what he did. With the same unlimited zeal he had used against Christ, he now carried the faith to the ancient, waiting world. Remember what I said about the benefits of his Tarsus birth? Since he was a Roman citizen, he could travel freely because he was guaranteed the protection of Roman law. Roman citizenship was his passport to the great centers of the Roman empire. He visited street corners, homes, taverns, jails, synagogues and palaces preaching the Gospel. He established congregation after congregation, crisscrossing the whole of Asia Minor and parts of Europe, building and strengthening new working cells for God.

The life of Paul is an adventure story in itself, but it means even more if we realize what his working conditions and personal limitations were. He was a small man, and by his own admission a poor speaker. He was always ill, and after Damascus his eyes were a constant source of trouble. II Corinthians 2 etches in Paul's own words the painful and demanding things he encountered in his work. He really knew what it was like to be a "suffering servant" (Isaiah 42-53) for Jesus Christ. In spite of countless shipwrecks, abuse, stonings, and imprisonments, he not only organized congregations of believers, but tried to settle the hundreds of disputes that arose in the congregations attempting to get underway in a hostile and pagan world. When his congregations faced especially severe problems, Paul wrote them long letters of encouragement, counsel and rebuke. Some of these were called "circular" letters because they were circulated among a group of churches in a given area. Thanks to these we've come to know many things about the early Church. Years later, when the Church selected the books that would make up its New

Testament Scripture, thirteen of Paul's letters were included. No doubt he never expected nor intended them to serve and be kept till the end of time, but the fact of their existence today tells us how highly the church came to regard the records of this holy apostle's separation from things and unto God—to be blessed and to be a blessing.

The Book of Acts doesn't tell us how Paul died, although we do know he was imprisoned in Rome toward the end of his life, and tradition declares he was beheaded. As a prisoner, he was not allowed to travel or to hold public meetings of any kind. He was permitted to have visitors though, and was allowed to dictate letters to a scribe. Colossians, Ephesians, Philemon, and Philippians all came from his prison cell. In reading them we are given (between the lines) an interesting picture of how the true man of faith conducts himself under the worst conditions imaginable. Can you feel this as you read them? Do you think you could show the same courage and concern, or would you more likely be concerned about yourself as you sat awaiting death in a filthy prison?

It would be pure speculation to say that the church would not have spread into the ancient world to the degree it did without his ministry. Others would undoubtedly have responded to God's call to do what Paul did. But this fact we do know, the Church *was* planted and spread because of this Spirit filled man's labors, and through it all he rejected any temptation to claim credit for himself. Paul was among the first to insist that their work was successful only because of the grace of God. For Paul, faith was a gift from God by which he took hold of grace, and he knew that without God's Spirit he could never have accomplished what God, in that moment on the Damascus Road, called him to do.

Discussion Questions

1. What great argument marked the separation of Judaism and Christianity at Jerusalem? How could the Christians support the idea that Christ's call was to gentiles too? Can you give evidence from the Gospels to bear this out?
2. The matter of Saul's call is a fascinating one. Why would God call one who was an enemy of the Christian Church? Was Saul an enemy of the *whole* Church. Did Christ *force* Saul to accept the call?
3. What was there about Saul that really equipped him for special service to God? Make a list of his qualifications.
4. Discuss the statement made by Christ to Saul on the Damascus Road. Why did He say that Saul was persecuting Him?
5. To whom did Paul give credit for his work? Why?





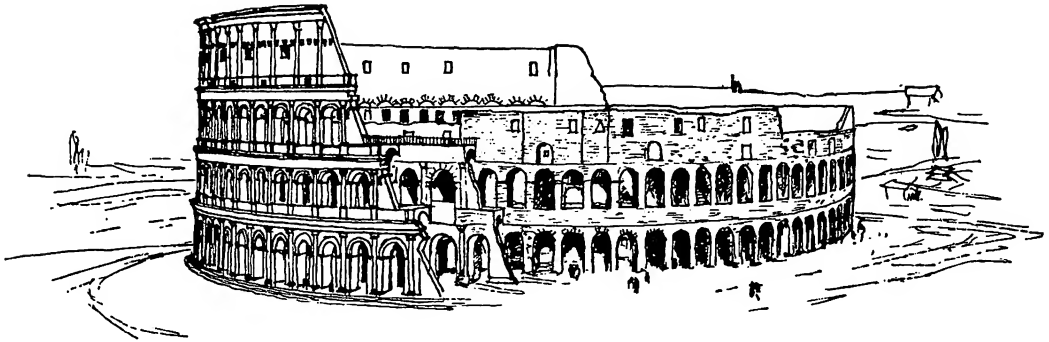


St. Paul's travels to spread the Gospel took him through Asia Minor, Greece, the Mediterranean islands and to Rome. On these journeys he sought out cities where no Christian had ever preached before, often working at his trade of tentmaker so that his new converts would not have to support him.



Greatest early missionaries were Saints Peter and Paul. Both travelled widely, founded many Christian communities, and died in Rome. Here the painter El Greco portrays them toward the end of their long careers, old in years but young in spirit and vision.

LIFE IN THE AGE OF TRANSFIGURATION



The Colosseum at Rome, sometimes known as the Flavian Amphitheatre, was built between A.D. 70 and A.D. 82.

A.D. 100-400

Religion: The old Greek and Roman religions no longer held the people's loyalty. Reverence for the state and emperor took its place for society. The individual found comfort in one or several of the many mystery religions which offered him salvation and escape from reality. Much of life was primitive. People were spiritually ignorant, superstitious.

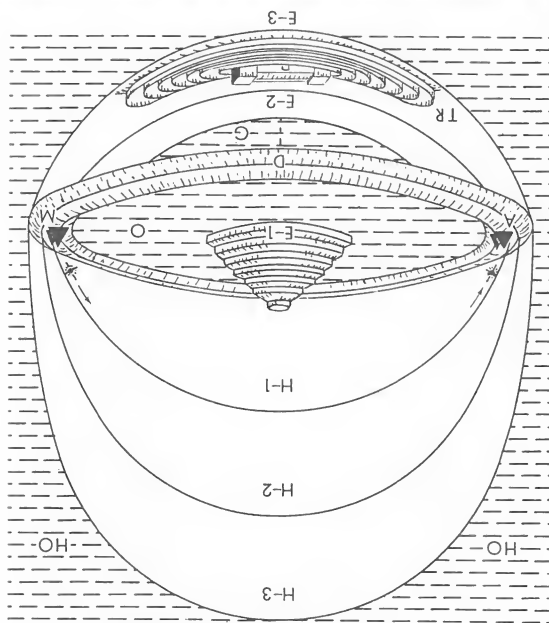
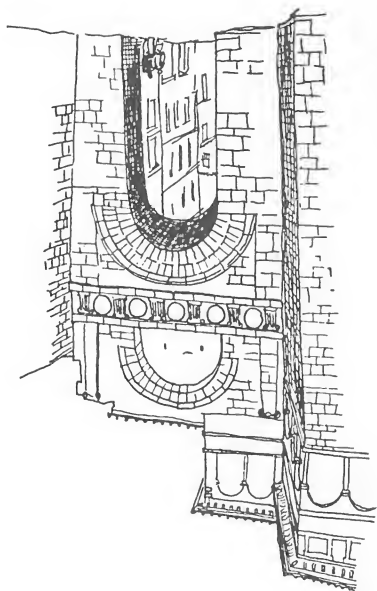
Politics: Rome ruled all of the Mediterranean world and much of Europe. Palestine was ruled largely by the puppet governments of the Herodian family; only Judea was ruled directly by Roman authorities. Only a very few; the upper class, had any say in how the government was to be run.

Medicine: Disease was still commonly attributed to evil spirits or demons. Treatment ranged from spells and magic potions to herb medicines and crude surgery. Unfortunately the surgery usually resulted in the removal of the wrong organs as no one understood how the body worked.

Morals: This period was characterized by the complete break-up and loss of old customs and morals. Immorality of all types was common even at the highest levels of society. For most people the only guide to action was "Can I get away with it?"

Science: What science there was was based on speculation; not on observation or experiments. Math was the most developed science, but very little was known about the earth or its properties. Things we take for granted such as the law of gravity and electricity had not yet been discovered.

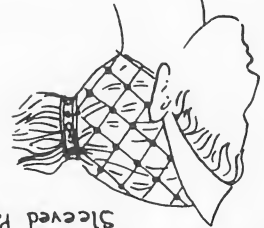
Living Conditions: Although some big cities had conveniences such as fresh water piped into the city, life was very unmodern. Houses were tiny and dark (no windows). Cooking was done over open fires. All work both in the house and outside had to be done by hand. To get from one place to another the common man walked and carried his burden on his back.



Man's Head



Caul



Veiled Hair Arrangements



Causia or Petasos

Tunic and Two Bells



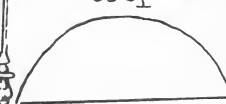
Sleeved Palla



Tunic and Toga



Toga



Tunic Stola Toga



400 A.D.



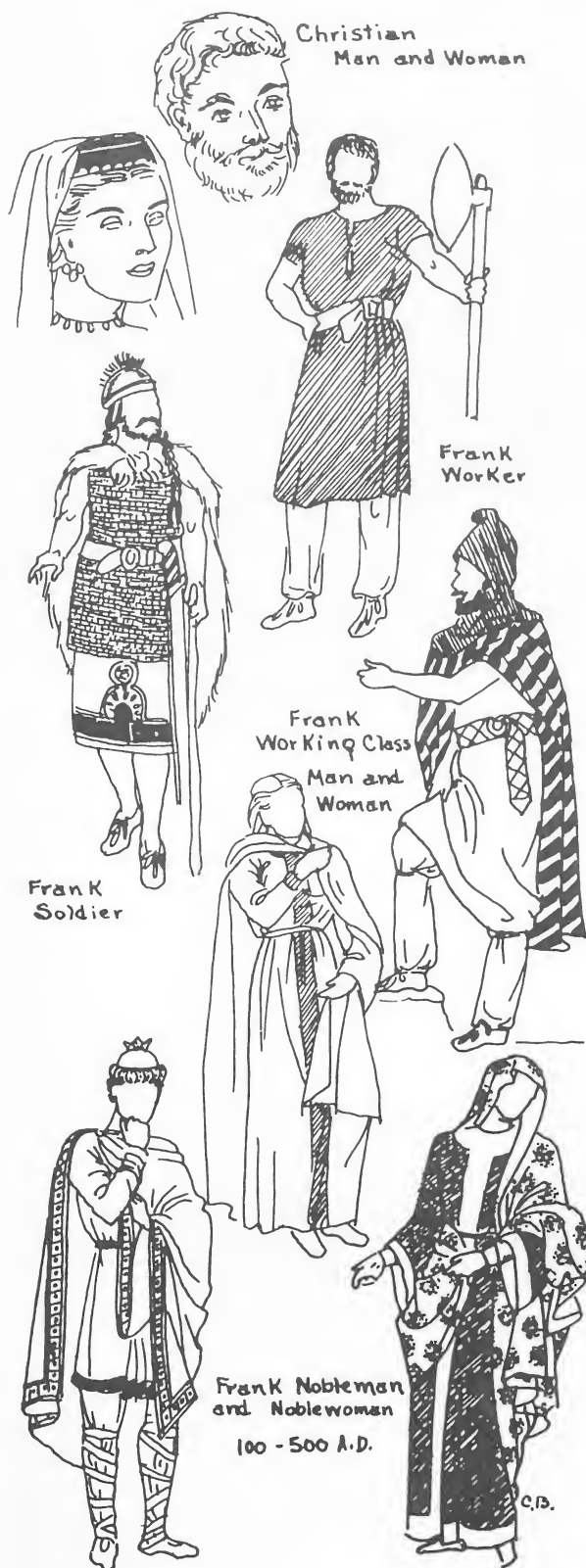
Military Costumes of the Romans



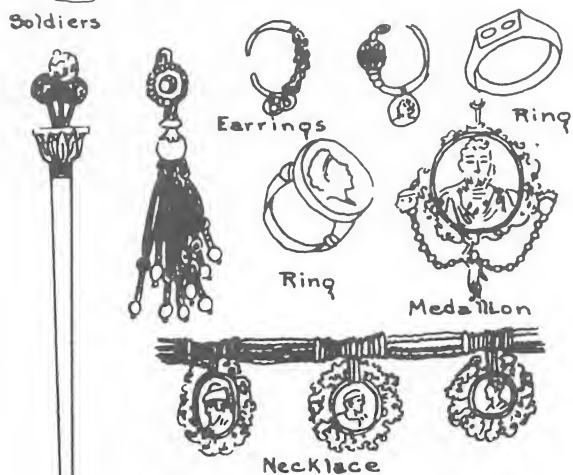
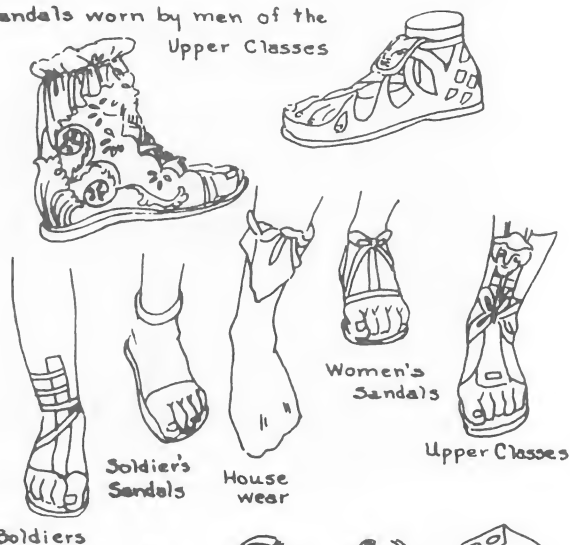
Early Christians
Men and Women
300 - 800 A.D.



c. 8



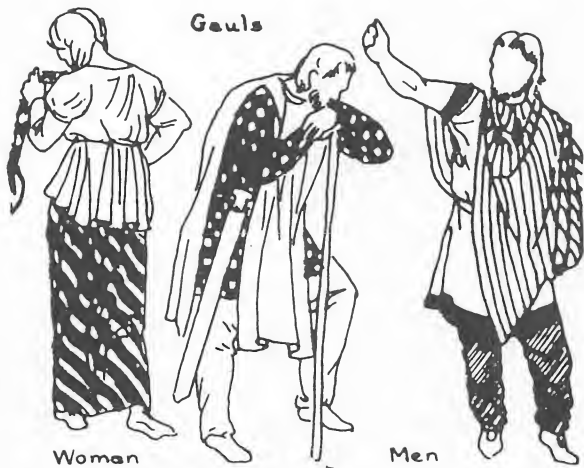
Sandals worn by men of the Upper Classes



Roman scrolls and Rosettes







Woman

Men

Gauls



Justinian

Theodora

Byzantine Period



Goth Man

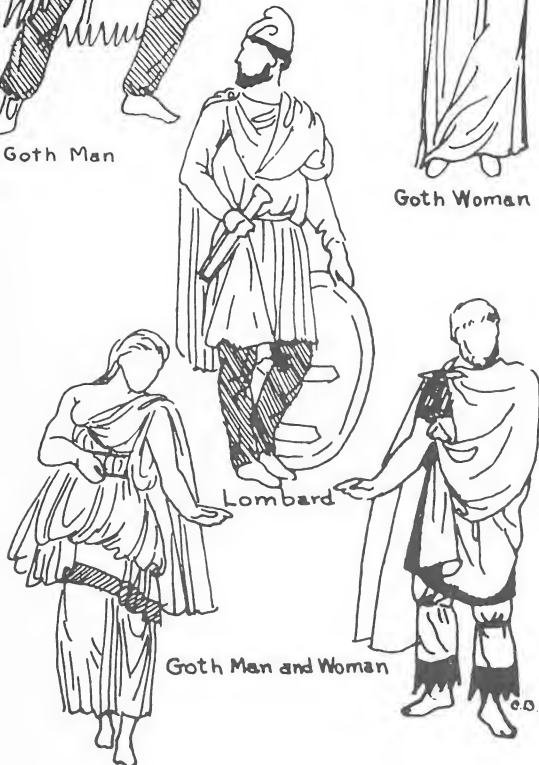
Goth Woman

Frank Helmet

Corselet



Men and Women's Costumes

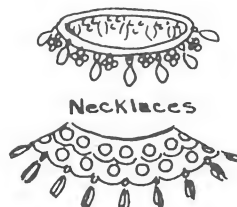


Lombard

Goth Man and Woman



Head-dresses



Necklaces



Belt



Sandal

c.B.



Until the end of the Middle Ages few people could afford to read. Duplicating a book demanded the slow work of the scribe. Writing material was so costly that people often used the same piece several times.

Early Greek,
c. 750 B.C.

Later Greek,
c. 400 B.C.

Roman,
c. 300 B.C.

Russian
Today

▷	Δ	D	Д
∧	Г	С	Г
К	К		К
∨	Λ	L	Л
М	М	M	М
∨	Λ	N	Н
Г	П	P	П
Р	Р	R	Р
T	T	T	T

The alphabet was invented once only. Over many years different forms evolved in different areas. But we can still see a strong family likeness, especially if we look only at D, G, K, L, M, N, P, R, T.

A.D. 400-800

Religion: Christianity was now the official religion of the Roman Empire. The pagan religions were quickly dying out, especially in the West. Superstition and heresy were the main problems of the Church, as many people brought their pagan customs with them into Christianity.

Politics: The Roman Empire was falling apart. Moral decay, invasions by foreign mercenary armies and the immigration of new war-like tribes into Europe all contributed to its downfall. By 410 Rome would be sacked by the Gothic invaders, and the Western half of the Empire would be no more.

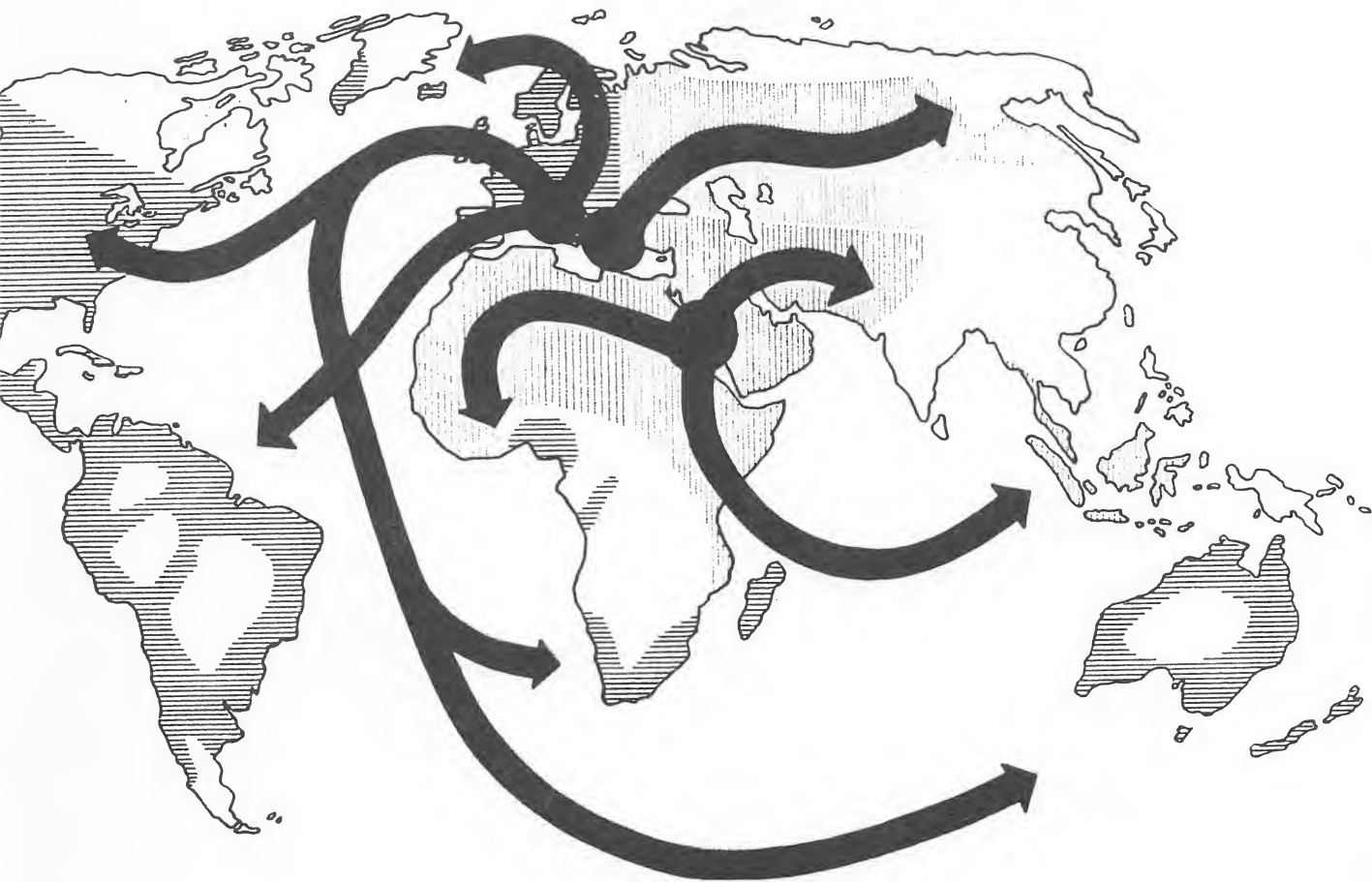
Medicine: Medical knowledge centered in the studies of a Greek physician named Galen, who had lived in the second century. Although he had carried out the most advanced studies of anatomy and physiology (the working of the body), almost all of his conclusions were wrong. He did not realize, for example, that the heart pumped the blood; he thought it gave the body heat.

Morals: Morals in the Empire continued their decline as the old way of life gradually was destroyed. Corruption

in government and lack of respect for marriage were the two chief areas of failure. Many people were only nominal members of the Church so that its moral teachings had little effect on them.

Science: Science had made little progress over previous periods. Ptolemy's theory that the earth was the center of the universe was one of the chief ideas of the period. Nobody thought to test ideas by experiments and observation. The classification of most scientific knowledge was still based on Aristotle's work of eight hundred years earlier.

Living Conditions: Living conditions had not changed much from earlier periods. A few more people lived in cities, but life in them was worse than ever. With the decline of the Empire trade had almost stopped, and most city people were jobless. The government kept the people from rioting only by free bread lines and by providing free "entertainment" in the big outdoor arenas.



Missionaries of the Western Church spread the Roman alphabet, those of the Greek Church a form of the Greek, those of Islam the Arabic.

4

THE WORLD FACES THE CHURCH

1. Read Mt. 28
2. Read the three universal Creeds; Athanasian, Nicene, and Apostles', in the General Information Section



As we view the work of the church in the first two centuries of Christian history, we are forced to wonder how such a suffering group ever survived the vicious opposition of the entire ancient world: certainly they would not have without God's help.

From the time of the powerful Matthew 28 commission by Jesus to carry his Gospel into all the world, the hazard studded pathway early Christians were to follow was established. Being a Christian included carrying out the commission. This may sound simple enough as we look back from the comfortable churches of our time, but a person becoming a Christian in the first century soon faced problems so complex and violent we can hardly imagine them.

a) Christianity was an unofficial, unrecognized, and highly *suspect* religion. b) Outsiders continued to confuse Christians with Jews even after the council at Jerusalem had cleanly separated them. c) The fact was, however, that Christians had to stand alone in the midst of a hostile culture and before a hostile government. d) Christian influence was that of "just one of" the multitude of tiny religions which dotted the Roman world.

e) Besides all these there was still the official Roman religion to contend with. The emperor was firmly entrenched as a god to be worshiped. The Roman state hinged on his exalted position, and every citizen was required to take an oath swearing loyalty and obedience to the emperor god. The dilemma was that Christians could have been loyal to Christ and the Roman state, but loyalty to an emperor god was idolatrous and false. Only one Lord could be worshiped, the God whom they now knew in Jesus Christ.

f) Other problems rolled in like an oppressing fog. Scholars had hardly settled down to study when certain well meaning men took the Gospel and "translated" it into their own Greek way of thinking, while still calling it the Christian faith. At the same time *orthodox* (what's that?) Christianity absorbed a certain number of Greek ideas. The result was that followers of both sides concocted false teachings called "heresies," and these became another serious threat to the Church as their ideas gained followers. (And, you think we've got problems today!)

As we turn now to examine the three most prominent heresies, it must be kept in mind then that *the threats were grave exactly because the heretical groups thought they were Christian!* (Read that last line again and be sure you understand it.) The heretics were not consciously trying to hurt the Christian faith. Indeed, they thought they were helping it—and in a round-about way they did. We must remember that at this time the orthodox position on many questions was still not defined. Now the heretics forced a definition. But what the heretics themselves hoped to do and what they actually did were two different things, since they muddled the call to separation by presenting a false nature of Christ, and by spreading non-Biblical notions of what God had actually done in Christ.

Gnosticism was the most serious and persuasive of the early heresies. Gnostics thought of themselves as practicing religion on the highest intellectual level; thus, they sought to clear up the false teachings in Christianity. The Greek word "Gnosis" means knowledge, and the Gnostics felt that they alone knew the truth. Their method of approach rejected historical knowledge, and embraced the knowledge of the nature of man and salvation. They believed that all human and material things were evil, and could not therefore have been created by a holy and saving God. At the same time man was a "spark" of the divine, and could return to the divine by himself by casting off his material, evil chains. You can see why Gnostics could never accept that Jesus Christ was God incarnate (in the flesh) as the Bible and the Church taught. Jesus could never have been evil man if he was actually God's holy Son. Therefore, the "true" story was that he was not man; he only appeared to be human. Christ also gave a secret message to his apostles which only the Gnostics knew! Naturally, if their beliefs had prevailed, the entire Christian teaching of God coming as true man in Jesus to save sinful man and restore people to Himself would have been lost. As an interesting aside, some scholars believe that the Gospel according to John was mainly written to combat the teachings of the Gnostics.

A second heresy, *Marcionism*, not only attempted to correct Christian teachings but also rejected the Old Testament, the Gospels, and nearly everything in the New Testament except a certain number of Paul's writings. Like the Gnostics, Marcion believed that Jesus only seemed to be human. He also believed that the God of the Old Testament was not the God of the New Testament. How could the Old Testament God, a stern God of law, be the New Testament God of love?

Montanism was a heresy expounded by a man named Montanus, who claimed that he was the Holy Spirit, and that his followers would soon witness the end of the age with the second coming of Christ. Accordingly his teachings rejected nearly everything the Church taught. Historians have pointed out that in Montanism's view, its followers soon became as important as Christ himself. In fact, their view left little reason to heed the teachings of Jesus, since the "Spirit" belonged to everyone.

The rest of the Church employed three methods of combating these heresies, and used them as rapidly and effectively as they could in a desperate attempt to preserve accurate Christian doctrine: if it weren't for these, we wouldn't know what the truth was today!

1) Just before the year 400 they adopted the "canon" of New Testament scripture. (Adoption was in the works long before that however.) All kinds of "new" and secret gospels had been written by the heretics, and there was every chance that the original writings of the Christian faith would be muddled or lost. The canon, therefore, became the list of what was from that time on to be considered as the official Christian books. We have these in our present New Testament. In addition, the Jewish Old Testament, except for the Apocryphal books, was accepted.

2) The second safeguard was to wrap up the statements of basic Christian belief in what we today refer to as the "universal" or "whole" Creeds. The Apostles' Creed is the best known of these, but the Nicene and Athanasian Creeds were even more detailed attempts by the Church to state what it felt was Scripturally true doctrine. Once they were written, anything that contradicted them was to be considered as heresy. In other words the creeds defined for the first time what teachings were *orthodox*. Therefore the Creeds give us a detailed picture of what the church had to combat in its infant years; for example, the first article of the Athanasian Creed is against Marcion's belief in two gods.

3) The final step in consolidating and protecting Christian teaching was the election of *bishops*. Today we think of bishops as institutional and organizational officers who preside over the affairs of the church, but the first bishops were chosen because they were men of extraordinary faith. Some of them had actually known one or another of the apostles, and some had undergone terrible persecutions for their faith. For example, men like Clement, Eusebius, and Polycarp were looked upon as outstanding leaders and thinkers, and were chosen because of their abilities to preserve and protect the Church teachings.

Thus, God worked through the Holy Spirit 1) to preserve the Old and New Testaments as they were given to their authors, 2) to summarize and clarify what we know as basic beliefs, and 3) to call great leaders, so that the general call to separation would not falter or be lost. It was a magnificent, even though trying, time, and it tells us that the Church can thrive and often do her best work in the midst of tribulations. Perhaps the fact we've had so little of this in modern America explains why we also do so little in comparison for Jesus Christ. The Christians were beset with the Jews, with heresy—and the Romans—and look what happened!



The Emperor Nero, who expanded Agrippa's territory in Palestine and granted him the title Herod Agrippa II.



The catacombs of San Gennaro outside Rome. Most of these Christian burial places, used also as refuge from the Roman persecution, were constructed in the third and early fourth centuries.

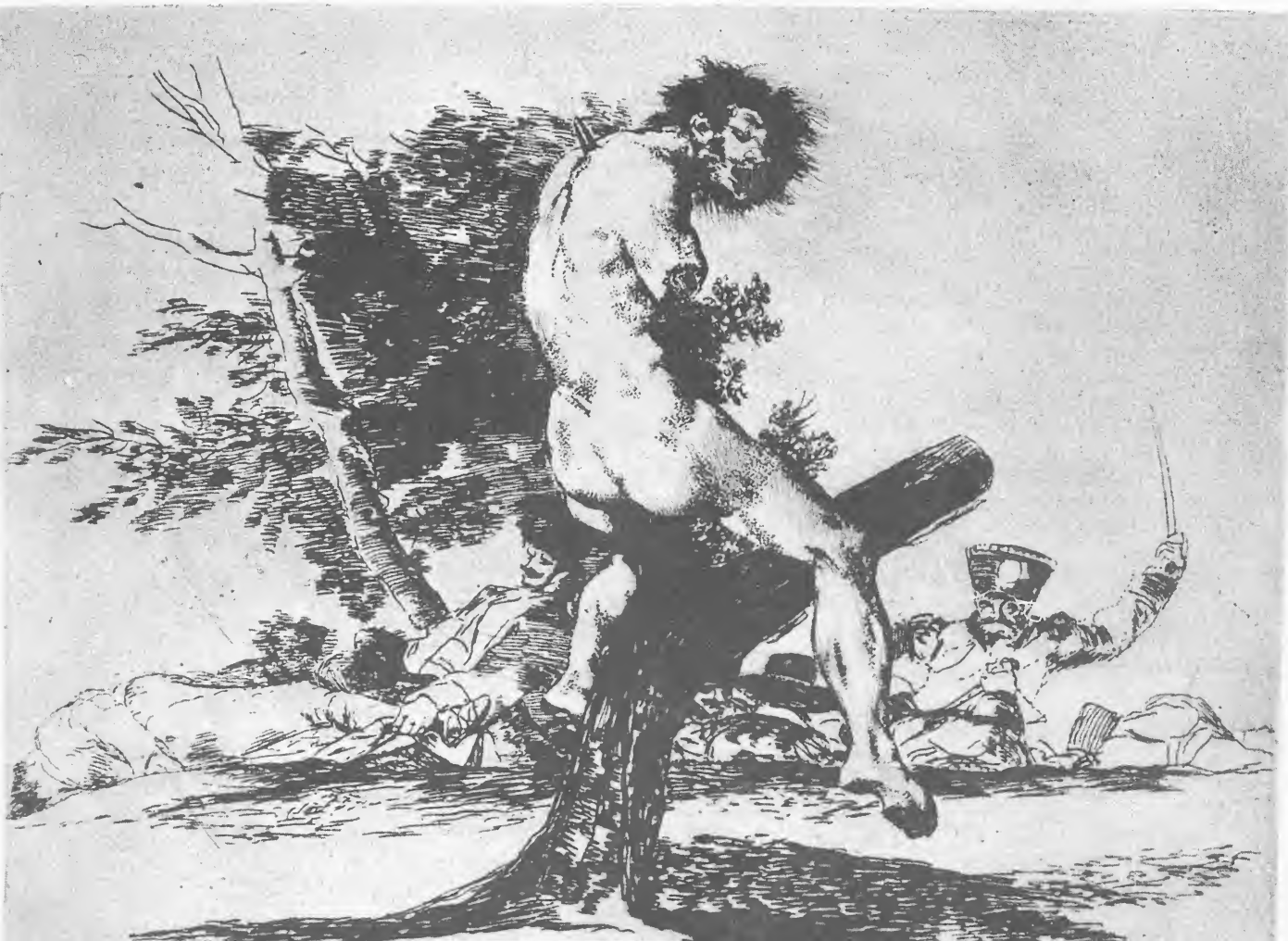
In the year A.D. 64, organized Roman persecution of the Christians began. Thousands suffered and died unjustly at the command of Nero, the mad emperor. The story has been told many times, so we need simply touch on it here. According to historians, a gigantic fire swept the city, and two-thirds of Rome was destroyed. Many Romans believed that the emperor set the fire himself, and in seeking to divert attention, blamed the "suspect" Christians, ordering that they be put to death. This was done, either by throwing them to wild animals, or by covering them with hot tar and then burning them at the stake.

Other persecutions followed sporadically as the heathen world began to discover what they "thought" the church taught. Christians were obviously extremely dangerous, since what they believed forced them to contradict all the ancient world held dear. Christians would not worship pagan gods, which was a common practice at all public celebrations, and even insisted on a private period of instruction for those who joined their number. Far worse they celebrated the Holy Communion *privately*, with only instructed Christians present, and were, naturally, to be doubly feared as a "secret" or subversive minority. Any talk of or thought about a secret society leads inevitably to

suspicion. Christians who participated in the Lord's Supper were even accused of practicing cannibalism! Christians seemed highly unsocial, and furthermore, because they respected women and slaves, both of whom had a low place in ancient society, slave owning people and domineering men worried that Christians might be out to scuttle their profitable customs.

The main objection of Rome to the Christians however was that they were obviously *revolutionaries* who might seek to overturn the government. When state law demanded that the emperor be worshiped as a god, anyone who refused to follow the practice was a menace any way one wanted to slice the situation. How then did Christianity meet this enemy?

Here is the story of the death of one of the first bishops, *Polycarp*, the bishop of Symrna. I'll wager you'll have a tremendous admiration and love for this old Christian before you've finished the story. He, like everyone else, was in trouble for refusing to worship the Emperor as a god. The wheels of Polycarp's death began to move when a large group of Christians were sent into an arena with wild beasts, and put up an astounding show of faith! The crowd was furious, and sent up a chant requesting that Bishop Polycarp be the one to die.



2. *The Martyrdom of Polycarp, Bishop of Smyrna*, 155

I. II. (At the festival of Caesar a number of Christians were set to fight the wild beasts.)

III. . . All the crowd, astonished at the noble conduct of the God-beloved and God fearing race of Christians, cried out, 'Away with the atheists¹⁷; let search be made for Polycarp.'

V. But the most admirable Polycarp when first he heard of this was not dismayed, but wished to remain in the city. The majority, however, prevailed on him to withdraw. And he withdrew to a small estate not far from the city. There he passed the time with a few companions, wholly occupied night and day in prayer for all men and for the churches throughout the world; as, indeed, was his habit. And while at prayer he fell into a trance three days before his arrest and saw his pillow set on fire. And he turned and said to his companions, 'I must needs be burned alive.'

VI. Now since they that sought him were persistent he departed to another state. Then straightway they were upon him, and when they did not find him they apprehended two young servants. Of whom one confessed under torture; for it was impossible for him to escape, since they that betrayed him were of his own household. Then the sheriff,¹⁸ who bore by God's appointment the same name (sc. as our Lord's judge), being called Herod, hastened to bring him into the stadium, that he might fulfill his own appointed lot by becoming a partner of Christ, and that his betrayers might undergo the punishment of Judas himself.

VII. So, on the day of the preparation, mounted police with their usual arms set out about supper time, taking with them the servant, hurrying 'as against a thief.' And at a late hour they came up to the place and found him in a cottage, lying in an upper room. He could have gone away to another farm, but he would not, saying 'The will of God be done.' So, hearing their arrival, he came down and talked with them, while all that were present marveled at his age and constancy, and that there was so much ado about the arrest of such an old man. Then he ordered that something should be served for them to eat and drink, at that late hour, as much as they wanted. And he besought them that they should grant him an hour that he might pray freely. They gave him leave, and he stood and prayed, being so filled with the grace of God that for two hours he could not hold his peace, while they that heard were amazed, and the men repented that they had come after so venerable an old man.

VIII. When he had brought to an end his prayer, in which he made mention of all, small and great, high and low, with whom he had had dealings, and of the whole Catholic Church throughout the world, the time had

come for him to depart. And they set him on an ass and led him into the city. Now it was a high Sabbath. And there met him the sheriff Herod, and his father Nicetes, who removed him into their carriage, and tried to persuade him, sitting by his side and saying, 'Now what harm is there in saying "Lord Caesar," and in offering incense, and so on, and thus saving thyself?' He at first made no reply, but since they persisted he said, 'I do not intend to do what you advise.' Then, failing to persuade him, they began to use threatening words; and they pulled him down hastily, so that he grazed his shin as he descended from the carriage. Without turning back, as if he had suffered no hurt, he went on with all speed, and was led to the stadium, wherein the tumult was so great that no one could be heard.

IX. Now, as he was entering the stadium, there came to Polycarp a voice from heaven, 'Be strong, Polycarp, and play the man.' And no one saw the speaker, but the voice was heard by those of our people who were there. Thereupon he was led forth, and great was the uproar of them that heard that Polycarp had been seized. Accordingly, he was led before the Proconsul, who asked him if he were the man himself. And when he confessed the Proconsul tried to persuade him, saying, 'Have respect to thine age,' and so forth, according to their customary form; 'Swear by the genius¹⁹ of Caesar,' 'Repent,' 'Say, "Away with the atheists!"'. Then Polycarp looked with a severe countenance on the mob of lawless heathen in the stadium, and he waved his hand at them, and looking up to heaven he groaned and said, 'Away with the atheists.' But the Proconsul urged him and said, 'Swear, and I will release thee; curse the Christ.' And Polycarp said, 'Eighty and six years have I served him, and he hath done me no wrong; how then can I blaspheme my king who saved me?'

X. But the Proconsul again persisted and said, 'Swear by the genius of Caesar'; and he answered, 'If thou dost vainly imagine that I would swear by the genius of Caesar, as thou sayest, pretending not to know what I am, hear plainly that I am a Christian. And if thou art willing to learn the doctrine of Christianity, grant me a day and hearken to me.' Then said the Proconsul, 'Persuade the people.' Polycarp replied, 'Thee I had deemed worthy of discourse, for we are taught to render to authorities and the powers ordained of God honor as is fitting. But I deem not this mob worthy that I should defend myself before them.'

XI. Then said the Proconsul, 'I have wild beasts; if thou repent not, I will throw thee to them.' But he said, 'Send for them. For repentance from better to worse is not a change permitted to us; but to change from cruelty to righteousness is a noble thing.' Then said

¹⁷ An epithet commonly applied to Christians because they refused to worship heathen idols and had no images or shrines of their own.

¹⁸ *eipnvapxes*—'officer of the peace,' 'chief constable.' Frequently mentioned in inscriptions.

¹⁹ *Genius* (*fortuna, numen*) *Caesaris*. An oath invented under Julius Caesar (Dio Cassius, xlv. 6). Under Augustus certain days were set apart for worship of the Emperor's genius; and the practice grew under later Emperors.

²⁰ The head of the confederation of chief cities in the province of Asia (the *Commune Astae*). He presided at games as 'chief priest' of Asia.

the Proconsul again, 'If thou dost despise the wild beasts I will make thee to be consumed by fire, if thou repent not.' And Polycarp answered, 'Thou threatenest the fire that burns for an hour and in a little while is quenched; for thou knowest not of the fire of the judgment to come, and the fire of the eternal punishment, reserved for the ungodly. But why delayest thou? Bring what thou wilt.'

XII. As he spake these words and many more, he was filled with courage and joy; and his countenance was full of grace, so that not only did it fall not in dismay at what was being said to him, but on the contrary the Proconsul was astonished, and sent his herald to proclaim thrice in the midst of the stadium, 'Polycarp hath confessed himself to be a Christian.' When this was proclaimed by the herald the whole multitude of Gentiles and Jews who dwelt in Smyrna cried out with ungovernable rage and in a loud voice, 'This is the teacher of Asia, the father of the Christians, the destroyer of our gods, that teacheth many not to sacrifice or worship.' They kept shouting this, asking Philip, the Asiarch,²⁰ to loose a lion at Polycarp. But he said that it was not lawful for him, since he had finished the sports. Then they decided to shout with one accord that he should be burned alive. For the matter of his vision of the pillow must needs be fulfilled, when he saw it burning while he was at prayer, and turned and said prophetically to his companions, 'I must needs be burned alive.'

XIII. And now things happened with such speed, in less time than it takes to tell; for the mob straightway brought together timber and faggots from the workshops and baths, the Jews giving themselves zealously to the work, as they were like to do . . . They were about to nail him to the stake, when he said, 'Let me be as I am. He that granted me to endure the fire will grant me also to remain at the pyre unmoved, without being secured with nails.'

XV. When he had ended his prayer the firemen lighted the fire. And a great flame flashed forth: and we, to whom it was given to see, beheld a marvel. . . . The fire took the shape of a vault, like a ship's sail bellying in the wind, and it made a wall around the martyr's body; and there was the body in the midst, like a loaf being baked or like gold and silver being tried in the furnace. . . .

XVI. So at length the lawless ones, seeing that his body could not be consumed by the fire, bade an executioner approach him to drive in a dagger. And when he had done this there came out (a dove and) an abundance of blood so that it quenched the fire, and all the multitude marvelled at the great difference between the unbelievers and the elect. . . .

—*Martyrium Polycarpi* (A letter from the Church of Smyrna. The first Martyrology)





Of course, we have no way of knowing how accurate all of the details of Polycarp's death are, but this much is clear—it wasn't an unusual kind of death for those days. Many went the same brutal way.

Periods of persecution were to continue intermittently for almost 300 years, and those who joined the Church never knew when they might be hunted down, deprived of all their property, thrown into prison, separated from their loved ones, and put to death in the arena or at the burning stake.

Obviously, this was no time for "casual" Christianity. No one went to church then because all the "best" people did. And, not everyone withstood the persecutions. Many renounced their faith, taking the position that they would rather be live cowards than dead heroes. Still, in spite of constant terror, the Church continued to grow, not because of human efforts, but because God continued to call men through the preaching of the Gospel.

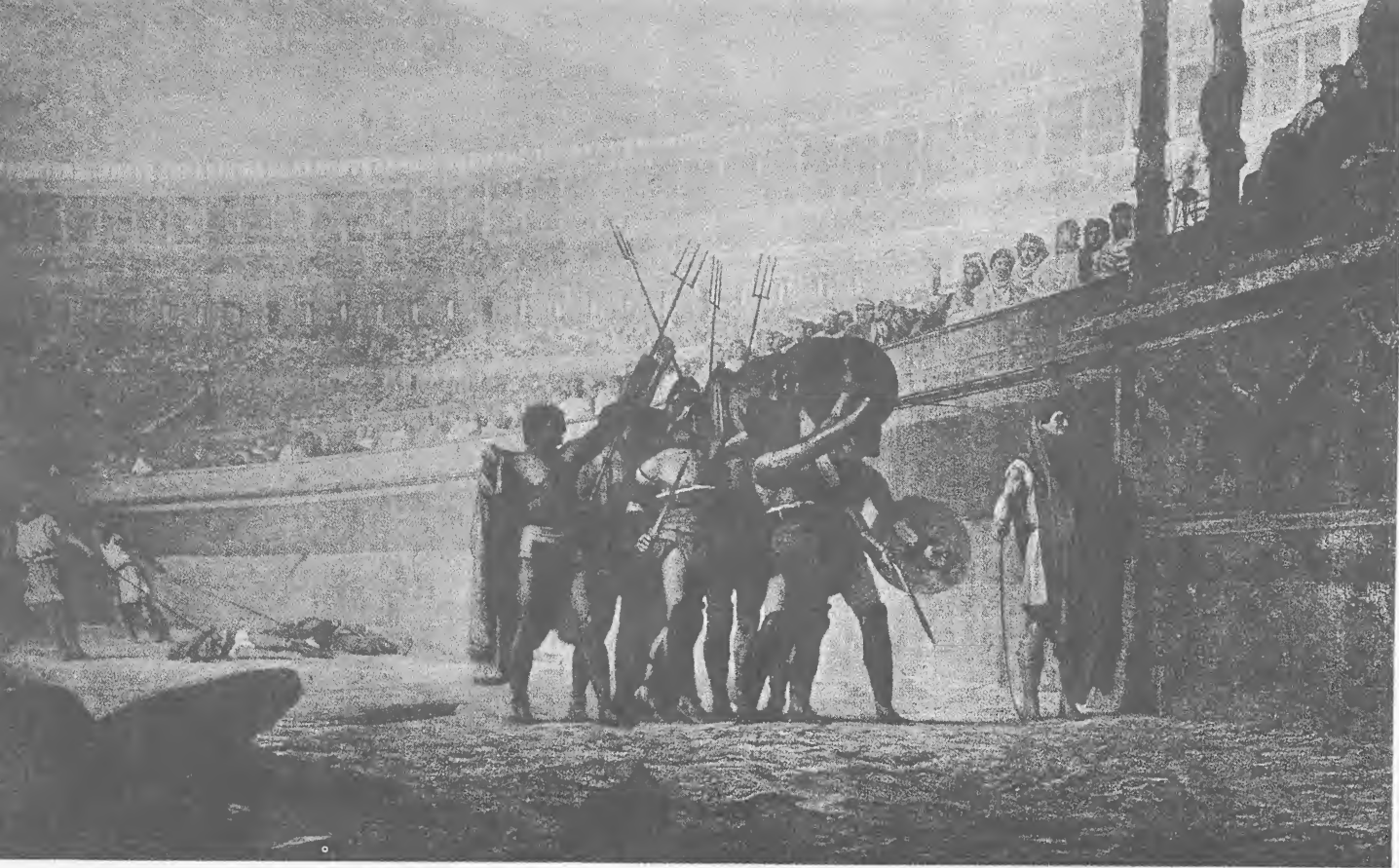
History records show that whenever things went badly in the empire, the emperors blamed it on the Christians. *Valerianus* and *Diocletian* in particular killed thousands of men, women and children for daring to believe in Jesus Christ. Knowing this always makes me wonder what they were like, these martyrs. What happened to their homes, their loves, their ideals, their thoughts of *the* Christ? What happened to those who watched when they suffered and died so bravely?

But persecutions were only a part of the difficulties faced by the church. We've already seen that in addition to the dangers from *without*, the Church was threatened from *within* its own ranks. As time passed, false doctrines kept popping up, and even crept into church teachings. To see how easily this could occur, we must remember again the nature of the ancient world. By this time the masses were

ignoring the gods of Greek and Roman mythology, but false religion still flourished in the Roman empire: there were the mystery cults, Gnosticism, Star Worship, new-Platonism, Manichaeism, and more. *Everybody was religious*, or at least wallowed in superstition and beliefs about magic. Some people participated in many religions all at once and believed in many different gods without apparent conflict. Which, of course, always provided the live possibility that those joining the church would bring countless pagan ideas along. Do you remember what happened to Israel when they conquered Canaan and then failed to clear the land of Canaanites? They too were contaminated by pagan ideas—and now it's happening again!

Discussion Questions

1. Why did the people stand up for Jesus so well then when so few stand up for Him now? What did they have that we lack? Did they really believe, or was theirs just an emotion-packed experience about Jesus like a teen-age idol *creates* today?
2. What is a "heresy?" Are heresies always to be looked upon as a "bad" thing? What does the word "orthodox" mean? Look it up in the dictionary.
3. What are some of the heresies combatted in the Apostles' Creed?
4. What were some of the problems the Christians faced in being loyal to both Jesus Christ and the Roman government?
5. What were some of the problems the Romans faced in attempting to understand the Christians?
6. Name three heresies that forced the writing of the Creeds.
7. When were the Creeds written? Look in the General Information Section.
8. Who was Polycarp? How did he die?
9. What great danger comes with mixing pagan religions and Christianity?
10. What does the witness of the martyrs tell you about the truth of the Bible accounts of Jesus? Would men, women and children die so readily for the sake of a lie? Would you?



*A Roman ruler accepts the plaudits of gladiators to die.
For three centuries the hideous crimes in the Colosseum
amused the decadent Romans.*



5

CONSTANTINE AND NICEA

Read:
John,
chapters 1
and 3

Persecution or no, by the fourth century the institution of bishops had developed to a fairly high degree, and in terms of doctrine at least bishops ruled over the Church. There were five major bishoprics with headquarters at Alexandria, Jerusalem, Antioch, Constantinople, and at Rome (in the West). It's at this "bishop" point in history we meet the never to be forgotten *Emperor Constantine*.

Constantine was a Roman officer who rose to the highest position in the empire. According to historians' accounts Constantine had a fantastic vision. He saw a great cross blazing in the sky with the words "In this sign conquer" written under it. Totally overcome by the experience, he decided to strengthen the empire by making the Christian Church its official religion. As a start toward that end he issued the *Edict of Milan*, which allowed complete freedom of religion throughout the empire. For Christians it was the end of a long black night, for it meant the end of persecutions—and the beginning of new life without that anxiety.

In the Fourth Century the position of the Church changed radically, and a new phase of the call to separation came into being. With "acceptance" the church was able to concentrate on one problem, internal questions of belief.

1. The Edict of Milan, March 313

2. When we, Constantine and Licinius, Emperors, met at Milan in conference concerning the welfare and security of the realm, we decided God ought rightly to be our first and chiefest care, and that it was right that Christians and all others should have freedom to follow the kind of religion they favored; so that the God who dwells in heaven might be propitious to us and to all under our rule. 4. We therefore announce that, notwithstanding any provisions concerning the Christians in our former instructions, all who choose that religion are to be permitted to continue therein, without any let or hindrance, and are not to be in any way troubled or molested. 6. Note that at the same time all others are to be allowed the free and unrestricted practice of their religions; for it accords with the good order of the realm and the peacefulness of our times that each should have freedom to worship God after his own choice; and we do not intend to detract from the honor due to any religion or its followers. 7. Moreover, concerning the Christians, we before gave orders with respect to the places set apart for their worship. It is now our pleasure that all who have bought such places should restore them to the Christians, without any demand for payment. . . .

10. You are to use your utmost diligence in carrying out these orders on behalf of the Christians, that our command may be promptly obeyed, for the fulfilment of our gracious purpose in establishing public tranquillity. 11. So shall that divine favor which we have already enjoyed, in affairs of the greatest moment, continue to grant us success, and thus secure the happiness of the realm.



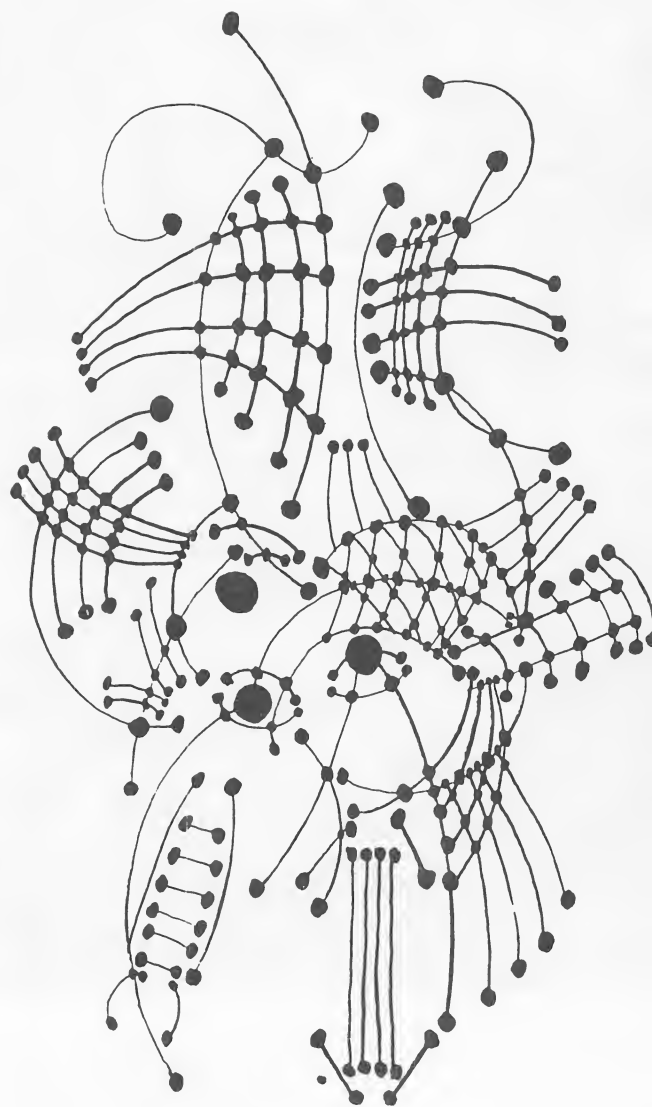
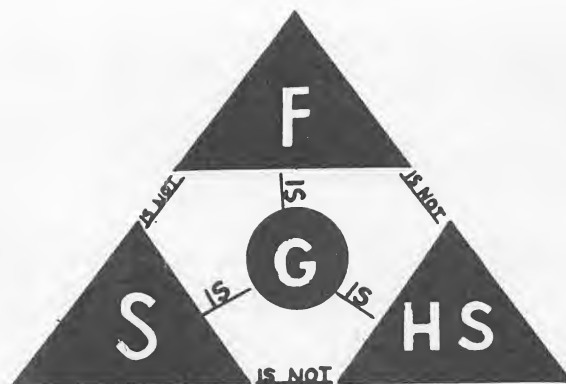
On his way to battle Constantine saw a cross and sign in the sky bearing the words, "By this sign you shall conquer," he won the battle, took undisputed power and later legalized Christianity.

With Constantine's vision a new era had dawned. Soon, the Christian Church became the official or "State Church" of the Roman Empire. Now Christianity was actually encouraged instead of discouraged. When the government collected taxes, a part of the revenue went to the Church, and, when the city of Constantinople became the capital, Constantine built a great cathedral there. The Church had come a long way from its days of persecution!

Still, as Isaiah had indicated it would, the Church remained a *suffering servant*. With each new phase of the Church's life, new problems arose. We can understand this better if we look at the church and its development as something uniquely different from other institutions. As a community, the Church is a living thing. At Pentecost, God breathed His very breath into it in what scholars call the "kerygma," *the message of the Gospel that God saves and transforms in Jesus Christ*. This is more than a slogan or caption, it is life itself, and the forces of evil combat it with every fibre of their being. We should remember this as we become involved with the Church in this new era of acceptance by Rome. The terrors of persecution may have been over, and *the faith* will not be snuffed out by a hostile emperor—but there will always be new and difficult challenges to meet, because God has not given us all of the answers about life or Himself.

One of the first challenges was to come from within the Church itself as it sought to understand itself and its message in terms of its changed situation. The earliest Christians had understood themselves to be the *new Israel*, the fulfillment of all God had done through *old Israel*, the covenant people of the Old Testament. The foundation of the Old Testament faith had been that the covenant God was one and that men were to have no other gods before Him. Every Hebrew child had learned to commit himself to this, and to recite "Hear, O Israel, the Lord our God is *one* Lord."

In this new period, when the church could settle back (or so it appeared), a great debate arose as to how the plural God of history could be called *one*. After all, didn't the Church confess a Trinitarian God—Father, Son and Holy Spirit? The Jews claimed therefore that the Christians had forsaken the one God of the covenant in favor of three gods. Pagan philosophers on the other hand ridiculed the church as being stupid. She was like a devious woman who had three husbands while actually claiming only one! Even the best informed Christians were disturbed when they heard fellow Christians attempting to explain how there could be *one* God in *three persons*.



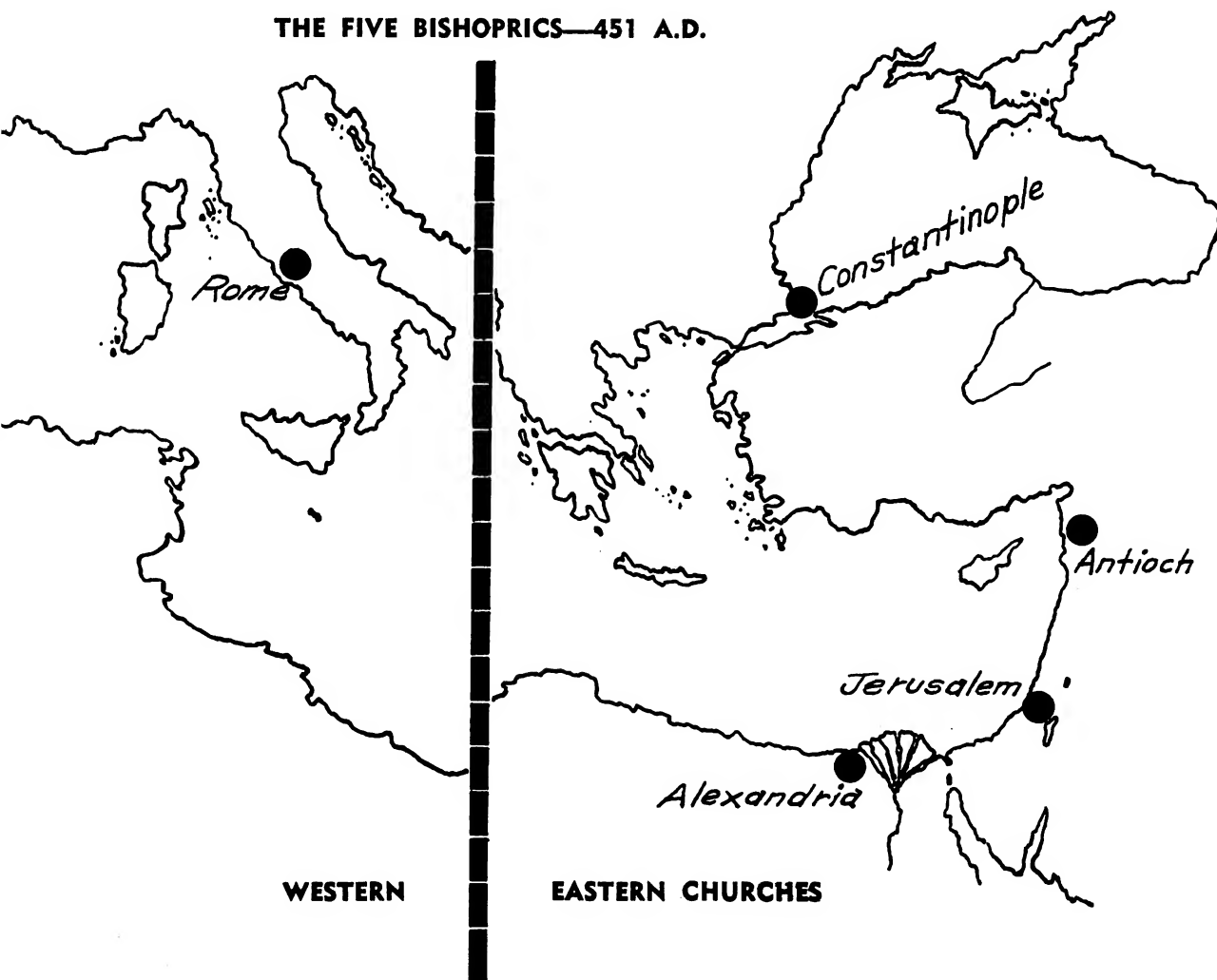
Because of the confusion, many began to search frantically for ways to explain how God could be *one*, and at the same time the Father; and Jesus Christ, who was the Son of the Father sent to save the world; and the Holy Spirit, who was now present as the indwelling and empowering Spirit of God. Around and around they went like tigers after Sambo. If Jesus was *equal* to God, then weren't there two Gods? And if the Holy Spirit was a third *expression* or *form* of God, weren't there really three Gods? Differences of opinion abounded, bounded and confounded everyone!

In a sincere attempt to solve the problem, *Arius of Alexandria* arrived at a possible solution. He deduced that Jesus was a "second God" since He was obviously "subordinate" to the Father; that is, he was somewhat less than the Father even though entirely *different* from man. Arius' slogan was, "there was once when he was not." By it he meant that Jesus had a beginning, he was created out of nothing, and he was subject to change. None of these things applied to God the Father; therefore, Jesus must be a secondary God.

Many in the church believed that Arius' conclusions were wrong however. They felt that if the relation of the Son to the Father was not (eternally) timeless, and if the Son was not fully God, then the proposition of man's salvation coming through Christ might place man in "jeopardy." The Son *had* to be thought of as eternal, timeless and fully divine; for, if Jesus was not divine, the separation unto Him *was* of no consequence.

So the debate raged on. Finally, Alexander, bishop of Alexandria, condemned Arius' view as heresy. But this did not solve the problem since Arius (and his viewpoint called "Arianism") had a huge following. Why, his teachings were even being set to music and sung in taverns throughout the ancient world! We might wonder how all of this could ever happen to Christian people who were lost in devoted study, thought and prayer. The fact is that the Church, in the midst of its first breath of freedom, was at the same time on the brink of division and collapse. Doubt, apathy and pagan ideas had begun to do their evil work of undermining faith, and they accomplished it far more successfully than

THE FIVE BISHOPRICS—451 A.D.



persecutions had ever done. Interestingly enough, it was about this time, when divisions had entered the Church, that generally speaking, faith-healing abilities were lost.

Talk about the "Perils of Pauline." The Christian Church has a history of ups and downs that tops them all! Her history line looks like the silhouette of a roller-coaster. No sooner was She up than something took her down. The miracle is (and the testimony to faith in Christ), that She never stayed down—and never will!

Constantine, fresh from the great battles which had won him his empire, was very concerned. He had counted heavily upon having a united kingdom *without* factions and *with* harmony for the period of his rule. He had expected Christianity to help him do this—indeed, he hoped to cement his kingdom together with this dynamic faith. Thus we can see why he was disturbed over the dissensions among those whom he counted on to "glue" the empire together. In seeking an answer to this, he saw that the creed and songs of Arianism were the prime source of trouble, and he sought to solve the problem by commanding that there be "no more talk"

from Arius' opponents about the Son being co-eternal with the Father. But those who had experienced faith in Jesus Christ (as God's Son who had entered history for their salvation) were not so easily put aside. The debate continued.

One thing became clear, Constantine, who was not a theologian and in fact not yet a Christian, had not realized how vital a solution to the controversy was to the Christian faith. So, the emperor's next move was to send a bishop, Hosius of Cordova, to Alexandria as his personal representative, to settle the matter once and for all. But Hosius had little success and reported that there was nothing he could do, for some people were firmly Alexandrian, and others were firmly Arian. No one outside the leading bishops could straighten out the mess.

Faced then with a continuing, divisive crisis, Constantine called a council of the church leaders. It was held in the year 325, at the city of Nicea. Bishops came from every corner of the empire (from Egypt, Pannonia, Africa, Persia, France, Italy, and Spain) to debate the issue and to formulate a doc-



trine that would be the Church's answer in the matter. With pomp, circumstance, and the blessing of the emperor they came. It was an amazing contrast to those former days when Christians were hunted like dogs and slaughtered for their faith! When the impressive (political convention like) opening ceremonies finally ended, the bishops settled down to the business at hand. Each bishop had equal authority, and even non-Christian Constantine was allowed to attend—for by this time he was studying to become a church member. Hosius was by his side to help him interpret the debate. On one side of the chamber sat the Arians, led by Arius himself; and on the other was the (so-called) Nicene party, led by Bishop Alexander of Alexandria and his foremost theologian *Athanasius*.

It was far from a calm and stuffy debate. At times the uproar was deafening, and angered delegates belligerently snatched papers from each other's hands! Arguments were long and detailed, although each side struggled earnestly to understand the other. Various creeds—those presently being used by the churches of different areas—were studied and debated. Finally the Nicene party achieved the upper hand, convincing the majority that Jesus Christ, the Son sent to redeem mankind, was fully God, equal with the Father, and at the same time fully man. In its ultimate form, not achieved until 381, the creed they composed as a statement of belief begins as follows:

We believe in one God, the Father Almighty, Maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father Light of Light, very God of very God, begotten not made, being of one substance with the Father . . .

All but a few signed the creed. Arius and a few close friends refused and were excommunicated; put out of the church and refused participation in Holy Communion.

But though the Nicene party had won a victory, the battles were not over. Questions about the Person and Work of Jesus Christ were still alive, and many congregations were still divided. Arius and his followers continued to harass individual parishes, but Nicea had taken temporary care of the main threat to unity and harmony in the Church.

One thing was certain, *Scripture alone could be counted upon as a safe guide in matters of faith and morals*. The moment man moved beyond these inspired accounts, he walked from safe ground into quicksand! *Thus a second cardinal principal emerged to be added to the idea of the Priesthood of Believers. Remember these if you never remember anything else! They will be vitally important in our study of the Reformation.*



Discussion Questions

1. What were some of the *good effects* that followed Constantine's recognition of Christianity as the state religion? What were some of the *bad effects*? Make lists.
2. Read John 1:1-18 and discuss it with regard to Arius' slogan, "There was once when he was not."
3. Study the Nicene Creed, paying special attention to its attempts to explain One God in three Persons. Make some notes of what you learn.
4. Did Constantine have a call to separation? Write a short essay on the kind of person you think Constantine must have been. Do some research too.
5. What writing alone can be counted on as a "safe" guide for faith and morals? Why?
6. Read Isaiah 52 and 53. What justification do we have for calling the church the Suffering Servant?
7. Are we Suffering Servants? If so, why so? If not, why not?
8. How would you explain the continuing difficulties of the Church? Wouldn't you assume that God would protect the Church from these things? Is there anything in the Eden story that explains it?
9. It's time for you to start listing the important people you meet in history. Start the list now, together with important dates, and keep it current as you move along.
10. Does John Chapters 1 and 3 support Athanasius or Arius? Why?

6

MONASTICISM

Read:
 Mathew 28
 Genesis 21:1-3
 Exodus 19:5-8

What is the perfect Christian life? How does one live as a true Christian? Can a Christian remain "in the world" and serve God fully while facing the problems of earning a living and getting along with others? A movement began in the third century which attempted to answer these questions, and the answer it arrived at has remained a real issue for Christians ever since.



The monastery of Baramus, in the Wadi Natrun in Egypt, founded in A.D. 330.

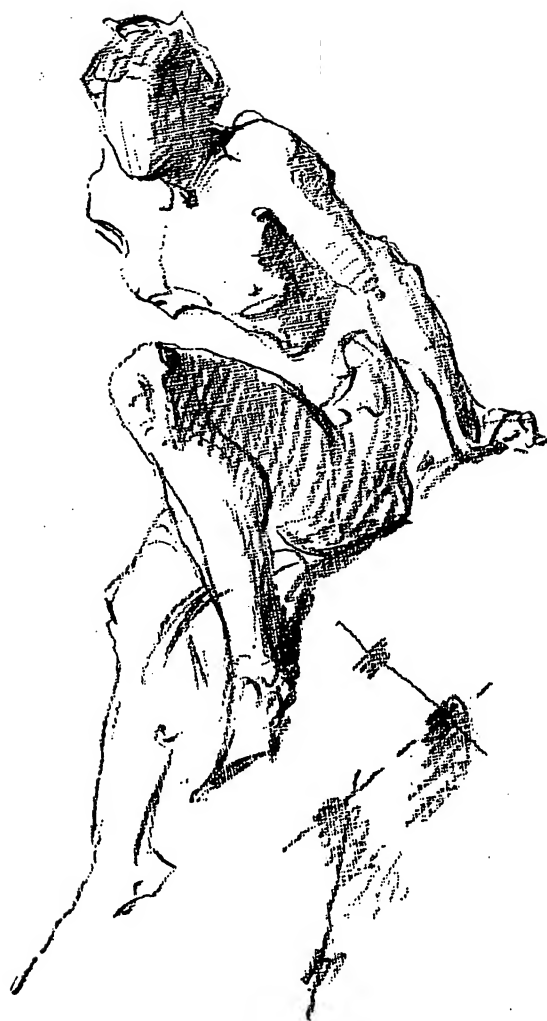
Holy men had lived lives of contemplation, prayer, self-denial and withdrawal from the world before Christian times. Early Christians too abstained from marriage, from meat and intoxicating drink, and devoted themselves to prayer and works of charity. But at first it was in their own homes. In about A.D. 270 the Egyptian Christian Anthony withdrew from the world, and became a hermit, living alone in the desert. The fame of his piety brought others to live in the same manner in the caves and rocks near him, and to seek his leadership. When he agreed to organize the life of all these hermits early in the fourth century he became the founder of Christian monasticism. The monks in the later monasteries of the Wadi Natrun lived in more organized communities, more like the great monastic orders which began to be founded when monasticism reached the Latin West. Athanasius took two monks to Rome in A.D. 340. The great founder of western monasticism was Benedict, who founded the Benedictine order at Monte Cassino in Italy. It was the monks who throughout the Dark Ages after the break-up of the Roman Empire preserved the artistic, literary and educational heritage of Rome.

In the fourth century a Christian movement arose which was to continue on a large scale for hundreds of years. It changed the existing ideas of Christian life and has even had its effect on our day.

Constantine's *Edict of Milan* was its beginning. During its three-hundred years of persecution, in spite of its furtive existence and the constant danger of being stamped out, the Church had mushroomed. Ignoring the perils of following Jesus Christ, thousands joined the church in every decade. But this was only the beginning. Once the Church was officially recognized, and even the emperor had become a Christian, almost everyone found it "wise" to be a member of the church. It follows then that church membership became quite different from what it had been. Whereas to be a Christian had meant a complete giving of oneself, and often horrible death, it was now "fashionable" to be counted a believer. There were other changes too, for the church departed from its simple structure, becoming highly organized and regimented under bishops and pastors.

It was almost inevitable that some Christians would react against this intrusion by the world, and would seek to withdraw from all such contamination. The withdrawal was called *Monasticism*, which means, literally, to live alone. Monasticism began, then, as the plaintive, individual protest of devoted men who wanted to achieve a certain kind of Christian life. They refused to marry, preferring to live and to worship in solitude. Some lived as hermits in the wilderness and devoted all but their sleeping hours to prayer and fasting. While the monastic movement was getting underway, many bishops and priests looked upon it with disfavor, especially upon their refusal to join in the community Eucharist. As it became popular however, they accepted it. Historians believe that the first withdrawals took place in Egypt. One noted Christian, *Origen*, set a public example of monasticism in Alexandria by remaining in the midst of the "new" church and giving up all bodily comforts, eating little, and even mutilating his body as a penance for his sinful condition, thoughts and acts.

The foundation stone of monasticism was rejection, the rejection of all the new kind of Christianity stood for. Turning their backs upon what they considered shallow Christianity, the hermits tried every means to attain the absolute discipline they felt all "true" Christians should observe. They fiercely resented the idea that putting the call from things and unto God aside, "anybody" could join the church for simply social or political reasons, and they wanted to show the world that *some* at least could and did take the teachings of Jesus seriously.



Athanasius, who we met earlier and who became bishop of Alexandria, wrote an account of the pious life of an early monk named Anthony. This particular hermit had been raised in a wealthy Christian home, but when he was nineteen his parents died, leaving him with the responsibility of caring for a younger sister. Shortly after this, while attending church services, he heard a portion of the Gospel which read: "If thou wilt be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow me." The thoughts he had after hearing it had a profound effect on the young man. Soon he had left his sister, given away all his property, and begun to live as a hermit, raising food for himself and the poor. His life was such an example and he became so well known that many others followed him up to a mountain retreat and tried to live as he did. From time to time the entire group would return to Alexandria to assist victims of famines. In time, Anthony was greatly revered throughout the church, and it is said that even Constantine wrote to him for advice.

Here are some samplings from one of the rules:

There were several types of monasticism. Some monks withdrew and lived entirely by themselves, having nothing to do with other men. Their lives were spent in fasting and prayer. They felt, apparently, that (contaminated) human fellowship was to be shunned. Other monks remained in communities but kept completely to themselves and avoided every attempt at organization. A third type was called *cenobitic monasticism*, in which monks lived as isolated groups under the rule of a head monk.

Contrary to their original purposes however, monks gradually became organized, (sometimes to avoid excesses, such as the cenobites) and huge monasteries were built (more often than not near cities or villages). Strict rules were established for governing daily life *inside* massive monastery walls, for the walls were to be their continuing means of remaining aloof from the world outside. Here each monk spent most of his time in a small cubicle (or cell), following a rigid discipline of prayer and study. On occasion they emerged to do their share of manual labor, so that the monastery could be kept in physical operation.



Isolated and almost inaccessible are the meteora, the 'monasteries of the air', in western Thessaly, to which the only means of access till recently was to be hauled up in a basket.

III. *Of Calling the Brethren to Counsel.* . .

And in all things let all follow the Rule as their guide: and let no one diverge from it without good reason. Let no one in the monastery follow his own inclinations, and let no one boldly presume to dispute with his abbot, whether within or without the monastery. If anyone so presume, let him be subject to the discipline of the Rule. The abbot, for his part, should do everything in the fear of the Lord and in observance of the Rule; knowing that he will surely have to give account to God for all his decisions, as to a most impartial judge. If it happen that matters of less moment have to be dealt with, let him avail himself of the advice of the seniors only; as it is written: 'Do all things with counsel, and thou shalt not thereafter repent' (Ecclus. XXXII).

VIII. *Of the Divine Office at Night.* In the winter time, that is from the First of November until Easter, according to what is reasonable, they must rise at the eighth hour of the night, so that they rest a little more than half the night, and rise when they have had their full sleep. But let the time that remains after vigils be spent in study by those brothers who have still to learn any part of the psalter or lessons.

XVI. *How Divine Office Shall Be Said in the Daytime.* As the prophet says: 'Seven times in the day do I praise Thee.' This sacred number seven will thus be fulfilled by us if, at lauds, at the first, third, sixth, ninth hours, at vesper time and at 'completorium' we perform the duties of our service; for it is of these hours of the day that he said: 'Seven times in the day do I praise Thee' (Ps. CXIX. 164).

XXXIII. *Whether the Monks Should Have Anything of Their Own.* More than anything else is this vice of property to be cut off root and branch from the monastery. Let no one presume to give or receive anything without the leave of the abbot, or to retain anything as his own. He should have nothing at all: neither a book, nor tablets, nor a pen—nothing at all. For indeed it is not allowed to the monks to have bodies or wills in their own power. But for all things necessary they must look to the Father of the monastery; nor is it allowable to have anything which the abbot has not given or permitted. All things shall be common to all, as it is written: 'Let not any man presume or call anything his own' (Acts IV. 32). But if anyone is found delighting in this most evil vice: being warned once and again, if he do not amend, let him be subjected to punishment.

XLII. *Of Silence After Compline.* Monks should practice silence at all times, but especially in the hours of night. Therefore on all days, whether fasting days or otherwise, let them sit together as soon as they have risen from supper (if it be not a fast day) and let one of them read the 'Collations' ('Selections') or 'Lives of the Fathers,' or something else which may edify the hearers. . . .

Historians have concluded that the purposes of monasteries were twofold: first, that some might be set apart to serve God in a special way, second, that Christianity might retain its "pure" form. In a certain sense, monasticism can be viewed as a form of *selfishness*, since obviously the monks were primarily concerned with their own salvation. They felt that adherence to rigid rules would help them find favor in the sight of God. Vows of chastity, poverty, and utter obedience to the rules of their order were all taken with this end in mind. And yet the monastery residents also proved to be a service organization: they cared for the poor and sick, copied the Scriptures and developed organized schools for the instruction of the children in towns near their retreats.

By the fourth and fifth centuries the movement had spread throughout the church. As it did so, the same peculiarities seen in any overly popular movement became evident. Some of the monks followed an incredibly austere kind of existence as, for example, the pillar monks, who spent their entire lives on the top of huge stone or earthen pillars. One of these, *Simeon Stylites*, who lived during the fifth century, (*ca* 450) was said to have spent thirty-six years on a pillar just east of the city of Antioch. His prophetic powers and his abilities to heal the sick who were brought to his pillar made him a popular attraction and a legend in his own day. Simeon and his kind had but one thing in mind, to show how utterly dependent they were on God by the dependent ways they lived. Some ate only grass for their entire lives. Others tried to go for days on end without sleep. A few attempted to go for months without lying down. All were astoundingly filthy and unkempt.

Monks who lived near established communities did not go to such extremes, but their food and clothing were simple and inexpensive. During meals a religious book was read, and they lived according to the strict rules previously mentioned. The only work they did was nonprofit, and was only enough to supply the needs of their monastery and to help the poor.

One of the spiritual giants among the early monks was a man named *Jerome*. He was born in the year 342, was educated in Rome and became a learned scholar. In time he was attracted to monasticism and went to live near Antioch, which would enable him to be a monk and also to study in the city's famous library. Called from there to Rome, he arose higher and higher in influential church circles and finally became secretary to the pope himself. Perhaps his greatest contribution was that of making the first significant translation of the Scriptures into Latin, the language of his day. Here in his own words is a part of his letter to the Pope upon accepting the task:

To Pope Damasus, on the Revision of the Latin Bible A.D. 383

. . . You urge me to revise the old Latin version and, as it were, to sit in judgment on the copies of the Scriptures which are now scattered throughout the whole world; and, inasmuch as they differ from one another, you would have me decide which of them agree with the Greek original. The labour is one of love, but at the same time both perilous and presumptuous, for, in judging others, I must be content to be judged by all; and how can I dare to change the language of the world in its hoary old age, and carry it back to the early days of its infancy? Is there a man, learned or unlearned, who will not, when he takes the volume into his hands, and perceives that what he reads does not suit his settled tastes, break out immediately into violent language, and call me a forger and a profane person for having the audacity to add anything to the ancient books, or to make any changes or corrections therein? Now there are two consoling reflections which enable me to bear the odium—in the first place, the command is given by you who are the supreme bishop; and, secondly, even on the showing of those who revile us, readings at variance with the early copies cannot be right. For if we are to pin our faith to the Latin texts, it is for our opponents to tell us *which*; for there are almost as many forms of texts as there are copies. If, on the other hand, we are to glean the truth from a comparison of many, why not go back to the original Greek and correct the mistakes introduced by inaccurate translators, and the blundering alterations of confident but ignorant critics, and further all that has been inserted or changed by copyists more asleep than awake? . . . I am now speaking of the New Testament. This was undoubtedly composed in Greek, with the exception of the work of Matthew the Apostle, who was the first to commit to writing the Gospel of Christ, and who published his work in Judaea in Hebrew characters. We must confess that as we have it in our language it is marked by discrepancies, and now that the stream is distributed into different channels we must go back to the fountainhead. . . . I promise in this short Preface the four Gospels only, which are to be taken in the following order, Matthew, Mark, Luke, John, as they have been revised by the comparison of Greek manuscripts. Only early ones have been used. But to avoid any great divergences from the Latin which we are accustomed to read, I have used my pen with some restraint: and while I have corrected only such passages as seemed to convey a different meaning, I have allowed the rest to remain as they are. . . .



EL GRECO: "ST. JEROME"



By the end of the fifth century monasticism was generally accepted as a valid means of devotion and services in the church, and it has continued to be so until today. Like all movements it has had periods of both strength and weakness. In its protest against an easy Christianity it made its point and somewhat curbed the threat of Christianity's being diluted and destroyed.

Monasticism also gave rise to some unbiblical notions, however, since it suggested Christian faith could only be properly practiced by a special group of persons who were willing to withdraw from the evil world. Once this position was taken, it was unavoidable that the further thought would arise that there might be two kinds of Christians, a common (law) Christian, who is "second-rate," and a "high" Christian (monks or clergy), who stands above all others in the eyes of God, and who serves Christ perfectly. The uncomfortable feeling began to spread over the church that ordinary people, those who marry and work for a living, could never reach a proper Christian life and, even worse, need not try! Thus monasticism, in repeating in the New Testament period what the Jews had done in the Old, overlooked one of the major teachings of Christ—that Christians are to go into all the world; not to withdraw from it! Any retreat must be temporary, not a movement.

Nevertheless, God did work through the monastic movement, since their devotion and sincerity kept the faith alive in a time of great shallowness, darkness and corruption; some of the most profound leaders and reformers of the early church were to come from their ranks. Among the most famous would be *Tertullian* (d. ca 220), who took a vigorous part in developing Christian teachings; *Origen* (d. 252), *Cyprian* (d. 258), who occupied himself with doctrinal questions (such as baptism) and with institutional problems, and *Jerome*. They are known as the *Church Fathers*.

Discussion Questions

1. Do you feel that the monks were right in what they did? did they succeed in accomplishing their main purpose? Why or why not? What was their purpose? Was there a better way of accomplishing it then? Is there a better way in our day?
2. Read and discuss these passages with regard to the monastic idea of withdrawal: Matthew 28:16-20; Mark 6:7-13. Make some notes on what you find individually and as a class.
3. Can there be such a thing as a nominal Christian? A nominal church member? What does the word "nominal" mean? Can one Christian ever be less Christian than another?
4. What year-period of history are we in now in our studies?
5. Who was Athanasius? Who was Jerome? Who was Simeon? Can you tell anything about what kind of men they might have been from the little the lesson tells you? What is a "Church Father?"
6. In preparation for the next lesson, is any nation or city to be considered eternal as both Jerusalem (Israel) and Rome thought they were? What about the U.S.A.?
7. Who is the real head of the Church, since neither the pope in Rome nor the Eastern Orthodox Bishop can truly claim the title? Can you support your answer by Scripture?

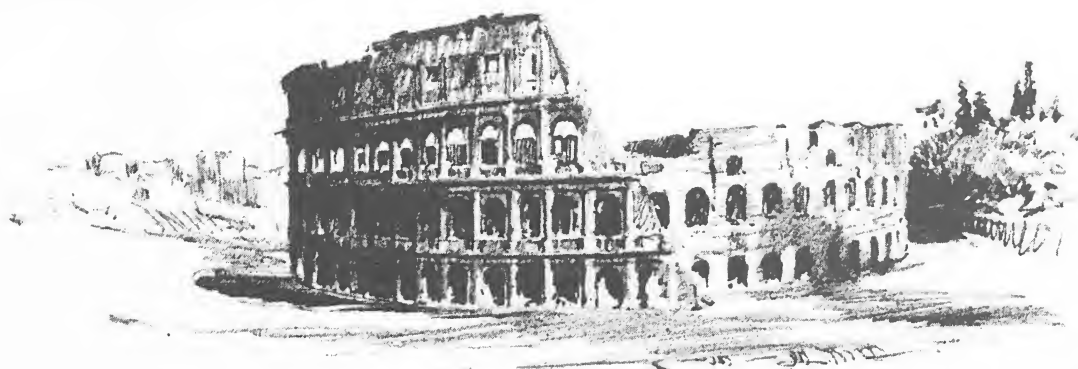
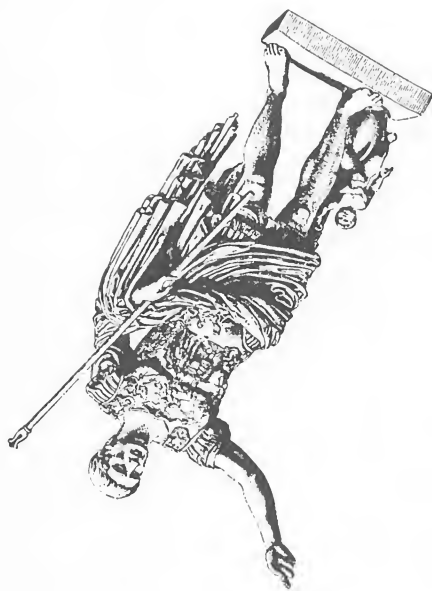
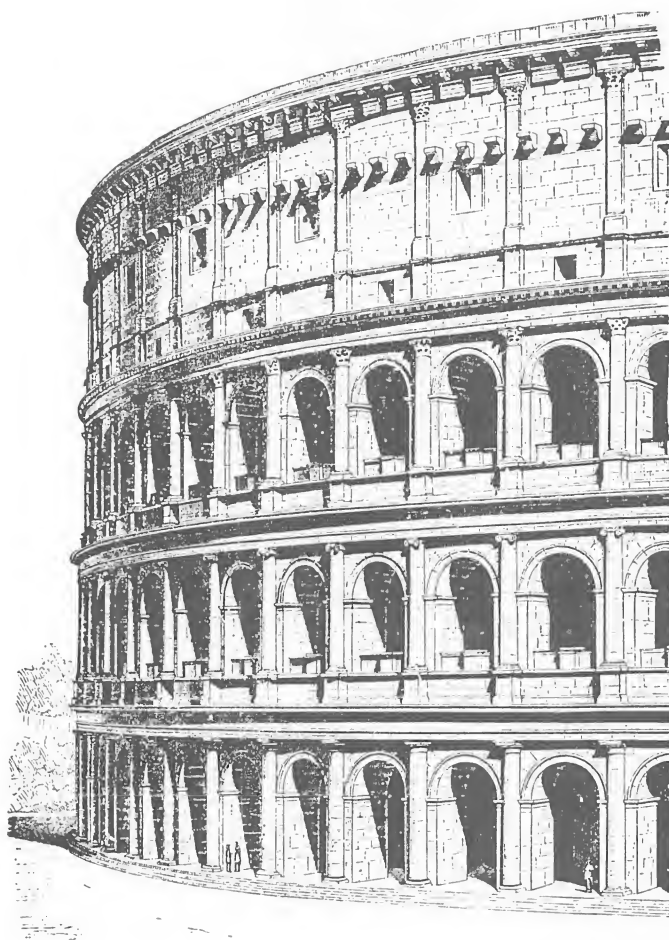
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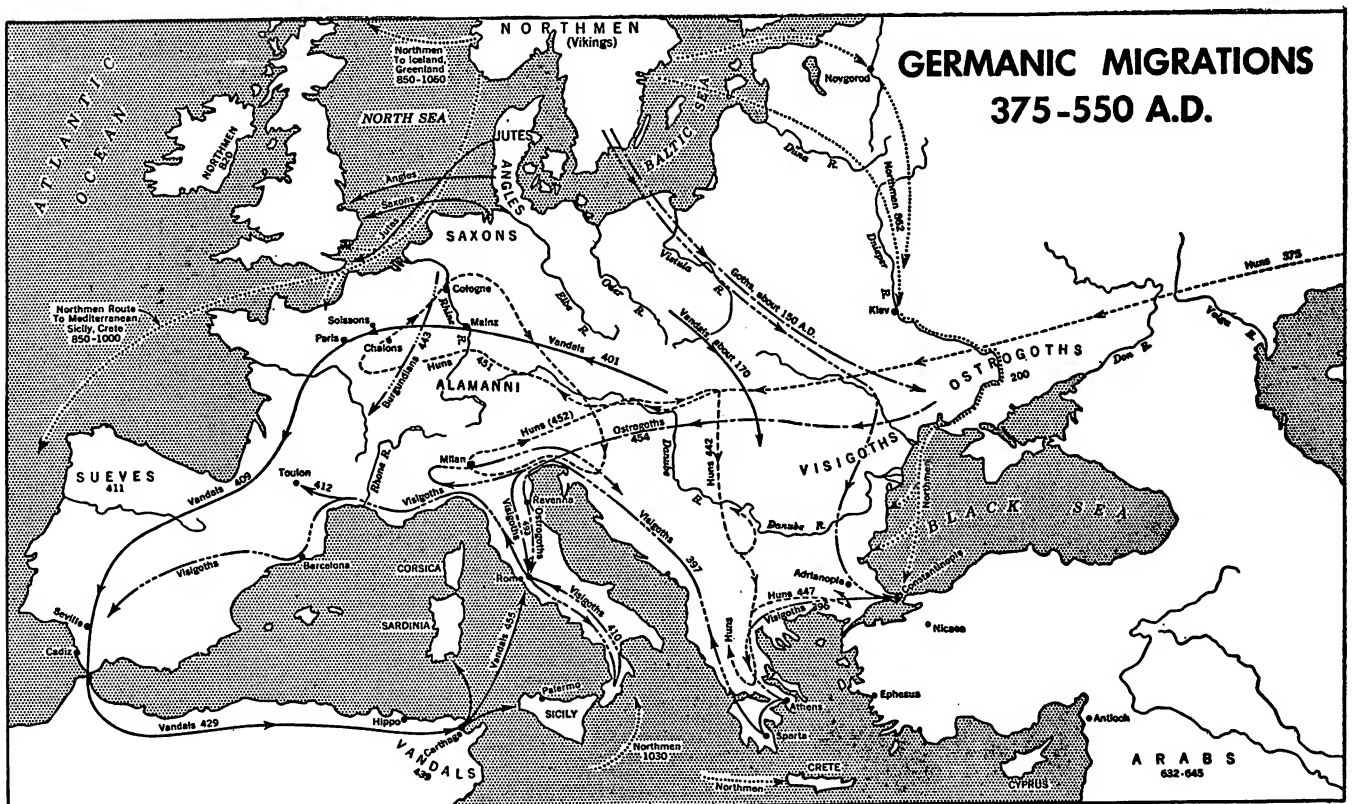
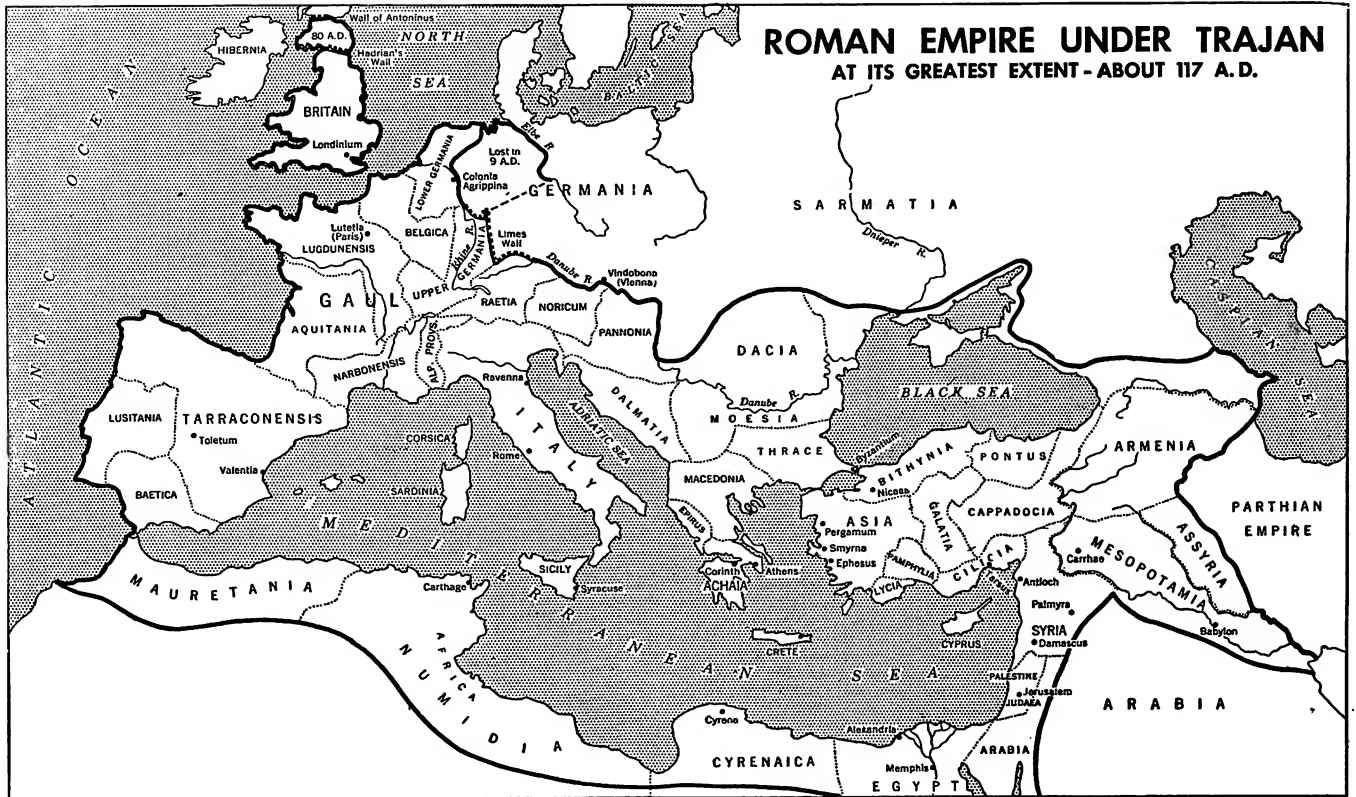
Set up a class panel to discuss monasticism pro and con. See how well each side can hold its argument, and also what they know about monasticism today. Are there, for example, any monks in the Lutheran Church? What denominations do have monks? Where?

7 THE CHURCH — EAST AND WEST

Man lives in an always changing world, and the Church, to remain alive and faithful to the gospel has had to meet the changes of history; enduring dark periods, resisting temptations to succumb in times of ease and complacency, and, through it all, remaining sensitive to God as He speaks through each new phase of life on earth.

Read:
Mark 1:14,15
Romans 3:9-31





Romans living in the fifth century looked upon Rome not only as the capital of the empire and the cradle of civilization but also as the "Eternal City," the everlasting center of what would come to be known as "the civilized world." They were proud, independent and optimistic. Things were good, and Romans were secure; no one imagined that their power could be shattered and their nation destroyed. Yet, at the very time when poets and historians recited the invincible glory of Rome, the end came.

In the year 410, *Alaric* led his pagan *Goths* down from the North along the Danube River and conquered mighty Rome. Following the *Goths*, other tribes invaded and sacked the Eternal City time and time again. The old Roman culture had borne the fruits of false optimism and abundant prosperity; it ignored its responsibilities and basked in a life of ease while other nations grew strong and pursued a purpose. Pictorially we might say that a surging, hungry Europe moved into an overfed decadent Italy and took over the Western half of the Roman Empire. Actually, the changes which took place in this turbulent period caused it to be described as the "Migration of the Peoples." Their movement ushered in a new age—the Middle Ages. In the East, Persia arose to attack the Eastern provinces. In the North, inroads came from the Germanic tribes. In 375 the Huns crossed from Asia into Europe and forced the *Goths* out of Russia. The *Goths* then "escaped" into the Roman Empire, bringing with them ideas of freedom, human worth and democratic law.

In the other half, the Eastern (Byzantine) part of the original Roman empire (in Greece, Turkey, Palestine, Arabia, and Egypt), the old order remained. With the fall of Rome eastern regions regained their importance. The Roman Emperor now headquartered at Constantinople (population 800,000) and maintained an army to preserve his rule. The point to remember here is that the Western Church was no longer an integral part of the Roman Empire; it was now European, or to put it another way, part of a Roman-Germanic civilization.

The Eastern part of the Church continued to call itself the Roman Empire. There were many changes however. Greek and Latin had been the official languages (both of the Church and of the empire.) Since, however, there were also Armenians, Syrians, and Ethiopians in the Church who regularly failed to get along with the Greeks, these eventually formed their own Churches and used their own languages for worship and practice.

The Eastern or Orthodox (the word "Orthodox" means conforming to the original Christian ecu-

menical faith) Church faced many problems, and over the years it attempted to win back the separated churches. They also sought to recapture the Western territory that had once been a part of the empire. One Greek emperor, *Justinian* (d. 565), almost succeeded. The famous cathedral of Saint Sophia in Constantinople—today it's a Moslem Mosque—was built by him as part of his program to renew the Church. He also collected and organized many of the laws of the Roman Empire into a legal system which was called "the Code of Justinian." The code declared among other things that anyone who denied the Trinity or repeated baptism would be put to death. (We can see a facet of poor Christian understandings developing here that will bear ugly fruit in the years to come.)

In the West, though the military and political strength of the old empire collapsed, the church remained, and the bishop of Rome (now called "pope," from the Latin *papa*, meaning Father) consolidated every resource in an effort to survive and to win the Barbarian invaders over to the Christian faith. As *Goths*, *Vandals*, *Franks* and *Huns* poured in like ocean waves, the Church at Rome began to duplicate the missionary zeal of the early Christians. The crises of the moment called for heroic efforts, and by God's power the church was equal to the task. The fearful became bold, and called men and women once again responded to become giants of faith in action.

Many of the invaders adopted Christianity because they remembered it as the religion of the old empire and felt they would become as mighty as old Rome if they accepted its religion. The *Ostrogoths* had already been converted to the Christian faith while they lived in Russia. Other invaders had experienced Roman missionary efforts. For centuries, Germans had been trained in, and absorbed by, the Roman Empire. By the fourth century some had gained the highest posts in Rome. Others, having adopted Roman ways, had rejoined their tribes to spread Roman culture and customs among them. Thus, Rome's disintegration was in reality a slow process of fusion. The migration simply accelerated the fusion process. So as new peoples now came to do battle, they were instead converted without difficulty to Christianity.

In time the Roman Church also sent superb missionaries to the other lands of Europe. *Patrick* was one such magnificent missionary. He was sent to Ireland. It was his second "visit" to that country. As a boy of sixteen he had been taken there from his native home in England as the prisoner of Irish raiders and barely escaped from death at



ST. SOPHIA: the cathedral of the Holy Wisdom of Christ, started in A.D. 532 in Constantinople (now Istanbul, Turkey). When the Turks captured the city in 1450, the church became a mosque. It is now a museum. The Bosphorus lies behind.

The minarets belong to the mosque: to see the original effect of the cathedral, cover them.



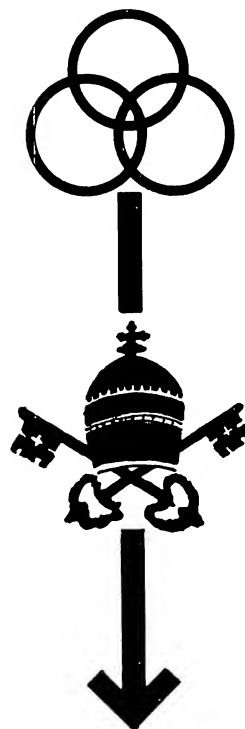
the hands of Druid priests. Now, as a missionary, he set out to win the local ruler of every district to Christianity. Before his death Ireland was not only a Christian country, but had learned Latin and many of the Roman ways of life. Patrick never claimed the credit for himself but gave it all to the God of history. He wrote,

But I pray those who believe and fear God, whosoever has deigned to scan or accept this document, composed in Ireland by Patrick the sinner, an unlearned man to be sure, that none should ever say that it was my ignorance that accomplished any small thing which I did or showed in accordance with God's will; but judge ye, and let it be most truly believed, that it was the gift of God. And this is my confession before I die.

Soon missionaries were sent from Ireland, a new launching platform, to other parts of Europe. It seems strange to us today to think of Europe as it was at that time, an area of vast forests thinly populated by fierce nature worshipping uncivilized tribes living in crude huts and caves. But that is what it was. Many of the inhabitants of Germany and France worshiped even sacred trees in the forests in which they lived. From Ireland came the "called" Columbanus, Kilian, Boniface and many others to win them for Christ. Their successful missionary efforts are a real sign that God was still at work in the Church and that faithful men were responding to missions of service. Blessed men were continuing to be a blessing (Gen. 12:3).

As Christianity triumphed and entrenched itself through missionary efforts, the Roman bishops began to make claims which would eventually divide the Church. They claimed to be the true successors of Peter, and thus the sole leaders of the Church and spokesmen for Christ on earth. They felt they could make this claim because they ruled from the most powerful city in the world and had demonstrated how truly Christ worked through them. *Pope Leo the Great* (440-461) proclaimed the doctrine (based on Mt. 16) that to the Roman bishop, as successor of the Apostle Peter, belonged supreme rights and final jurisdiction within the Church. He persuaded Valentinian III to issue a decree recognizing the supremacy of the Church of Rome over the Gallic Church, one of the first moves toward a relation of Church and State. But the Eastern Church refused to accept their claim. Admittedly they were in the seat of strength, Rome had been the capital of the old world, and people had become used to looking to it for leadership, but the East found no biblical reason to admit that Roman bishops were supreme in any sense. In the eyes of the Eastern Church, all bishops were equals. (The term *Pope* is not mentioned in the Bible or the early Church codes.)

PAPAL AUTHORITY



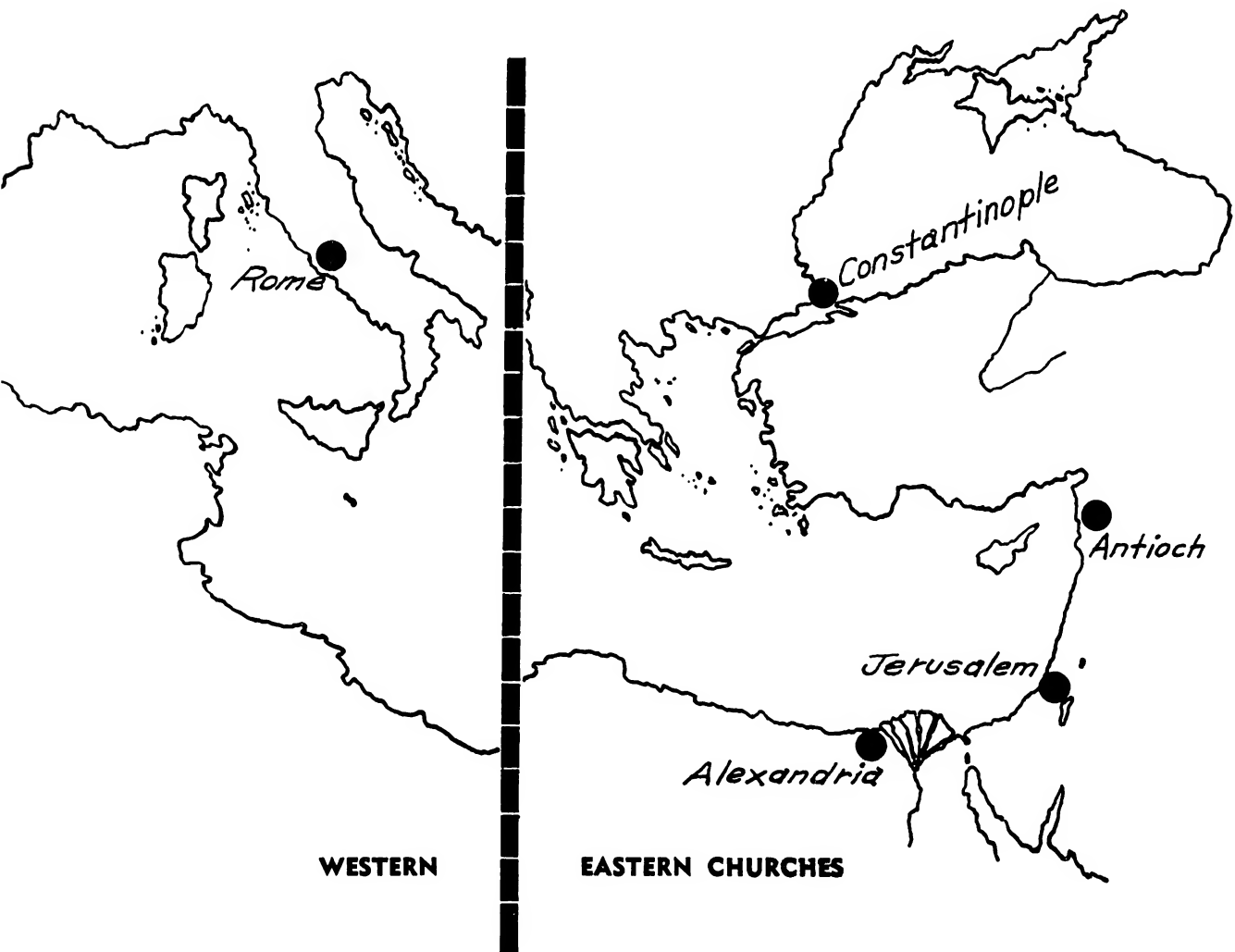
In 451 a great council was called at *Chalcedon* to deal with the Arian problem, which had continued in spite of the results at Nicea. The council agreed to condemn the Arians, but it added something significant: it also decreed that from that time on Constantinople and Rome would be looked upon as equals in authority. Rome would never be the sole head of the Church. She protested, claiming primacy within the whole Christian Church, but the East remained firm, leading to continued friction and a *final division in 1054* which remains to this day. Interestingly enough, as this is being written, the heads of the Roman and Orthodox churches are meeting in Palestine for the first time since 1054 to see if their differences can be repaired. The split in 451 was, however, to result in the continuing fragmentation of the Church to the point at which there are hundreds of denominations claiming to be Christian today.

We cannot leave the fifth century of Christian history without mentioning the work of one of the greatest minds the church has ever produced; *Augustine, bishop of Hippo, Church Father* (354-430). The teachings of this brilliant believer were to have great effect for centuries to come, both in the development of the Roman church and in the Reformation period, since both Luther and Calvin were deeply indebted to him.

In his book, *Confessions*, Augustine tells the story of his conversion to Christianity. He had rejected the call of God for thirty years before the following episode took place.

So was I speaking, and weeping in the most bitter contrition of my heart, when, lo! I heard from a neighbouring house a voice, as of boy or girl, I know not, chanting, and oft repeating, "Take up and read; Take up and read." Instantly, my countenance altered, I began to think most intently, whether children were wont in any kind of play to sing such words: nor could I remember ever to have heard the like. So checking the torrent of my tears, I arose; interpreting it to be no other than a command from God, to open the book, and read the first chapter I should find. For I had heard of Antony, that coming in during the reading of the Gospel, he received the admonition, as if what was being read, was spoken to him; *Go, sell all that*

thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me. And by such oracle he was forthwith converted unto Thee. Eagerly then I returned to the place where Alypius was sitting; for there had I laid the volume of the Apostle, when I arose thence. I seized, opened, and in silence read that section, on which my eyes first fell: *Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, in concupiscence.* No further would I read; nor needed I: for instantly at the end of this sentence by a light as it were of serenity infused into my heart, all the darkness of doubt vanished away.



After his conversion Augustine became one of the most outstanding servants of God in the entire history of the Church. Historians and his own writings show he was a man of great gifts. When many of his fellow Christians were troubled by the fact that heathen peoples could conquer "invincible" Rome and wondered why God would allow this to happen, he wrote a book entitled *The City*



ST. AUGUSTINE

of God, which gave them an answer. In brief, he said that God is not concerned about the permanence of earthly empires or cities. The Jews had learned that bitter lesson under Solomon when the kingdom divided. All kingdoms of man will pass away, and Rome, like Jerusalem, had received its just reward for decadence and immorality. Indeed, said Augustine, the fall of Rome showed that the only true and abiding kingdom is the Kingdom of God, and the citizens of His Kingdom are those who do His will on earth.

Augustine also provided answers to questions about the Church as an earthly institution. Many were troubled to discover that Christians could so easily talk one kind of faith and live another. The spoke of God, yet too often lived like heathens. Even some priests were immoral and careless, and yet were permitted to serve the Lord's Supper. Augustine answered that this was permissible because the effect of the Sacrament comes from Christ Himself and not from men. Therefore, said Augustine, members should not break away from the church because some in it are unworthy. The Visible Church (as he called it) remains and is the City of God. From this Augustine root sprang the extraordinary but false claim of the middle ages that the Roman Catholic Church belonged to Christ and thus could exercise complete authority over both individuals and nations. Unfortunately, this particular interpretation of Augustine's idea of the supremacy of the Visible Church dominated the thought of western Europe for 1000 years and led to 1000 error-filled complications.

Another important idea expressed by Augustine concerned the *grace of God*. Like Paul, Augustine believed that human nature is corrupted. Man has a moral imperfection (his sinful condition) which dooms him unless he receives the grace of God. Apart from faith in Christ, man has no way of saving himself. Human institutions are of no avail unless God in His mercy enters the human picture and calls men to faith. In the end, Augustine taught, God's grace will triumph over evil, and the believer's will inherit the eternal kingdom of God.

Augustine's positions were the heart of the Church of the Middle Ages—until she lost her message while engrossed in gaining earthly power and prestige. What we want to remember, though, is that for Augustine nothing could take the place of God's grace in human life, not even a powerful Church fighting to protect its doctrines. As we shall see, though the Western Church forgot this debt to him, that others rediscovered it and find it to be of major value today.



Discussion Questions

1. Let's begin with a question asked in the last lesson. Is any nation or city to be considered eternal, as Rome considered herself? What about the U.S.A.? What led to Rome's downfall? What remained when the government fell? What part did missions play in the survival of Christianity?
2. Who is the real head of the Church, since neither the bishop in Rome nor the Eastern Orthodox bishop can claim the title? How does he exercise His rule? Where did the Roman Bishop get off base? Don't short change your discussion here.
3. Be prepared to discuss Augustine's concepts of *man* and of *grace* on the basis of Romans 3:9-31. Outline his thoughts, and compare them to the text.
4. What century are we in in this lesson? Be certain you know Augustine's dates, and the date of the East-West separation.
5. **OPTIONAL ASSIGNMENT:** You may be given a few weeks to prepare a report on the progress of unity between the Roman and Orthodox Churches. If so, use both written material *and* pictures from current magazines. The report will be an important part of your grade. Your teacher will decide whether or not you are to do this assignment.



THE FIRST POPES

ST PETER to SIXTUS III 33-440

MONACHINO

There is strong evidence that St Peter was from the first recognized as the head of the Church, and that his authority was transferred to his successors because they were his successors, rather than because they were resident in the capital city of the Empire.

There are numerous examples of the acceptance of the authority of the bishops of Rome in the controversies and heresies which beset the early Church. Under Constantine the Papacy was treated with comparative neglect, but its power was reasserted under later Emperors.

Special note: All too often Protestant and Reform writers have discussed the Petrine succession claims of Rome from an obviously Protestant point of view. It is true that we have many credible arguments against the Rome view, but to prevent unnecessary unfairness in our welcome ecumenical age, I prefer to let the Roman Catholic Church to speak for itself on the matter—and whatever arguments we have can be raised in private discussion. The following is, therefore, taken from a marvellous new book called "The Papacy", by Macmillan, 1964.

THE PARABLE OF THE GRAIN OF MUSTARD SEED applies both to the Church and to the history of the Papacy, which, although it had humble and almost invisible origins, developed with time into the visible and unquestioned centre of the Church.

The origin of the Papacy and the primacy of the Bishop of Rome derive from the promise made by Jesus to Peter to establish him as the cornerstone of His church, as the custodian of the keys of heaven, with the power to bind and to loose. This promise was subsequently confirmed when Jesus, after his resurrection, entrusted Peter with the task of feeding his lambs and his sheep.

Peter quickly took his place as head of the rising church. It was Peter who organized the election which appointed Matthias in place of the traitor Judas. At the first Pentecost Peter bore witness boldly to the risen Christ, explained the action of the Holy Ghost and called on those present to be baptized. He again spoke to the people of Jerusalem after healing the cripple near the door of the Temple, and he represented the new Christian community before the Sanhedrin. He was the first to speak at the Apostolic Council and established the conditions for admitting the Gentiles. It was he who greeted Paul on his visit to Jerusalem and formally acknowledged Paul's mission to the Gentiles.

It may be that even before the Council of Jerusalem Peter had transferred the seat of his apostolate to Rome, from which however he often absented himself to visit other Christian communities and to preach the good tidings elsewhere. When he reached Rome, there was already

a small group of Christians, but there is no evidence that any kind of hierarchy had been set up: hence he may be regarded as the founder of the Roman Church, because with him begins the Roman hierarchy. A mass of literary and archaeological evidence makes it clear that Peter went to Rome, where he and Paul suffered martyrdom between 64 and 68, and was buried at the foot of the Vatican hill.

No valid literary and archaeological evidence can be produced to support the traditions concerning the places where Peter is said to have lived in Rome – the *domus Petri* at St Sebastian and the house of Pudens which is said to be on the site of the later basilica of St Pudentiana, or the places where he is reputed to have administered baptism near the catacombs of Priscilla or in the *Coemeterium maius*. The same must be said of other localities in Rome traditionally associated with St Peter: the *Quo Vadis*, the spot in the Roman Forum where Simon Magus is said to have fallen, the chains of St Peter in Fetters, the place on the Janiculum where Peter is said to have been crucified.

Does the episcopal see of Rome owe the pre-eminence, which it enjoyed from the very beginning, to the fact that it lay in the capital of the Roman Empire? This fact must certainly have influenced Peter in his choice of headquarters. Nevertheless the early Christian church clearly regarded the bishops of Rome not primarily as the bishops of the Empire's political capital, but as the inheritors of the *locus Petri*, possessing by right of succession the place and throne of Peter, called on to continue its functions and therefore entitled to special prerogatives.

Some twenty years after the death of the Apostle Peter, the intervention of his third successor in the dissensions of the Church of Corinth may be regarded as evidence of the Bishop of Rome's authority. This intervention has been defined as 'the Epiphany of the Primacy'. When news of the serious quarrels in Corinth, which had resulted in some of the community's younger members expelling a number of the elders, reached Rome, the Church there considered it its duty to intervene. This took the form of a long letter written by Bishop Clement (c 90–100), which while confining itself to exhortation and counselling harmony and submission to the leaders of the Church, does not hesitate at times to adopt a commanding, almost threatening, tone, revealing a determination to be obeyed:

It is to you, the authors of this sedition, that I now turn: submit to the priests and accept punishment as a penance. Learn to live in submission and cast off vain words and haughty speech dictated by idle presumption ... If one of you should not obey what Jesus has spoken through us, let him know he commits a grave sin and lays himself open to dire peril. We are not to blame for their false works ... You will give us great joy if, by obeying what we have written in the Holy Ghost, you cast off the unrighteous vehemence of your anger, according to the admonitions we have expressed in this letter in favour of peace and concord ... All has been done to persuade you that our every concern was bent and is still bent on quickly re-establishing peace among you.

If one bears in mind that this intervention was spontaneous and had not been requested by Corinth, that at the time Clement wrote the letter the Apostle John was still alive in Ephesus, from where communications with Corinth were easier, and that the letter expresses more than the normal solidarity between churches, such as that shown, for instance, in the epistles of Ignatius of Antioch and Polycarp, it seems legitimate to conclude that at the end of the first century, the Church of Rome, represented by its bishop, was already aware of possessing a higher authority, which was to emerge even more clearly later. Moreover the way the letter was greeted in Corinth, where it was almost accepted as an inspired writing and was still being read seventy years later at dominical liturgical assemblies, shows this authority was also acknowledged by other churches.

Ignatius of Antioch's letter to the Romans, written round about 110, exalts the Roman Church more directly. One is struck by the elaborate laudatory epithets which Ignatius pours out and which are more numerous and significant than those he uses in other letters.

Ignatius, known also as Theophorus, to the Church which received mercy from the magnificence of the Father in the highest and of Jesus Christ, to the Church loved above all and enlightened by the will of Him who has willed all that exists, which presides over the region of the Romans, worthy of God, worthy of honour, worthy to be called blessed, worthy

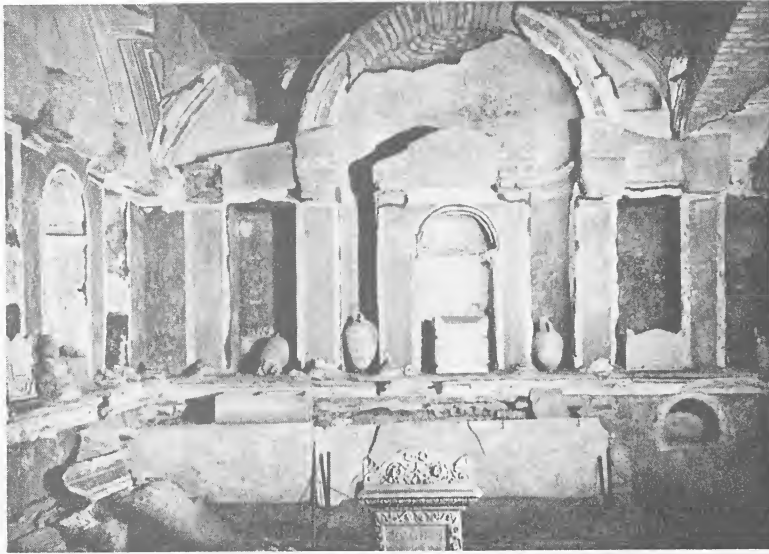


An early Christian lamp in the shape of a ship, with St Peter and St Paul, the apostles of the Roman Church, guiding the vessel. In Christian art and imagery the ship is a recurrent symbol of the Church

of success, which presides over charity, which bears the law of Christ, which bears the name of the Father.

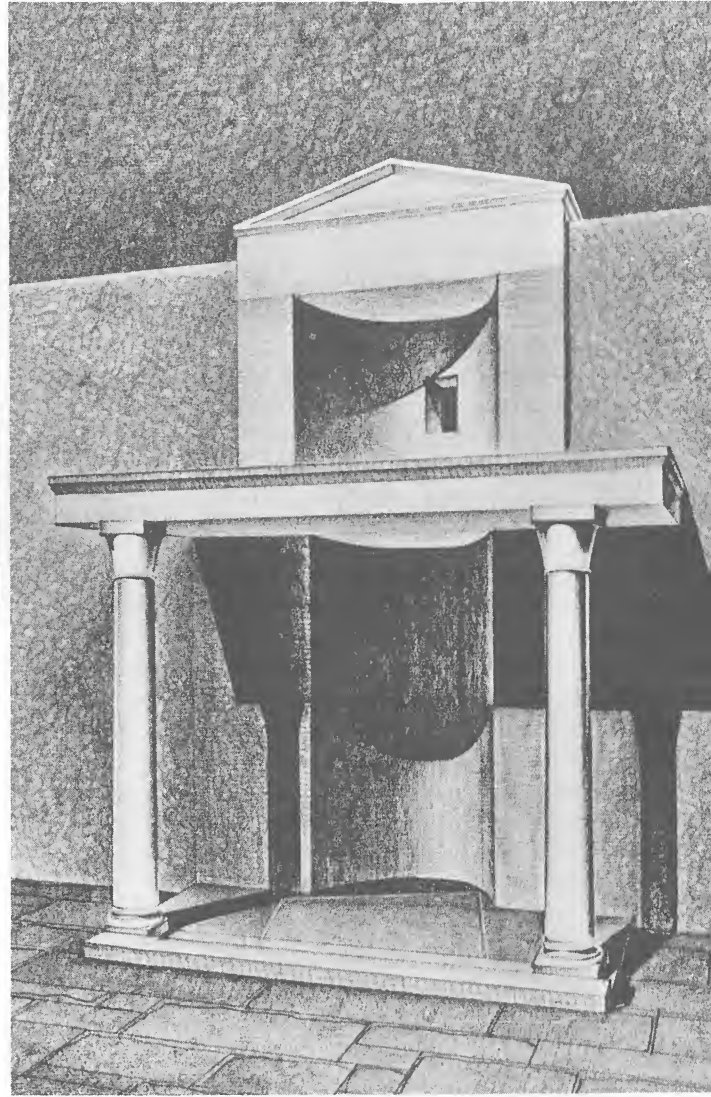
It is not difficult to discern in this assemblage of titles Ignatius's faith in the pre-eminence of the Roman Church. It is particularly significant evidence when it is remembered that Ignatius himself was the successor of Peter in Antioch and upholder of the authority of each bishop within his own church.

Ignatius's acknowledgement of the Roman Church's pre-eminence is echoed some decades later by Irenaeus of Lyons (c 202). In combating the deviations of the Gnostics, he demonstrates that orthodox faith is the one preached by the apostles and preserved unaltered among those communities which, through the uninterrupted succession of bishops, can trace their origins back to the apostles. Since it would take too long to demonstrate the apostolic



The second-century mausoleum of the Caetennii was found not far from the grave of St. Peter, but the formal tomb belonging to a rich, cultured family is very different from the poorer part of the cemetery where the apostle was buried.

A reconstruction of the aedicula, or 'little house', built as a memorial above the grave of St. Peter, at the same time as the Red Wall (c 160) and half-way along it. The actual alignment of the grave beneath is shown on the floor. About 200 this Memoria was said by the priest Caius to be an object familiar to all Roman Christians.



succession in all the churches, he considers the Roman one, founded by the apostles Peter and Paul, which has maintained its apostolic character through an uninterrupted succession. Having laid down this premise, he establishes the maxim that every church must agree with that of Rome, because it is there, above all, that the apostolic tradition has been preserved unaltered. The difficulty presented by the text, which has survived only in an imperfect Latin translation and lacks a consistent terminology, means that we cannot claim that it clearly asserts Roman primacy of jurisdiction. It does however assert the special importance of the Roman Church as the most reliable witness and most assured interpreter of the apostolic tradition and, consequently, its primacy amongst all churches.

In the testimonies of Ignatius and Irenaeus it is to the Church of Rome that special pre-eminence is attributed. But according to the principles held by these same men, the

Church is the bishop; it is to the bishop, then, that this pre-eminence belongs.

This is the context in which we must consider the attraction of Rome between the second and third centuries both for heretics – for example, Cerdo, Valentinus, Marcion, the Montanists, the Monarchians – who came to Rome seeking approval for their theories, but returned carrying with them the condemnation of the Popes, who defined the main articles of faith and the canon of inspired writings; and for the orthodox, who journeyed there to draw on the unfailing source of the genuine apostolic tradition.

More clearly than in the doctrinal field, the superior jurisdiction of the Papacy emerges in matters of discipline and practice. Two questions particularly involved the authority of the Popes: in the second century the date for celebrating Easter and in the third the validity of baptism administered by heretics.

The First Popes



The epitaph on the tomb of Pope Cornelius, who died in exile in 253. He ruled at a troubled time, but was able to enlist the help of Cyprian of Carthage

As to the first, Pope Anicetus (154/55–66) had already called on the Asians to adopt the Roman date of Easter, as being in conformity with the apostolic tradition. St Polycarp went to Rome to discuss the matter with the Pope, who, though no agreement was reached, did not exclude the Asians from his communion. But the question was energetically taken up again around 190, by Victor (189–98). The majority of the Asians adopted the Roman usage, but Polycrates of Ephesus maintained that their customs were also apostolic in character, turning for support to the great figures of the Asiatic churches, probably because Pope Victor had based his command on the authority of the apostles Peter and Paul. Victor then excommunicated the recalcitrant Ephesians; but we do not know if this sanction was maintained after the mediation of Irenaeus of Lyons. In any case these churches were also conforming to the Roman usage before the Council of Nicaea.

The second controversy, involving Pope Stephen and Cyprian of Carthage, is equally important. Before the controversy came to a head a number of episodes and statements by Cyprian had made it clear that he acknowledged the pre-eminence of the Bishop of Rome: for example the case of the Spanish Bishops Basilides and Martial, and of

Bishop Marcion of Arles, whom Cyprian called on the Pope to condemn. Writing about his opponents Cyprian said: 'they dare to sail towards the see of Peter and the principal church from which priestly unity is derived.' In the recension A of chapter 4 of *De catholicae Ecclesiae unitate*, he wrote 'Does he who abandons the see of Peter, on which the church is founded, still think he is in the church?': and 'certainly the others too were as Peter was, *sed Petro primatus datur*, and thus is demonstrated a church and a see'. Cyprian saw in the *cathedra Petri* the prime source of ecclesiastical unity, but he did not altogether maintain this attitude in his relations with Pope Stephen. Cyprian held that only baptism received in the Catholic Church was valid and that the Roman usage of not rebaptizing those christened by heretics was mistaken, although he allowed each bishop to act as he thought fit. Stephen threatened the Africans with excommunication if they did not accede to the Roman custom, basing this requirement on his authority as Peter's successor, whereupon Cyprian had his own judgment confirmed by the Council of September 256 and sent several bishops to Rome to report the result of these deliberations. The bishops were, however, not received by Stephen. It should be noted that although Cyprian criticized the Pope's harshness, he did not dare break his communion with Rome or ultimately question the Pope's authority. Stephen, on the other hand, was prepared for a break, convinced of possessing the authority of the see of Peter. It has rightly been pointed out that this episode constitutes the most significant demonstration of the pre-eminence of Rome up to this date.

About the year 260 certain improprieties of language used by Bishop Dionysius of Alexandria (c 264) in formulating the Catholic doctrine of the Trinity provided an opportunity to denounce Dionysius before the Pope of the same name. Pope Dionysius intervened authoritatively, judging and condemning the doctrine upheld by the bishop, who in fact enjoyed the greatest prestige in the East. The latter accepted the Pope's ruling, admitting the impropriety of certain similes he had used to define the relationship of the Son to the Father and providing explanations on other points in order to demonstrate the coincidence of his doctrine of the Trinity with that of the Pope.

After Dionysius (259–68) there are almost no records of the Papacy for well over forty years. It is not until the Pontificates of Miltiades (311–14), Sylvester (314–35) and Julius (337–52) that reliable information exists about the activities of the Roman bishops, or any significant affirmation of authority can be found. In fact, contrary to what one might expect, during the vital period of the reign of Constantine, the Popes played a very modest role. There was, it is true, a promising start when Constantine, at the suggestion of Hosius and his ecclesiastical counsellors, referred to Pope Miltiades rather than to the bishops of Gaul as he had been requested to do, the first appeal addressed



The First Popes

Many early Christian symbols have been found in archaeological excavations. A third-century representation of a praying man with a dove and the Christ symbol

to him by Christian bishops. Nevertheless when the bishops maintained their position, as is shown by the decisions of the Council of Arles (314), by the synodal letter to Pope Sylvester, and by the judgment of Bishops Eunomius and Olympius, Constantine seemed to forget the Bishop of Rome.

When the Arian controversy, which asserted that the Son was begotten of the Father in time, arose, Sylvester learned of it from Alexander of Alexandria and the Council of Antioch (324), and gave his judgment. At the Council of Nicaea (325) his legates were not given precedence because they were only priests; nor did the elders make a solemn act of homage to Sylvester as the elders of Chalcedon did to St Leo. Yet Sylvester was not ignored – the inclusion of the definition of the term *homoiousios*, proposed as much as sixty years earlier by Pope Dionysius, the honourable place assigned to his legates and the adoption of a number of canons, where the Roman inspiration is discernible, bear witness to this. On the other hand after the Council of Nicaea the Papacy withdrew within itself, due to the indifference of Constantine and of the bishops, led by Eusebius of Nicomedia, who, by flattering the Emperor and making him the arbiter of the peace of the church, won his favour and ruled the church, ignoring the Pope completely.

Later, under the sons of Constantine, on the occasions when the imperial power did not attempt to deal on its own authority with ecclesiastical affairs – disputes or questions of doctrine, jurisdiction and discipline arising from the Arian controversy – church matters proceeded normally

and were referred for solution to Rome. However, when the imperial power came under the domination of the Eusebian faction, the Pope's right to decide on questions affecting the Eastern church or to review judgments pronounced by the councils of the East was contested. There were several significant episodes in the history of the Papacy at this time: the Council of Rome in 340 and Pope Julius' letter to the Eastern church, in which his consciousness of his authority over the entire church and his determination to exercise it are clearly expressed, and the Council of Sardica, which codified the right of appeal to the Pope. But when Constantius II remained the sole Emperor, he not only ignored the authority of Rome, but went so far as to humiliate Pope Liberius (352–66), banishing him and bringing pressure on him to denounce Athanasius and accept the Eastern communion and new formulas of faith. This is sometimes referred to as the defeat of Pope Liberius; but the description is inaccurate because he only consented to condemn Athanasius and to subscribe to a formula of faith which did not contain the term *homoiousios* but which, with the declaration he added to it, was none the less orthodox. The culminating point in the humiliation of the Papacy at the hands of Constantius came at the Council of Rimini-Seleucia (359), in which Liberius took no part at all.

When Constantius died the Papacy quickly reasserted its authority. Liberius declared the Council of Rimini invalid, the rebels from the Eastern church came to Rome and accepted the conditions for return to the Roman communion.



A Christian sarcophagus of the fourth century, elaborately carved with scenes from biblical history. On the left Jonah and the whale and on the right the baptism of Christ

Right: The nearest approach possible to a photograph of the apostolic tomb—'a tangle of fragmentary remains'. The inscribed marble slab is that of a neighboring grave.



In other words the Papacy, under Liberius and later under Damasus (366–84), resumed its role as leader of the church in both West and East. In fact the East sent repeated appeals to Damasus for help in re-establishing orthodoxy and peace in the Church, while the Council of Antioch in 379 accepted the formularies sent by Damasus. In the West, in spite of Palladius of Ratiaria's invectives, Ambrose and the Council of Aquileia in 381 proclaimed the Roman Church the head of the Roman Empire and the fount and centre of the Catholic communion. Damasus's documents proclaim the see of Rome as the 'Apostolic See': in the solemn proclamation made at the Council of Rome in 382, refuting the third canon of the Council of Constantinople in 381, he states that the primacy of Rome is not derived from synodal constitutions, but is founded on Peter through the words of Christ himself.

Popes Siricius (384–99) and Anastasius (399–402) were succeeded in 402 by Innocent I (402–17) whose many activities were inspired not only by the aim of establishing the primacy of the Apostolic See, but also by pastoral care and a realization of the duty incumbent on him as 'head and apex of the episcopate' to foster the observance of the canons, to safeguard the unity of the Church, threatened in the West by the break-up of the Empire, and to preserve the faith in all its purity. This is borne out by his decretal letters to the Bishops of the West and Illyricum, his actions in defence of St John Chrysostom and his intervention in

the Pelagian controversy. Such intervention had been requested by the African bishops who, while jealous of their autonomy in matters of discipline, were however convinced that in matters of faith, they needed the sanction of a higher, more universal and effective authority, in other words that of the Apostolic See. Innocent condemned Pelagius and Celestius, *apostolici vigoris auctoritate*, and Augustine exclaimed: 'The case is finished: may Heaven will that once and for all the error ceases.'

An attitude similar to that of the Africans was shown by the Eastern church, which, whilst accustomed to acting independently and only turning to Rome in extreme cases, invoked the intervention of Pope Celestine (422–32) in the Nestorian heresy. The Council of Ephesus (431) did no more than carry out Celestine's sentence: 'Urged on by the canons and according to the letter of our most Holy Father and co-servant Celestine, we have proceeded with the sentence against Nestorius.' Later during the reign of Sixtus III (432–40), the metropolitans Eutharius of Thiana and Helladius of Tarsus made a moving appeal for the Pope's help in re-establishing discipline: 'We pray that he may stretch out his salutary hand and calm the tempest of the world, that he may command all cases to be examined, so as to bring heavenly correction to injustices and set up once more the holy shepherds unjustly removed from their sheep, so that the order and concord of the past may be restored to the flocks.'

8

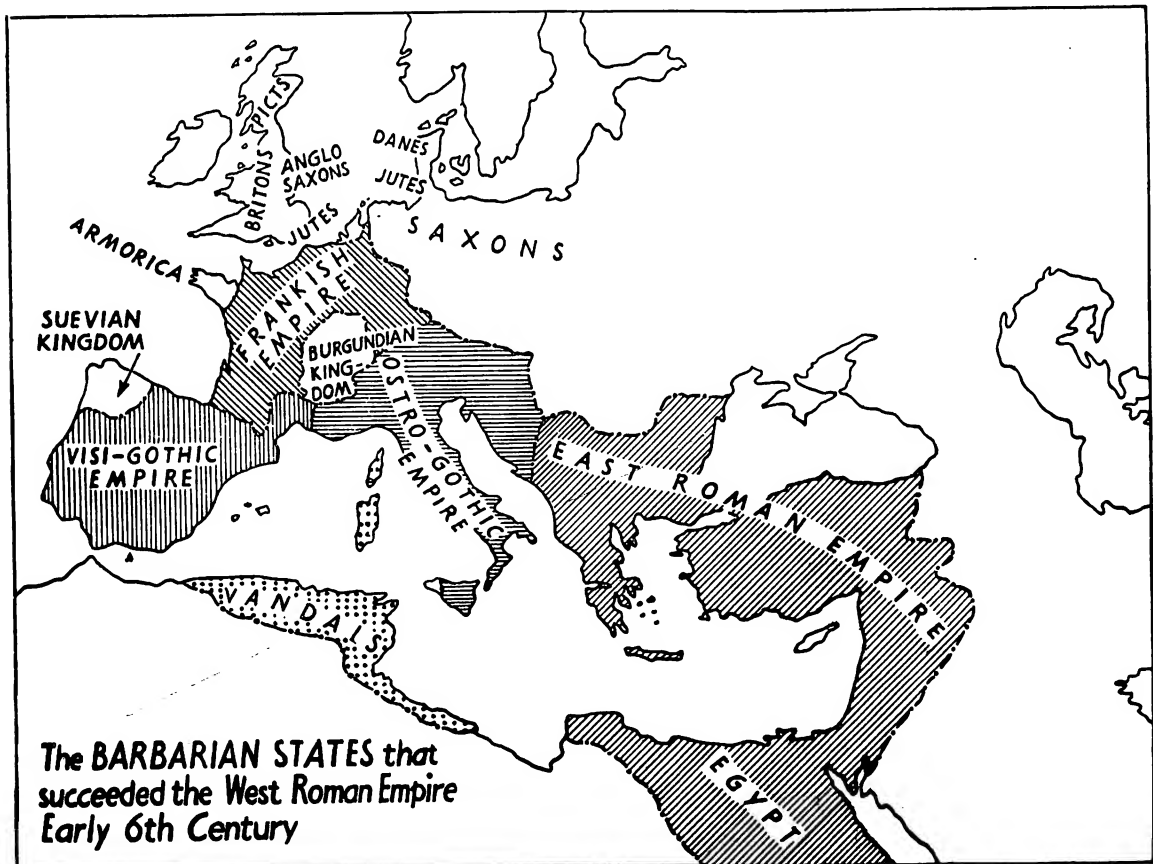
GROWTH, STRENGTH AND CHANGE

We have watched the church set out to face the world and have seen, in part, what the world did to the church. For a while the story read—weak church, strong empire. Now we see the church begin to grow again—but heading toward a great fall.

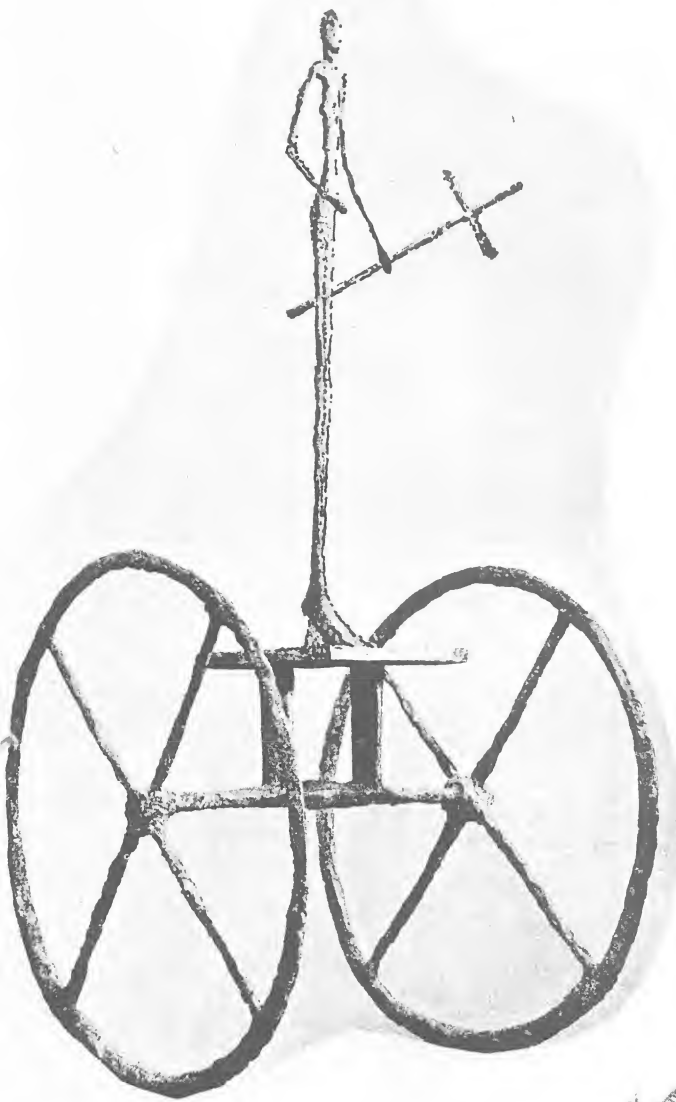
Read:
Gal. 1:1-24
Eph. 3:7-12
Heb. 11:1-3

As we have seen, from the days of the early New Testament community to the sixth century the status and character of the church underwent tremendous changes. This is not surprising since the Christian “movement” began under what men would think to be the most unpromising circumstances. For example, as a *purely human movement* it couldn’t help but fail. Its Leader had made that clear. To be successful it would have to depend totally upon the unseen—the assurance of things hoped for. The odds also seemed impossibly high. From a purely human point of view, what chance did the followers of Jesus have to present the Gospel to a world who obviously did not want to be bothered or to understand?

Yet how their movement grew! Thousands were admitted to the church, and people like you and me who had never known Jesus during his life on earth faced even death willingly rather than deny

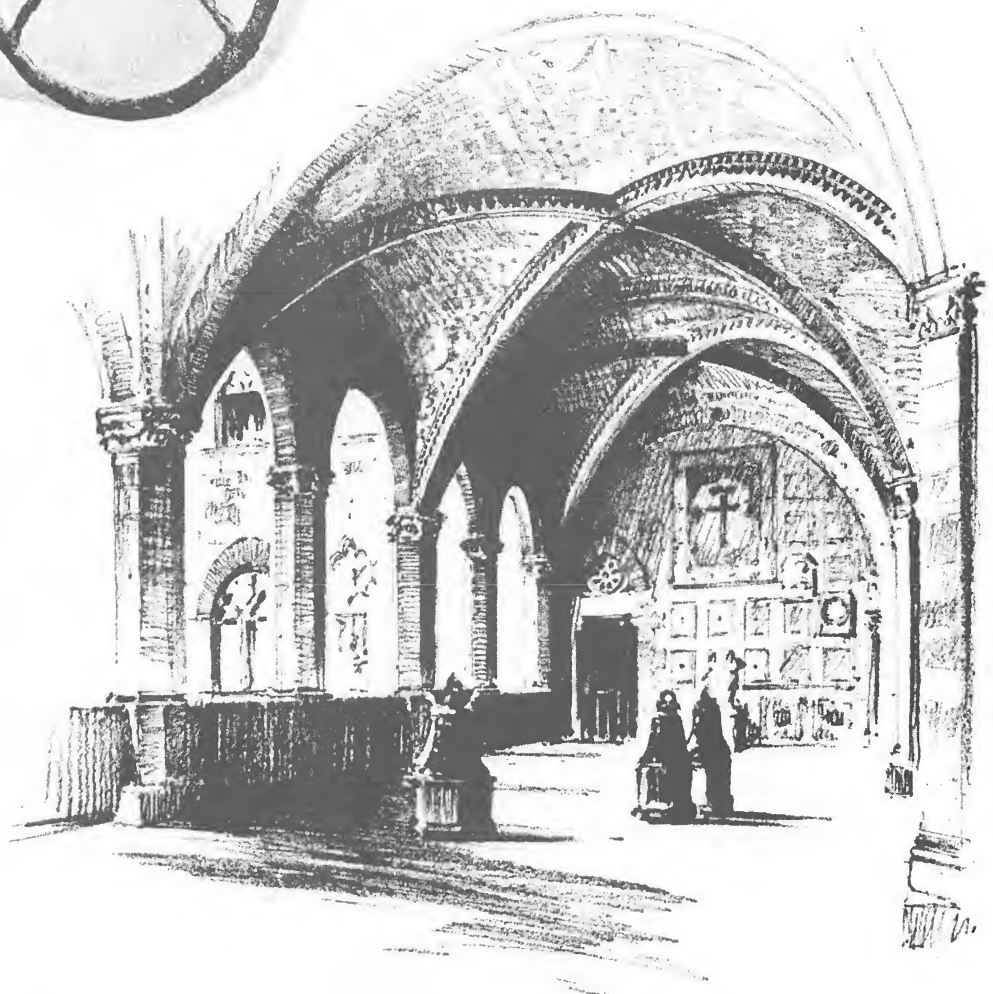


The architectural evidence of Rome’s former power in the West remained, but architecture was temporarily in the makeshift, adaptive phase. Buildings were patched up when they needed repair; private building continued in a few regions, notably in the former Roman province of Gaul; but the skill of builders was required mainly for two activities: fortification and church-building. Compare this map with that showing the Roman Empire at its greatest extent.



their faith in Him as the Son of God. Three hundred years of vicious persecution barely dented the growth of the Christian faith movement, even to the point where those who did not believe were so impressed with the vitality of the Christian faith and with its ability to withstand doubt and persecution that they joined it. Growth was even more rapid from the time of Constantine and his Edict of Milan, when a new unfettered pattern emerged and Christians enjoyed acceptance rather than rejection. In the cities great permanent church buildings were built, Christian art and architecture flourished, and Christianity became in more ways than one the official religion of the empire. It dominated the cultural scene. Hellenism and pagan arts, literature, rhetoric, and law became imbued with a Christian spirit. Christian views held a privileged status in every area of life. This does not mean however that the majority of people were educated Christians as we understand the term today. Economically the Empire continued to disintegrate, and the middle class, farmers and tenants led increasingly primitive lives.

Nevertheless, rapid growth also brought the church a rapid succession of problems. Suddenly, it was forced to become highly concerned with organization and administration. Bishops, who



originally were chosen to be the leading protectors of the truth because of their great knowledge of apostolic teachings, now became *administrative officials* who depended upon military and political forces to back them up. In each large city the man who held the office of bishop inherited and employed powers formerly held by only governors and generals. He now levied taxes, controlled armies, appointed priests and decided who could or could not be members of the church.

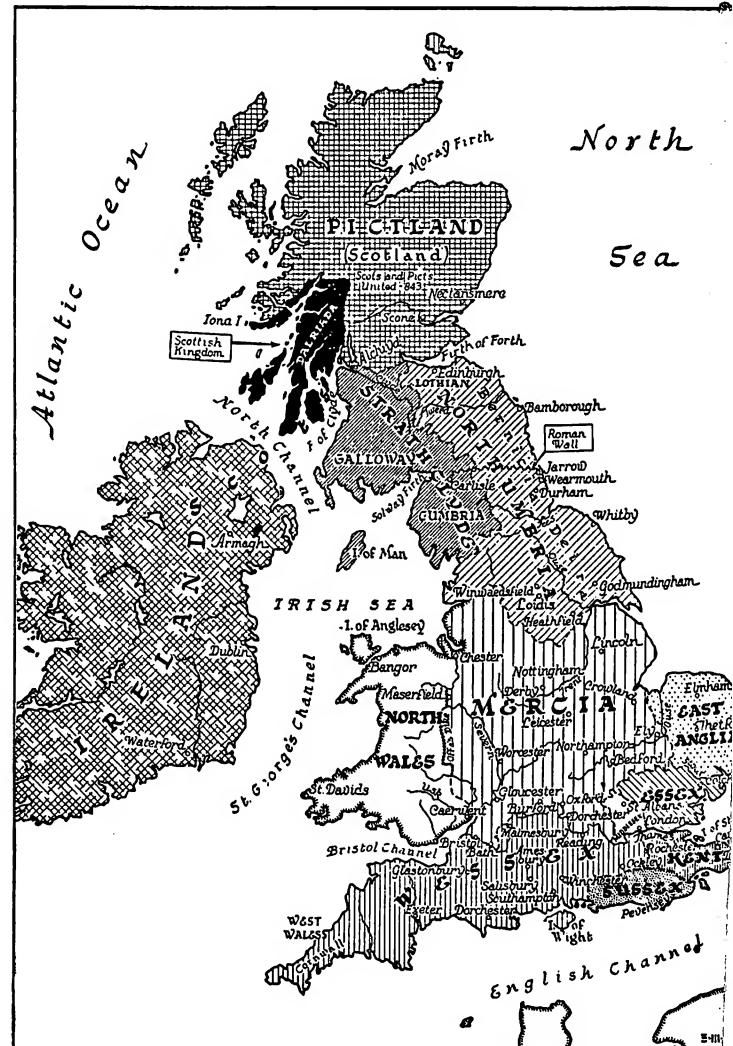
We've seen that all of this happened for two reasons: first, because *the church held a new political status* in the changing Roman and Greek world; second, because *the nature of the church had changed* over these years of expansion and development. Christianity had begun as a personal, individual faith movement. For a long time its total number of converts was relatively small. Thus living the Christian life was a response each man made individually when he saw and believed what God had done for him in Jesus Christ. Those who one by one became Christians did so because they had to love in return this God who had first loved them. When they met secretly in small groups to eat the bread and wine, to sing praises to him and to feel his Holy Spirit move in their hearts, they had a special reason and need to love and serve each other; but now this intimacy had to change. After all, the world itself was changing and growing at a fantastic rate. What had been a small intimate Christian fellowship now sat in the midst of humanity as one of the major forces of mankind, both numerically and by influence.

By the end of the sixth century, the once proud and prosperous city of Rome was only a shell of its former self. Where in its prime it had had close to two million residents, by 590, when *Gregory the Great* became pope, it had been reduced to a city of forty thousand people. The great marble palaces were crumbling and empty, and the barbaric rulers from the North knew little about managing a great city. Gregory, on the other hand, was in a position of great influence. Like Leo, he insisted on the supreme authority of the popes within the entire Church. Great tracts of land had been given to the church; they brought the church at Rome an estimated income of almost a million dollars a year (a fabulous amount of money in those days). Gregory used the land and the money prudently: the church fed the people of Rome; it paid ransoms for Romans taken captive, and it dealt like a tradesman and politician with the barbarians. This worked so well and brought so many benefits to the

church that missionaries sent into Europe were given money to buy more land for the church at Rome. Thus, as the faith spread, so too did the prestige, holdings and power of the Roman Bishop. It was inevitable that in time the Roman church found itself involved in non-spiritual wars, raising taxes, renting lands and maintaining farms and businesses.

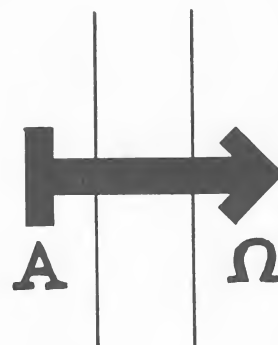
As the missionaries moved about buying and evangelizing in Europe, barbarians were converted in great numbers. Sometimes the task was difficult, sometimes it was easy. *Augustine* (not the Augustine of Hippo mentioned in the last chapter but another), a monk from Rome, was sent by Pope Gregory as commander of a forty-man mission to

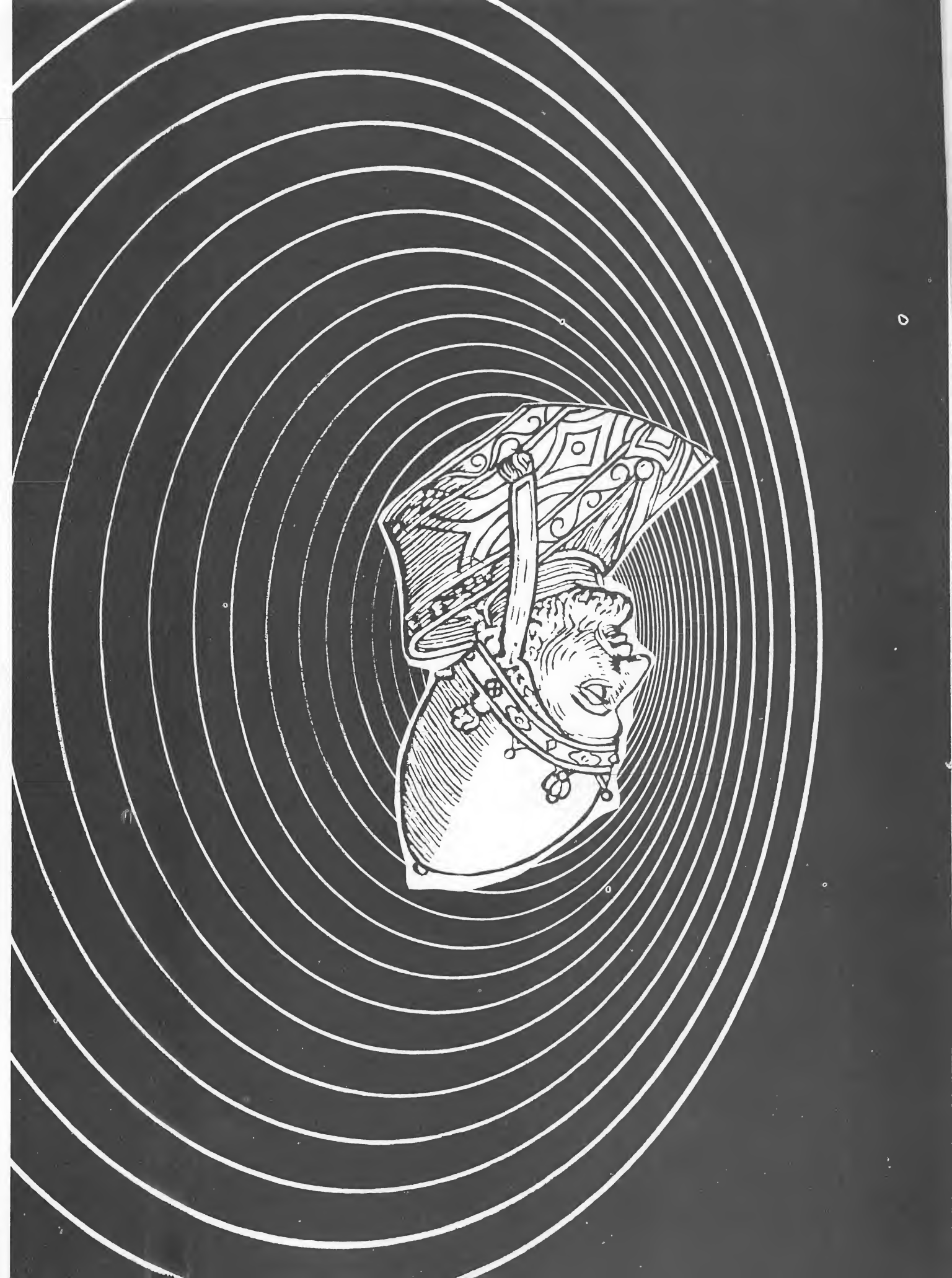
The BRITISH ISLES about the TENTH CENTURY

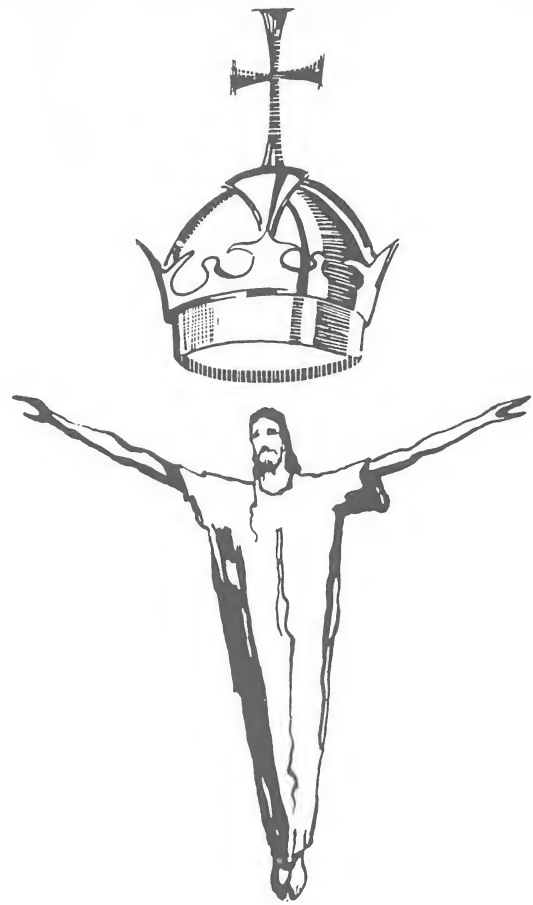


the Anglo-Saxons in the spring of the year 596. Arriving in *England*, he found that the wife of the King of Kent was already a Christian and that the mission was welcome in the land. Before Christmas, the king and ten thousand subjects had been converted, and the fruits of the God who calls and works in history had been demonstrated again. Gregory had seen the need—Augustine and his monks had had the courage and the faith to act on it. Although we can't say that all of that great number had come to a living faith in Jesus Christ through Augustine, it seems certain that many of them responded to his work, because the church began to live and flourish in England. The Pope proclaimed Augustine an archbishop with a brand new diocese. In time, England became a numerically Christian land with direct ties to the Bishop in Rome. The same ties were effected with the German, Slavic and Frankish peoples.

While the church was growing by leaps and bounds, the nature of the church and of the faith it proclaimed was subtly changing in two directions. First of all, whether a nation was converted as a large group or as individuals, its faith was pledged not only to Jesus Christ but also to the Pope at Rome as the head of the "one true church." Thus, the claim of papal supremacy, which the Eastern Church had always denied, was quickly becoming an established fact in the Western church. The second change was even more harmful for faith. In each land it conquered, Christianity absorbed many of the superstitions and traditions of the people. (Do you remember when this happened to the Israelites in Canaan?) Such additions served only to obscure true faith in Jesus Christ as *absolute Lord*. Some missionaries even used pagan chapels for churches. The famous missionary to the Germans, *Boniface* (martyred 754), chopped down a sacred tree used as a shrine to the pagan god Woden, and from it built a Christian church building where the Germans then proceeded to worship God both as the Father of our Lord Jesus Christ and as Woden. Thus, where on the one hand we can see God acting in history as men responded, on the other hand we can also see more and more things entering the church which would hinder His saving work in the future. God continued to speak to the people through the Word, but the problem was that the preaching and teaching of the Word was now occupying a smaller and smaller place in the church. It's not surprising that the period from 500 to 800 is known as the *Dark Ages*.







Still, in earthly terms, these were fertile years for the church at Rome. By the end of the sixth century the great Germanic migrations were over. The man who sat in the Bishop's chair could see his empire and his personal position gaining strength year by year. European society was becoming "church-centered." Kings were beginning to learn that the church had more power than they, and that it was to their benefit to cooperate with the missionaries. What they did not know was that this empire of the earthly church, like that of the glorious Roman Empire, could not endure forever. They too needed to listen to Augustine and the words he had spoken in his book *The City of God*. Jesus himself had denounced the Pharisees and His own followers for wanting such an earthly empire. However, the church seemed to have totally forgotten His words as it became preoccupied with man's constant desire to possess all he can of the world. Thus, we can see another basic principle of the early church begin to go by the board. The idea that *Jesus is absolute Lord* and that only He is to rule over the church has now been replaced by the self-acknowledged authority of the Bishop of Rome, who in his great desire to retain the power that has come into his hands has begun to fabricate a series of teachings about himself that are not supported by the Bible. From this moment on we will begin to see a series of teachings being built up by the Roman Catholic Church which will not always have a foundation in Scripture and which will be known as *traditional teachings*. These are ideas which begin as opinions in the minds of the Roman Catholic clergy, proceed from this point to where they become traditionally taught in the church, and finally come to the place at which they are written as doctrines, into the teachings of the church. In the time of the Reformation Luther will, more than anything else, address himself to these as he seeks to restore Jesus to His rightful place as absolute Lord and the Scriptures to their rightful place as the highest and final authority in matters of faith and morals. The Lutheran Church, after four hundred and forty years, is becoming guilty of the same movement toward tradition, and we must remember this as we consider Rome.

Discussion Questions

1. What events of this period indicate that the call to holiness was still occurring at this time?
2. Whom did Christianity have to depend upon if its work was to be successful? Why?
3. What should we think about changes in the nature of the Church from generation to generation? Is it wrong for the Church to change? Can change be beneficial? Can change be prevented? Is our Church the same as it was thirty years ago?
4. Is there, so far as you can discover, any support in Scripture for the Bishop at Rome to assume the authority he did over the other bishops? How should we think of the Pope then? Has the Roman Church changed its position regarding the Pope?
5. Was the church at Rome being true to the principles of Christ when it began to deliberately acquire property and political prestige? If not, why not?
6. How can we make sure that the world and the things of the world do not obscure the call from God in our day? Make this a very personal answer.
7. Make a list of the great names of this period which are mentioned in the chapter.
8. Explain the difference between *traditional teachings* and *Scriptural teachings*.
9. What are some of our traditional teachings in the Lutheran Church? Do we have any non-Scriptural beliefs? Can opinions become traditions?

THE MIDDLE AGES

9

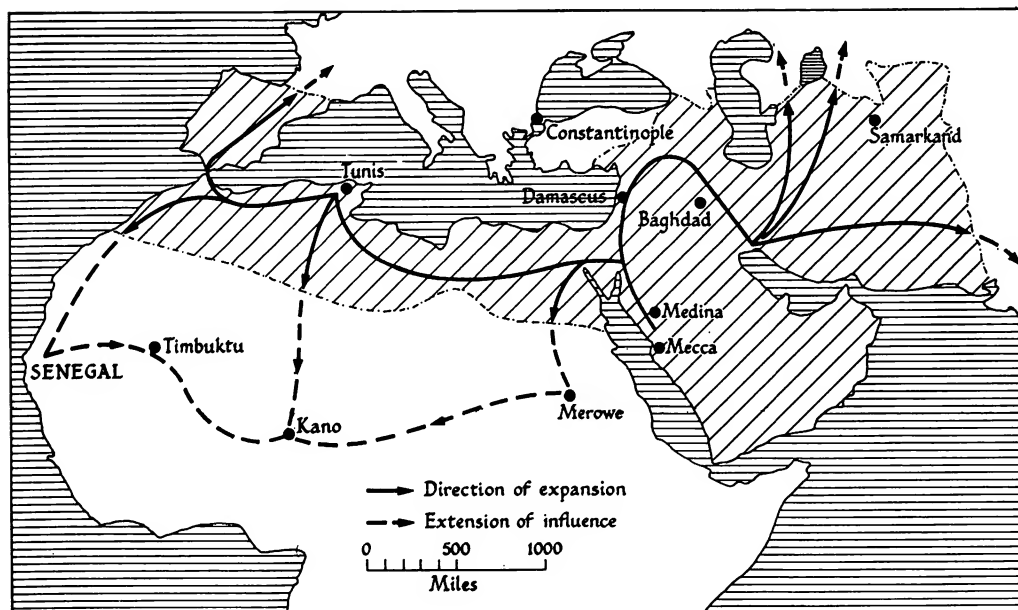
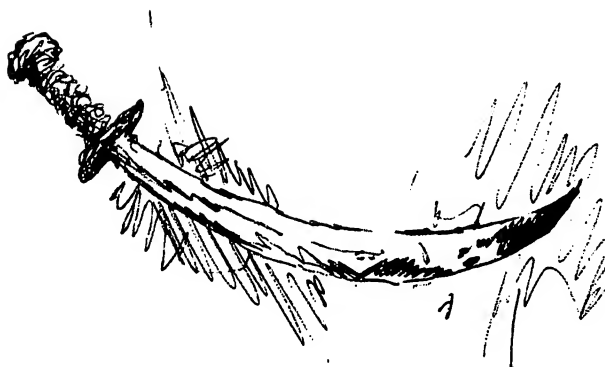
MOHAMMEDANISM AND ICONOCLASM

What was good in the church and what succeeded did so because the gospel spoke to the needs of men. When the church failed, it was because it failed in its duty to God. Now a new threat arose to tax the success of the church.

Read:

2 Tim. 4:1-5

1 Tim. 3:1-13



The spread of Islam.

Damascus: Koran Readers in the Omayyad Mosque

About two hundred years after Augustine of Hippo, there appeared in Arabia a prophetic religious leader whose influence spread east and west with the speed of lightning. Because of his life and work a great and lasting religious movement which shook the Christian Church to its foundations came into being. This movement is often called Mohammedanism after its founder (Mohammed), and is sometimes called *Islam* because of its doctrine. (Islam means submission, in this case to Allah). The swift advance of Mohammedanism armies brought panic and confusion to Christianity and almost destroyed the Eastern (Byzantine) church. For a time it even looked as if it would destroy the Western Church as well. Today Mohammedanism is one of the major religions of the world and continues to threaten Christian missions in many lands. Its effect on the Church, beginning in the seventh century, can only be described as profound!

The prophet Mohammed was born in the year 571 in the city of Mecca. He was well educated and in time came to reject the superstitions of Arabia. As a young man, he was employed as the leader of one of the trade caravans that crossed the Arabian deserts. Because of his occupation, he made long journeys into Palestine and Syria where he came in contact with Christianity. By his time, however, Christianity was six hundred years old, and the Eastern church was now moving toward a state of absolute decay. As you will recall, it had split into many sects which spent most of their time fighting with one another. It could be said that Eastern Christianity had, to a large degree, lost the results of its encounter with the God who works in history to call men to faith in Jesus Christ. If things had been different, Mohammed might have become a Christian. Unfortunately, what he saw only made him feel disgust and turn away from the church. This is one of those facts which, incidentally, ought to make us more concerned than we are over the kind of picture we present to those God wants to save in our time.



Wooden stand holds the Koran for reader sitting cross-legged.

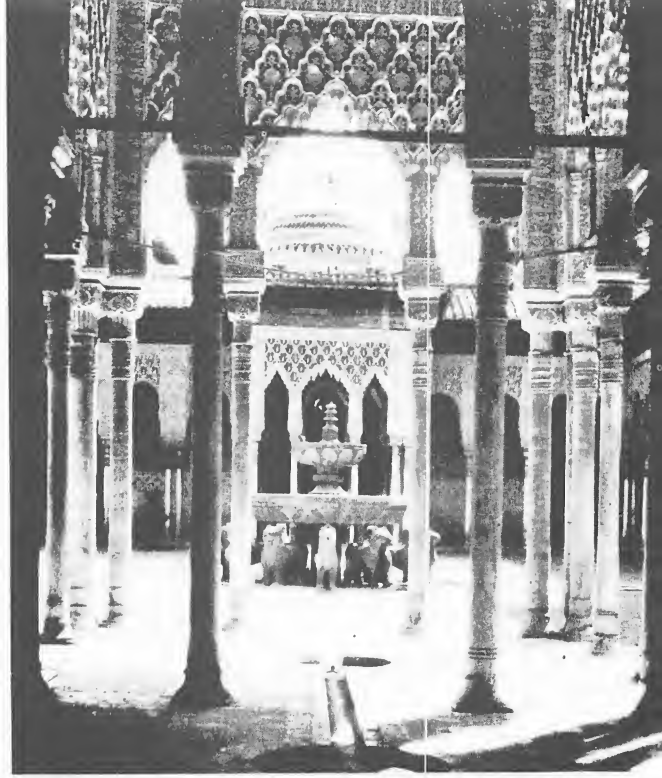


5 May 42 - Koran reader

The Court of Lions in Granada. An example of Islamic architecture in Spain.

In 611 Mohammed came to believe that God had called him to be a prophet. However, the people of his home town of Mecca, a city in Arabia that was the religious center of his area, received him with scorn and laughed at his message. Its religious beliefs were centered around the existence of many spirits who were supposed to live in the rocks and bushes of the area. Mohammed, however, believed that he had been called to preach of one God named Allah. This one true God was the God of the Jews and the Christians—and of the Arabs. Therefore, Mohammed's message was, "There is no God but Allah, and Mohammed is his (last) prophet." His thoughts were set forth in the *Koran*, a collection of pronouncements about brotherly love and social conduct published posthumously. Since such teachings would have meant a loss of business for the local tradesmen, Mohammed was immediately rejected. (Sounds familiar doesn't it?) He also made strict ethical demands which again were refused. A few years later he fled to Medina, a rival city of Mecca, where his movement was accepted and grew. Once it had grown strong, Mohammed led an army and conquered Mecca. Its inhabitants either became members of the new faith or were put violently to death. After Mohammed's own death a few years later, this same method of control by violence was used to spread Mohammedanism into the rest of the world. Within a hundred years, it had spread through half the world and destroyed the Christian churches of Egypt, Syria and Asia. All of North Africa became Mohammedan, and from Delhi, India, to Granada, Spain, no nation or religion remained standing before it.

In 732 Islam's geographical advance was finally halted by Charles Martel and Frank calvary in the *Battle of Tours* in France. If this had not happened, the Western church might have been crushed forever. After Martel's success civilization began to revive in the West. As it was the Eastern church was never to rise again to its former position. Even after Tours, Mohammedanism continued to be a military threat to Europe for seven hundred years, and at one time Mohammedan troops were at the very gates of Vienna. Today there are a few Eastern churches in Islamic lands, but they are weak and ineffective. Constantine's own church building, Saint Sophia, became a Mohammedan mosque, and now serves as a place of worship and as a museum for Mohammed's followers. In our time Mohammedanism is once again on the move, and even now is moving steadily across Africa, converting the natives and driving out our Christian missionaries.



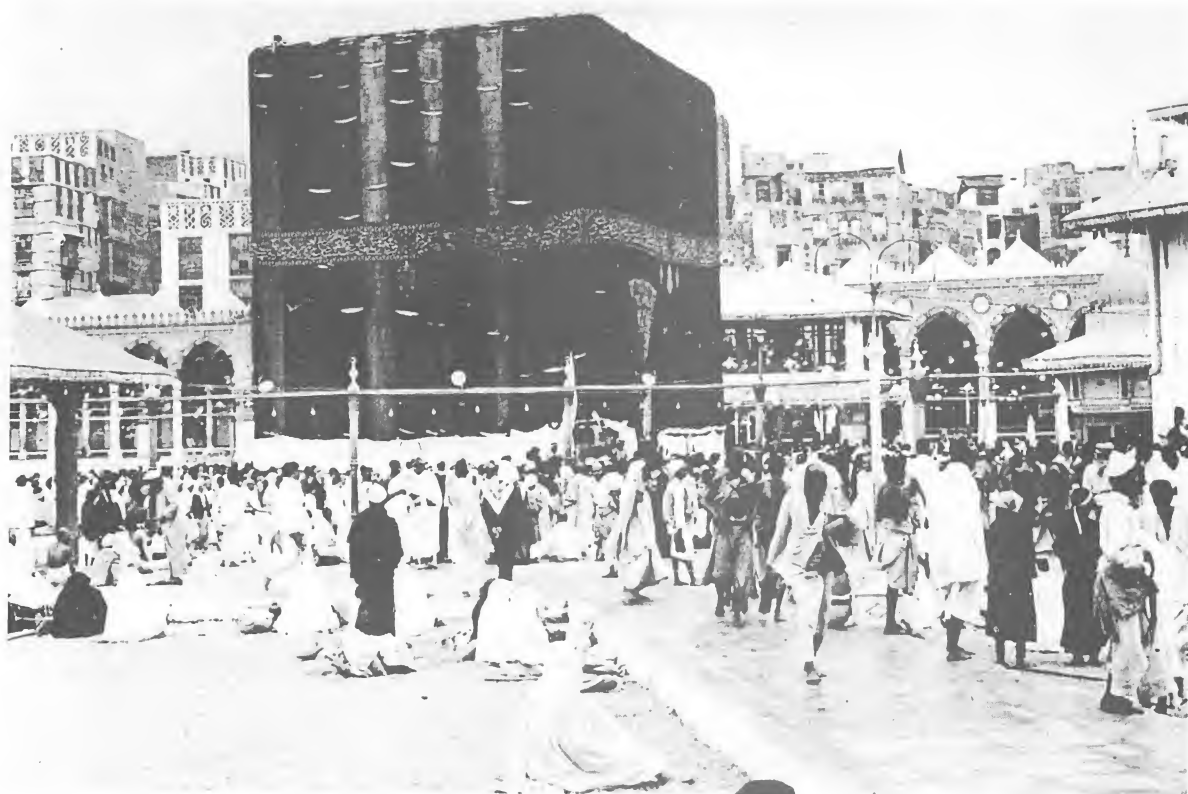
KISSING THE WALL surrounding the supposed grave of Ishmael is not a requirement but adds to the bliss of the pilgrims. The devotee in this photograph died on the pilgrimage; this is considered particularly felicitous.



STONING THE DEVIL takes place at Mina on the way back to Mecca from Arafat. Emulating Ishmael, who, Moslems believe thrice routed the Evil One there, pilgrims cast seven pebbles at three pillars which represent Satan.



A close view of the Ka'aba surrounded by pilgrims. The building is covered with an embroidered curtain. On the right is a door through which pilgrims pass into the sanctuary.





Painted in twelfth century Constantinople and later brought to Russia, the ikon of Our Lady of Vladimir is a supreme example of the blending of deep emotion with the traditional stylization.

Another threat dating from this period also shaped the character of the church both East and West: it was called *Iconoclasm*. Iconoclasm asked the question, "At what point does a picture, or a cross, or an image, or anything that is said to represent God become an idol?"

In the last chapter, we saw that Christianity tried to adapt itself to the pagan beliefs in the lands it entered (remember the sacred tree of Woden which was made into a church?). The pagan religions used images and carved idols, and the missionaries, observing this, began to wonder if a picture or symbol might not aid greatly in Christian worship. However, the problem they overlooked was that no matter how well a Christian priest might understand the meaning of an image as a *symbol of God*, people who had just come out of a pagan religion superstitiously thought that the idol *was* God.





Malula Monastery in Syria.

For some time the church was not aware that what was happening, the priests were not troubled by it, and no one else cared either. Finally the image became plain, certain scholars noted the cults and began to point out the shattering consequences. One emperor from the Eastern part of the Old Roman Empire named *Leo the Isaurian* was especially disturbed about it. Leo considered it to be his personal mission to wipe out superstitious practices and to raise the religious standards of the empire. Leo and his armies had been able to keep the Moslem invaders away from the capital city of Byzantium (Constantinople), but Islam's radical monotheism was making its impression everywhere. (Perhaps the God of history was using even the Moslems to remind Christians that they were to worship Him and not a statue or a picture.) Many people supported Leo by *waging a war* against images; churches were sacked, and images thrown into the sea. Naturally, those who worshiped the images resisted fiercely, and the dispute almost divided the church again. In 754 a special council was called to settle the problem, and the iconoclasts (those who destroyed images) set up severe regulations regarding the use of images. However, the issue became a political problem as well as theological. Many people in the Eastern Church resented the idea that the Emperor of the Eastern Roman Empire, also the head of the Eastern Orthodox Church, was trying to tell the Pope in Rome how to worship. The churches under Rome's control refused to obey the council's orders. Politics, therefore, now began to enter into what had previously and correctly been a theological issue. Another council was called at Nicaea in 787, and this one reversed everything the first council said. Thus, the iconoclasts lost the position they had gained in removing image-worship from the church. Nevertheless, they did win a victory, for they forced the whole church, both *East and West*, to examine *why* and *how* images and pictures could be used in the Christian church. The Council of Nicaea's answer to the question was as follows: So long as the worshiper gave to the image the "reverence of respect," and gave to the "reverence of worship," there was nothing wrong. The exact words of the decree were that pictures and crosses

This may sound like talking in circles, but the Church had to say in some way that no image could be worshiped, and many battles were fought to uphold the principle. From this time on, the church both East and West took art seriously and became a patron of great artists. Only the best art was to be used. As a consequence, churches and altars were decorated with many images, and pictures and crosses adorned all religious buildings. In fact the Middle Ages, from 800 to 1300, encouraged artists and produced magnificent art because the church had examined *how* art could be used for spiritual enrichment.

But the problem of people tending to misunderstand symbols has never been entirely solved, especially in the Roman and Eastern churches. Elaborate statues of saints and apostles have often led simple people to believe that the images *themselves* hold spiritual power. From this, the clergy naturally went on to the practice of praying to a saintly person, and the people followed by praying to the saintly person's image! Such misunderstandings, of course, served only to disguise further the true nature of the Church and to hinder her task as a proclaimer of the Gospel of salvation by faith in Jesus Christ alone.

Discussion Questions

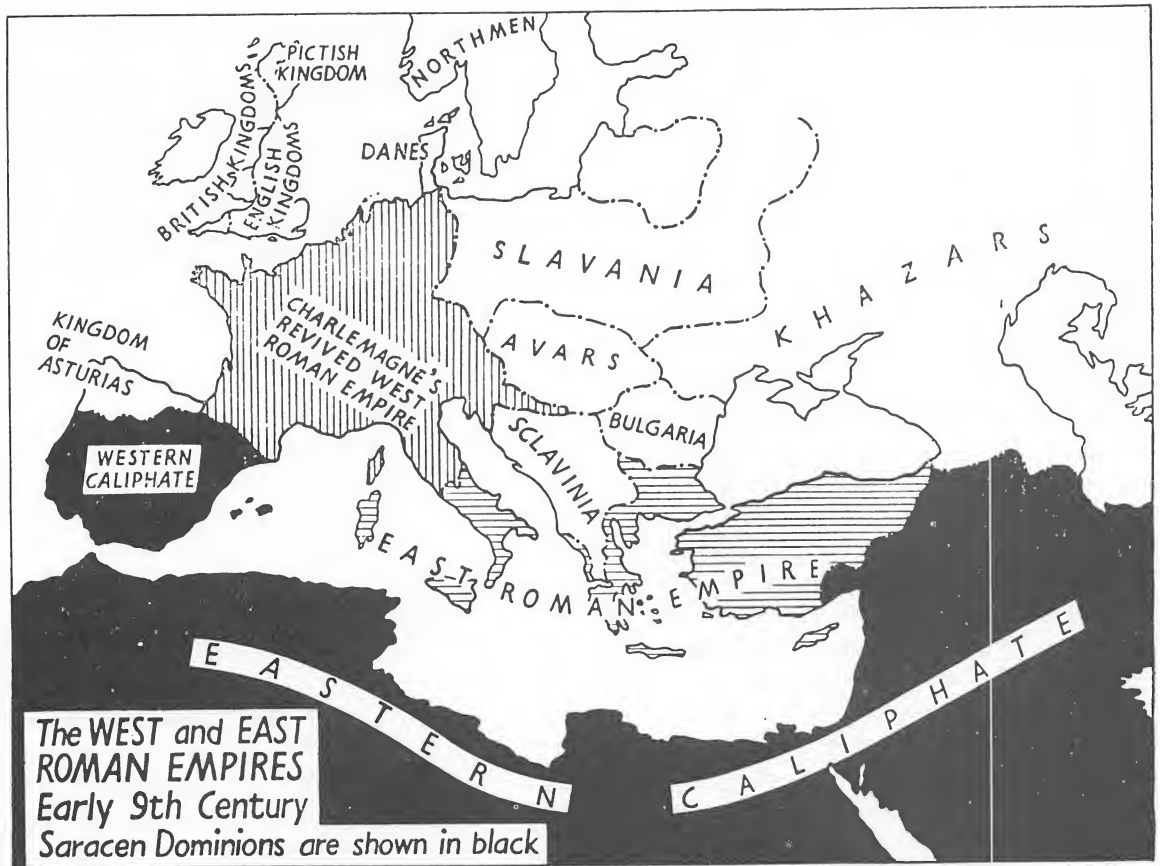
1. What question does Iconoclasm ask? Put it in your own words.
2. Why were Islam and images a greater threat to the Eastern Church than to the Roman Church?
3. What place do statues and symbols have in our worship today?
4. Islam and Christianity are both monotheistic religions; that is, they believe that there is only one true God. What then is the difference between them?
5. Who was Charles Martel?
6. What are the dates of Mohammed and the Battle of Tours?
7. How did the Church solve the problem of images? Did they really solve it?

... should be given due salutation and honorable reverence, not indeed that true worship, which pertains alone to the divine nature . . . For the honor which is paid to the image passes on to that which the image represents, and he who shows reverence to the image shows reverence to the subject represented in it."

10

POPES AND KINGS

In the great sweep of history the change thus far can be summarized as follows: first the empire accepts the church, and then the church becomes one with the empire.



The extent of Moslem territory, and the corresponding shrinkage of the East Roman Empire, which had lost Egypt and its Syrian provinces, shows how Western civilisation was threatened from the east and south and in Spain. The contracted Eastern Empire is separated from the west in the Balkans by a wedge of Barbarian states, though it still has contact in Italy with Charlemagne's revived Western Empire. The establishment of that new Empire of the West in A.D. 800 has seemed to many historians to be "the culmination of centuries of endeavour, the achievement of the conscious strivings of Western intellects like Alcuin and of the movement of blind forces binding together the peoples of the West under the rule of the Frankish kings. For many it was a conscious revival of ancient Roman glory, symbolised in the erection at Aachen [Aix-la-Chapelle] of a cathedral—originally the chapel of Charlemagne's own palace—the architectural inspiration of which was the Emperor Justinian's foundation, San Vitale in Ravenna. These two churches, the one completed in 547, the other consecrated in 805, seem to reveal graphically and symbolically the bonds uniting the last great emperor of Rome and the first great emperor of the west." (*The Origins of Modern Germany*, by Geoffrey Barraclough. Chapter I, page 3.)

We have seen how Mohammedanism shattered Eastern Christianity, but in the West by the eighth century, people could speak of "Christian Europe." While this might not have been true in terms of the lives people were leading, most of the population was at least Christian in name. The countries of Europe were now united in religion under the church whose headquarters was in the city of Rome, and while the old Roman Empire was in ruins, a new one was slowly being built on the same foundations.

One of the most important figures to emerge from European history in these building years was the Emperor Charles the Great, known most commonly as *Charlemagne* (742-814). Charlemagne, grandson of Charles Martel, became the ruler of the powerful Franks, building that great Carolingian empire in Western Europe and elevating once again the name of Rome. The physical empire he established began to break up soon after his death, but of greater concern to us is the fact that his *idea* of a *Holy Roman Empire* lived on through many centuries.

Charlemagne believed that all the Christian peoples of Europe should be brought together into one *commonwealth* or kingdom. As long as they belonged to one Church, he reasoned, why should they not also belong to one State? Answering this question became his dream, and his life was spent in making it come true. It was no easy task. Europe was emerging from a long period of wars and struggle; nations were loyal to their ways and history. Few relished the idea of giving up their independence. He was aided somewhat in his task, however, by the Pope in Rome. Because of Rome's disobedience during the early stage of the iconoclastic controversy, the Emperor in Byzantium refused to supply her with any military protection. The Pope, therefore, saw that the establishment of a strong Empire under the control of Charlemagne would also be beneficial to the papacy. On Christmas day, 800, Charlemagne was received in Rome and knelt at the chancel of St. Peter's Cathedral to be *crowned as Emperor by Pope Leo III*. Thus, since Charlemagne became ruler of the

CHARLEMAGNE



Holy Roman Empire with the Pope's blessing as the ruler of the *Holy Catholic Church*, a new alliance between Emperor and Pope was to continue for 1000 years, though many shifts in balance would take place as the kings and queens of the various nations in the Empire struggled with both Popes and Emperors for power and prestige.

The fact, however, that the Pope crowned the Emperor in 800 A.D. tells us much. It was Charlemagne's belief that the emperor was a servant and representative of God. He believed that God has established two powers for carrying out His will: the Church to administer things of the spiritual order, and the Empire or state for government and other things of the "secular" order. The Pope was head of the Church; the Emperor, head of the Empire—yet each was a vice-regent, equal to the other, and accountable only to God.

Furthermore, Charlemagne undertook as one of his most important duties the *protection of the Church*. The Church was endangered by Norsemen in the North, by Huns in the East, and by the Mohammedan rulers in Spain—and the Emperor's solemn responsibility was to defend Christendom from such evil forces. Together with protecting the Church, the Emperor was to also aid in extending it. In his zeal to accomplish all this, Charlemagne tried to force people to become Christian about the same way the Mohammedans had done for their religion. Whenever military

victories were won, he built schools, churches, and monasteries, and the Pope furnished bishops to rule and tax them. Charlemagne established the Christian faith among the Slavs and Saxons, and his successors extended his work to the Norsemen. Before long, he began calling himself "the bishop's bishop" and personally saw to it that newly established bishops were efficient in their administration. Here is a part of one of his imperial commands that shows how seriously he took his task:

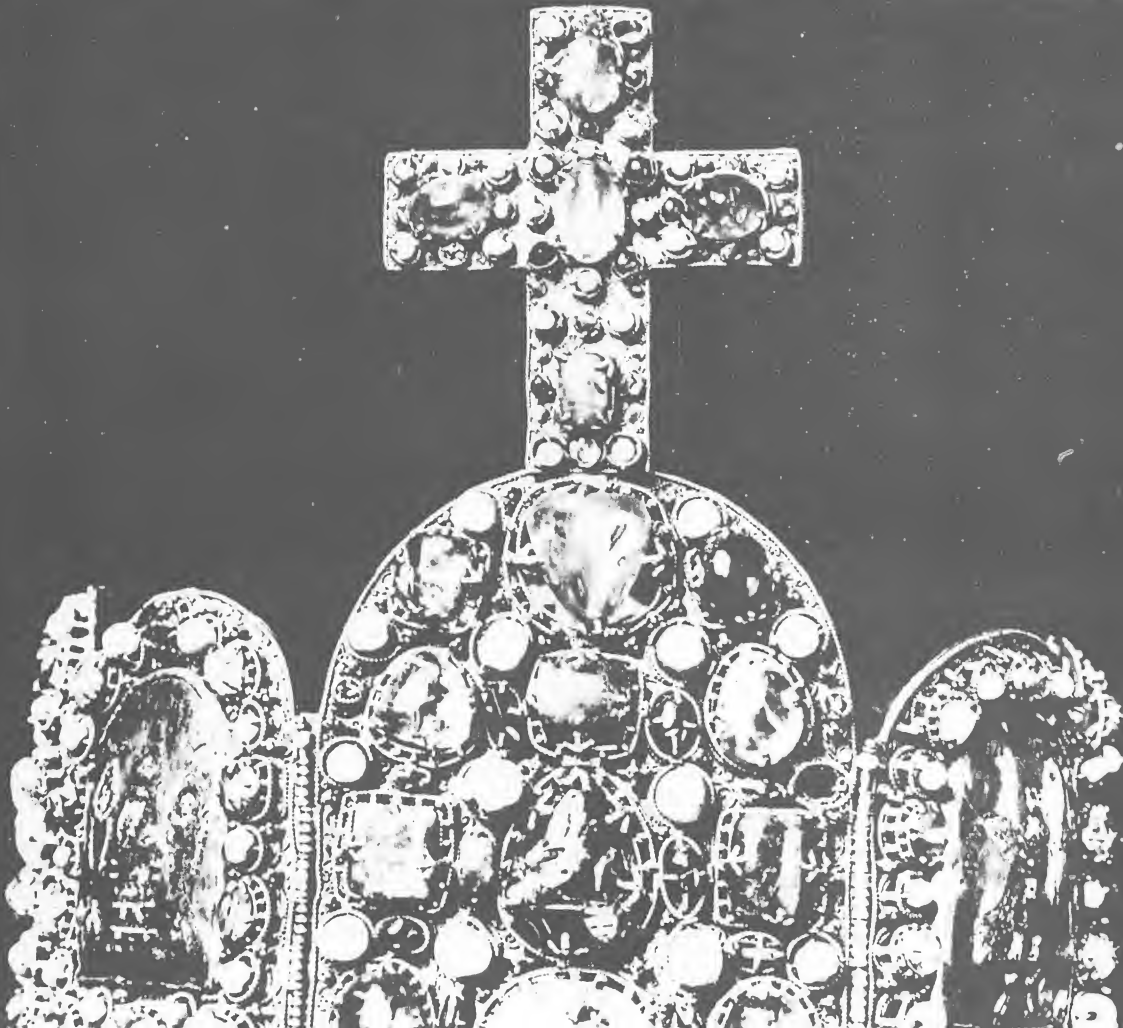
... Let the ministers of the altar of God adorn their ministry by good behavior, and likewise the other orders who observe a rule, and the congregations of monks. We implore them to lead such a life as befits their profession as God himself commanded in the gospel. 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven,' so that by our example many may be led to serve God. Let them join and associate to themselves not only children of servile condition, but also sons of freemen. And let schools be established in which boys may learn to read. Correct carefully the Psalms, the signs in writing, the songs, the calendar, the grammar, in each monastery or bishopric, and the Catholic books; because often men desire to pray to God properly, but they pray badly because of incorrect books. And do not permit boys to corrupt them in reading or writing. If the Gospel, Psalter, and Missal have to be copied let men of mature age do the copying, with the greatest care.





The imperial crown of the Holy Roman Empire, probably made for the imperial coronation of Otto the Great in Rome in 962. In shape the crown is said to be a reminiscence of the Roman laurel wreath (the circle of the crown itself) and the Roman helmet (the crown has an arch, concealed behind the cross, which would be something like the crest of a helmet; and it also had hanging ear-pieces, now removed). The circlet has eight facets: eight was a number associated with the idea of perfection.

The Holy Roman Empire was meant to be a Christianized revival of the old Roman empire. Christ was its head, and the emperor his deputy. The crown was placed on the emperor's head by Christ's other representative, the pope, head of the universal Church. In the Middle Ages the empire became a political body sometimes in conflict with the pope. Though it always retained some prestige, it tended to dwindle until it was no more than the unifying bond between the German-speaking states. It was finally dissolved in 1806, as the victorious Napoleon approached Vienna.



Charlemagne's idea was that God had given him the duty to rule with the church both in the state and the empire. As a further guarantee he also made certain that education flourished.

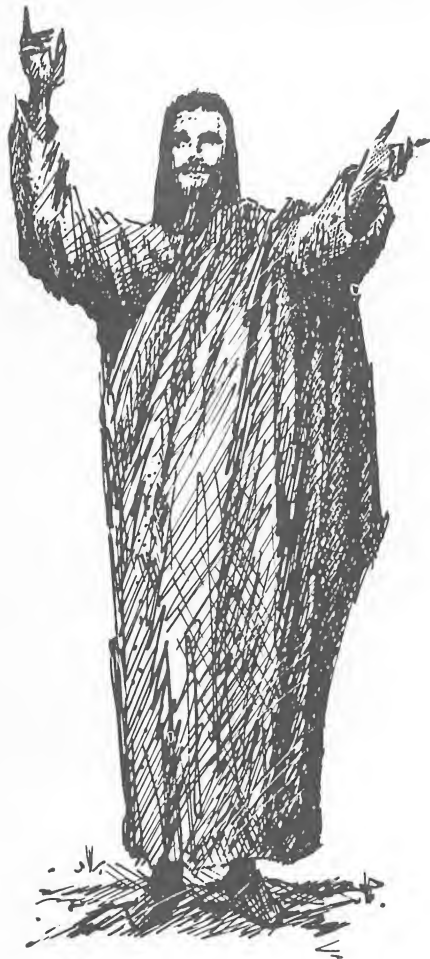
Thanks to Charlemagne the church gained control of vast amounts of property—enabling both the Popes and the area bishops to become personally wealthy—since “donations” to the church were in reality taxes that people had to pay as a “legal” obligation.

Throughout his life Charlemagne continued to employ the marriage concept of Pope and Emperor as co-rulers—with the Emperor actually in control of both church and state. When he died, the situation changed abruptly, however. For almost three hundred years thereafter there was bitter rivalry between emperors and popes, with the struggle for dominance continuing until Gregory VII (1020-1085) became Pope. Gregory was better known as *Hildebrand*. Under Hildebrand the Papacy was to reach the height of its power.

When he ascended to the papal throne, however, both the Empire and the Church were in serious decline. The “feudal” system was favored throughout Europe. Under the feudal system ordinary men had no rights at all; their lives were completely dependent upon the mercy of the feudal lords. These local chiefs had no desire for an Empire system with an Emperor and Pope to meddle in their affairs. To make matters even worse the bishops of the European churches conducted their affairs in the same manner as the feudal lords. In each locality bishops held tremendous power. The monks of the great monasteries were generally apathetic about religion and corrupt in worldly things. Yet, help was on its way. A powerful reform movement had begun at *Cluny*, a monastery in France, and from there was spreading across Europe. Thus, when Hildebrand became pope, the church was in distress but at the same time had the benefits of a great reform movement to help it reassume leadership in the affairs of Europe. *Hildebrand decided to make the church the most powerful institution in Europe.* The means he chose to accomplish this

was to make law and justice the ruling force throughout the Empire. His first step was to reform the church, and especially to end the practice of letting men buy offices so that they might make huge sums of money for themselves by graft and false dealing. He also insisted that the clergy refrain from marriage, and from his time on celibacy became the rule for the priests of Rome. More lasting than Charlemagne's political work was the impact of learning and the arts in his time; it brought the “Carolingian Renaissance”. In monasteries and palace schools, classical texts were once more studied, theological problems pondered, books collected, and manuscripts copied. Minuscule handwriting developed to speed up writing and progress was made in mathematics, astronomy, music, art, architecture, and crafts.





To summarize now, *Charlemagne's* idea was that church and the state were "twin" authorities, with the Pope ruling over the spirits of men and the Emperor ruling in their social and political affairs. *Hildebrand* took a different tack, saying that the Church was over *all* life, both secular and spiritual. Naturally he met with strong opposition, particularly when he declared that bishops and abbots would henceforth be appointed by the Pope, and not by an emperor or anyone else. When Henry IV of the Holy Roman Empire opposed him, Gregory was bold enough to excommunicate him in these words:

"Blessed Peter, prince of the Apostles, incline thine ear unto me, and hear me, thy servant, whom from childhood thou didst nurse and protect against the wicked to this day. Thou and my lady, the mother of God, and thy brother, St. Paul, are my witnesses that the holy Roman Church has drawn me to the helm against my will, and that I have not risen up like a robber to thy seat. Rather would I have been a pilgrim my whole life long than have snatched to myself thy chair on account of temporal glory and in a worldly spirit . . . By thy intercession God has intrusted me with the power to bind and to loose on earth and in heaven.

"Therefore, relying on this trust, for the honor and security of the Church, in the name of the Almighty Father, Son, and Holy Spirit, I

do prohibit Henry, the king, son of Henry the emperor, from ruling the kingdom of the Teutons and of Italy, because with unheard-of pride he has lifted himself up against thy Church; and I release all Christians from the oath of allegiance to him which they have taken, or shall take, and I forbid that any shall serve him as king. For it is fitting that he who will touch the dignity of the Church should lose his own. And inasmuch as he has despised obedience by associating with the excommunicate, by many deeds of iniquity, and by spurning the warnings which I have given him for his good, I bind him in the bands of anathema; that all nations of the earth may know that thou art Peter, and that upon thy rock the Son of the living God hath built His Church, and the gates of hell shall not prevail against it."

Henry, who was despised by his subjects, finally had to give in to save his crown. When Hildebrand insisted that he give up his throne anyway, Henry humbled himself completely before him. For three days during the coldest winter in Europe in many years he stood bareheaded and barefoot in the snow knocking at the gate of the mountain fortress of Canossa where the Pope was staying enroute to Germany. Hildebrand at last gave him absolution. He had established the supremacy of the papacy over the Empire but at a price that was to eventually turn all Germany against the papacy.

By the time Hildebrand's rule ended, he had made the church more powerful than any earthly empire or kingdom. And, while this may have its benefits, his mistake was in taking upon himself, as Pope, authority that belongs to Jesus Christ as absolute Lord. Instead of *serving* Christ, he *ruled* without Christ's permission in his name. Hildebrand died in exile, but the ill-begotten place he won for the church in secular and religious affairs was to last for over two hundred years, and *another main principle of the early Church*, Jesus Christ as absolute Lord, continued to go by the board. (See 2 Cor. 4:5, Mt. 20:20-28, Mt. 27:35 and Mk. 10:35-45.)

Discussion Questions

1. What is the relationship of church and state in the United States? Did either Charlemagne or Hildebrand solve the Church/State problem? Do you know what the problem is? What issues center around this problem today?
2. To what did the word "Holy" in the Holy Roman Empire refer? Is this use of holy the same as the use we are making of the word in *A Study in Holy History*?
3. What was the role of the Apostles according to Matthew 20:20-28, Matthew 27:35, Mark 10:35-45, and 2 Corinthians 4:5? Were they ever to replace Jesus as absolute Lord? Why or why not?
4. What was the main difference between the Church-State positions of Charlemagne and Hildebrand?
5. What are Charlemagne's dates?
6. What are Hildebrand's dates?

11

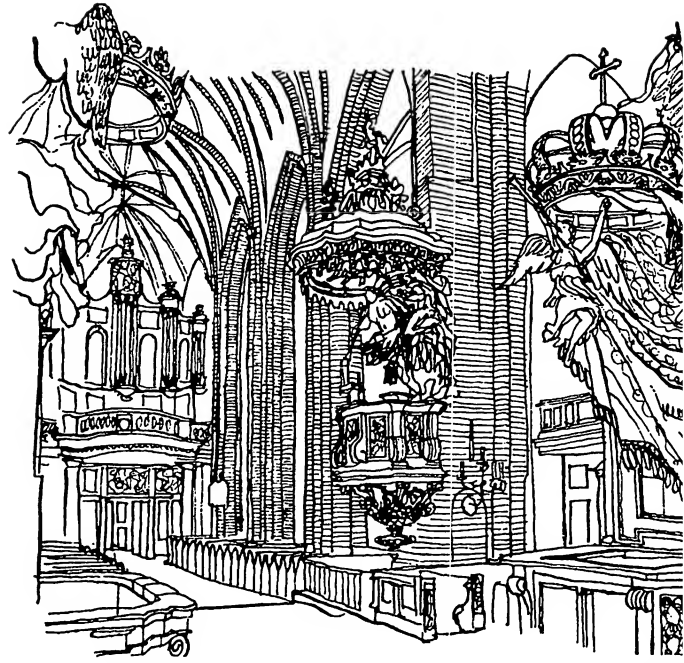
THE CRUSADERS

The Biblical idea of the church was that the Holy Spirit called believers in Christ together under the authority of His Word to do God's will. The Church did not stay one—and the church in the East had to face defeat alone until it was too late.

During the ninth and tenth centuries, new invasions endangered the cultural progress of the West. Most important were the Scandinavian or Viking pillaging expeditions. They plundered and destroyed everything in sight, until at last tamed and absorbed in the late tenth century.

The Eastern Church, as we have seen, was also in trouble. Her decline in influence was due partly to corruption and partly to her severe losses to Islam. Little help was available to her, since there were few relations between the Orthodox (Eastern) branch of Christendom and the Church in Europe, which had developed a strong institution under shrewd emperors like Charlemagne and popes like Hildebrand.

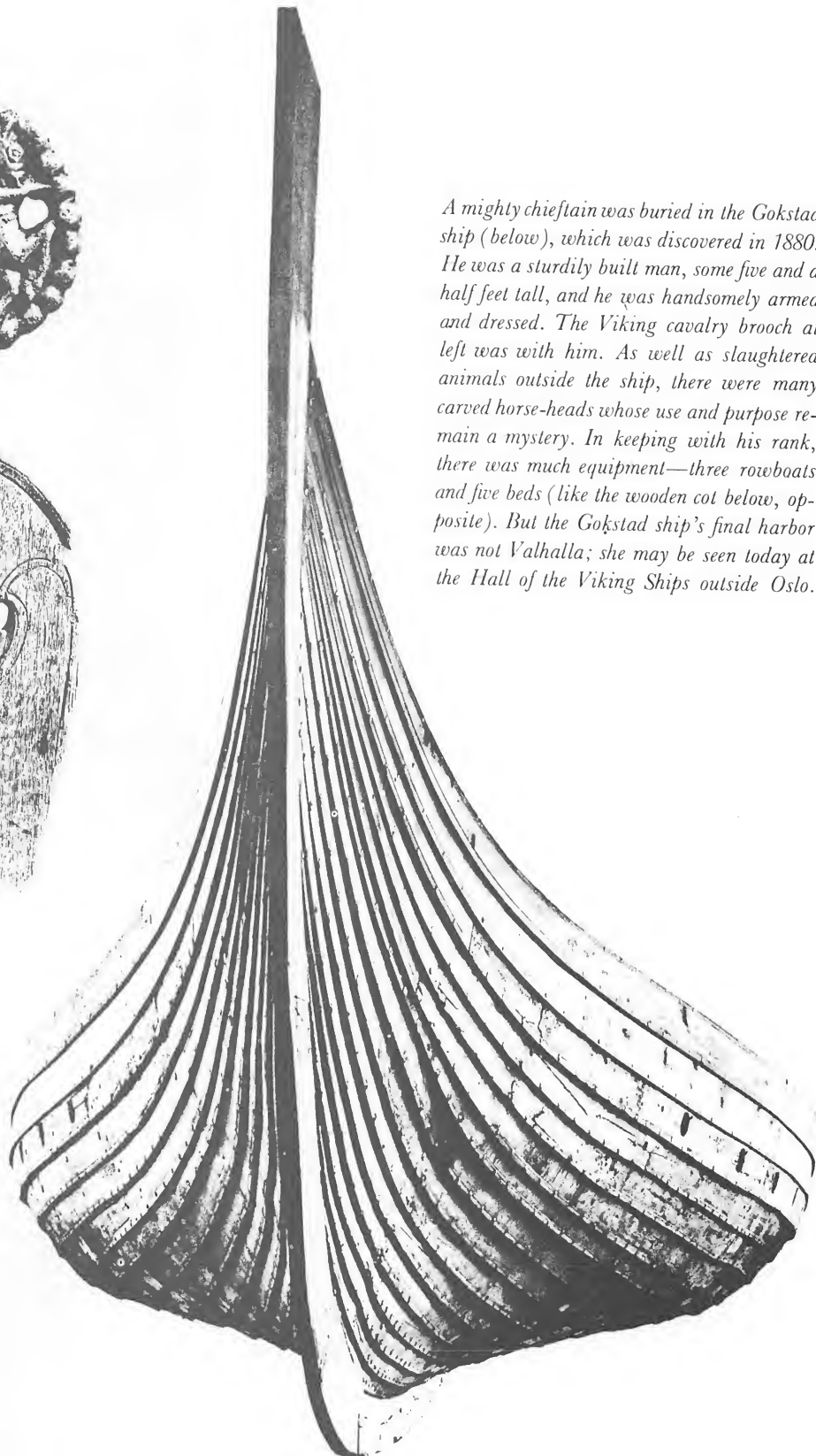
In the eleventh century, the Muslim Turks were moving west; Palestine and the city of Jerusalem were controlled by Mohammedans. Had it not been for the alarm sounded by a remarkable called man, *Peter the Hermit*, the Roman church might never have realized what was happening before it was too late. According to the historian, Walker, Peter, a fanatical preacher whom some said was mad, should not get credit for the *crusade* idea, but he was the one who stirred crowds to a frenzy with a



The original interior of the Storkyrkan, or Great Church, St. Nicholas; the oldest church in Stockholm. It was founded in the half of the thirteenth century by Birger Jarl, and almost entirely destroyed about 1740. The austere lines of what remains of the Gothic were interrupted, and partly obliterated, by the ornate additions, which include the pulpit and canopy, screen and stalls, the ornamental fecundity of the carvers.

violent and vivid story of the fall of the Holy Land. Peter recruited followers to help him recapture the sacred Christian places in the East, and with money, organization, or supplies they boldly set out in 1095 to "save" the Holy Land. Most of them never got as far as Constantinople, and those who did were slaughtered by the Turks at Nicea in A.D. 1099.

At the same time a Roman Pope, Urban II, sounded an identical alarm during a council in France. His battle slogan was to "turn back the enemies of the Church." Thousands enlisted in Pope's "crusading army," ready to fight their way to the East and to drive back the Turks. This Crusade, unlike Peter's, was well organized and equipped. Trained officers led the expedition, and the thousands of Christ went with them, for each man wore a crusader's cross on the shoulder of his tunic. The expedition was a moderate success: the Turks were driven from Jerusalem, and a "Christian kingdom" was quickly set up that was to hold its place for almost 90 years. Peter's and Urban's Crusades were only the bare beginning of a whole movement called "The Crusades," and yet Urban's was the only success they were to know.



A mighty chieftain was buried in the Gokstad ship (below), which was discovered in 1880. He was a sturdily built man, some five and a half feet tall, and he was handsomely armed and dressed. The Viking cavalry brooch at left was with him. As well as slaughtered animals outside the ship, there were many carved horse-heads whose use and purpose remain a mystery. In keeping with his rank, there was much equipment—three rowboats and five beds (like the wooden cot below, opposite). But the Gokstad ship's final harbor was not Valhalla; she may be seen today at the Hall of the Viking Ships outside Oslo.

In the years between 1095 and 1270 there were *eight major crusades*. All were failures—some tragically so, and thousands died—almost for nothing! They show us one important thing about the Church of this period, namely, that deep down it still was without much of the love and most of the personal relationship with Jesus Christ which had characterized the early Church. Corruption, superstition and ignorance were still hindering God's saving work in their day. Although the Crusades took place while the Medieval Church was at the height of its success, only a few of the best and most of the worst of Europe's population enlisted in them. Although the Church sponsoring them claimed that they were undertaken in the name of Christ, those who did go soon forgot why they were sent, and turned to plundering the areas over which they passed. The leaders squabbled over who should rule, the love of Jesus was forgotten, and the report of the atrocities committed when Jerusalem fell, for example, shows that no Christian love was really present. Men, women and children in the Holy City—Jews and Arabs alike—were put to the sword. When the slaughter was over, the surviving captives were forced to load the bodies of their dead and loved ones on carts and to take them out of the city.

Nevertheless, undergirding the idea of movement was the sincere desire to serve God. Those who remained at home enthusiastically supported the Crusades, not to help the Eastern church, but as a way of doing honor to God by reclaiming the scenes of Biblical history. It never occurred to them that European Christianity might not be in danger of disintegrating just because the land where Christ lived was occupied by heathens. Like challenged people in other times, the Medieval Church felt there was something important to be done—and it never questioned whether the bloody battle it was waging might be right or necessary as it envisioned it.

Turning now to other concerns of the time, a *religious movement* was taking place within the Roman Church which caused the Pope and bishops as much or more anxiety than the Turks in the East and the Vikings in the West. This movement, which sprang up first in Southern France and Northern Italy, consisted of a company of self-denying preachers who soon spread over the land. They taught the Bible, led worship and celebrated the Lord's Supper in a much simpler form than was being done by the Catholic Church—all of this in objection to practices which had become extremely formal and lifeless. The excitement and quest for understanding of the early Church had gone, and the new movement met the decline in force.



Church leaders condemned the preachers as “infidels,” the same name people were calling the Mohammedans. The preachers, however, called themselves the *Friars*. Soon the bishops and kings were sorely afraid that these Friars would split the church, for the common people loved them. For twenty years the church leaders tried every means to stamp them out, and they almost succeeded. But two of the greatest of the Friars, *Dominic in Spain* and *Francis in France*, though very different types of men in their approach to religion, finally won approval from the Pope, and their followers became the Dominican and Franciscan “orders” within the church.

The Friars lived in monasteries, but they were much different than the “monastic” monks of the Fourth Century. Their spirit was missionary, not isolationist. Rather than withdrawing from secular life, they established their monasteries in the towns. Here they taught and preached daily in the market place after the example of Jesus himself.

The life of *St. Francis* is an illustration of the self-sacrifice and the love which these men showed to their contemporaries. Born into wealth, Francis joined in the “gay” city life of his home town of Assisi in Italy until a serious illness shoved him abruptly into deeper thoughts. He decided at this point to give his life entirely to Christ and to live as the Lord had lived. He gave away his goods, renounced his inheritance, and then either worked at menial tasks or begged for a living. The rest of his time was spent enthusiastically preaching the fabulous Gospel of Jesus Christ. His gentle nature and his fervent preaching drew great crowds. Soon other priests came to learn from him, and these he sent out to preach on their own. A prayer which he wrote gives us a glimpse into the type of man he was:

LORD, make me an instrument of Thy peace
 Where there is hatred; let me sow love
 Where there is injury, pardon
 Where there is doubt, faith
 Where there is despair, hope
 Where there is darkness, light
 Where there is sadness, joy

O, DIVINE MASTER
 grant that I may not so much
 Seek to be consoled, as to console
 To be understood, as to understand
 to be loved, as to love
 For it is in giving that we receive
 It is in pardoning, that we are pardoned
 And it is in dying, that we are born
 to Eternal life
 Saint Francis of Assisi



A general of the Franciscan order.

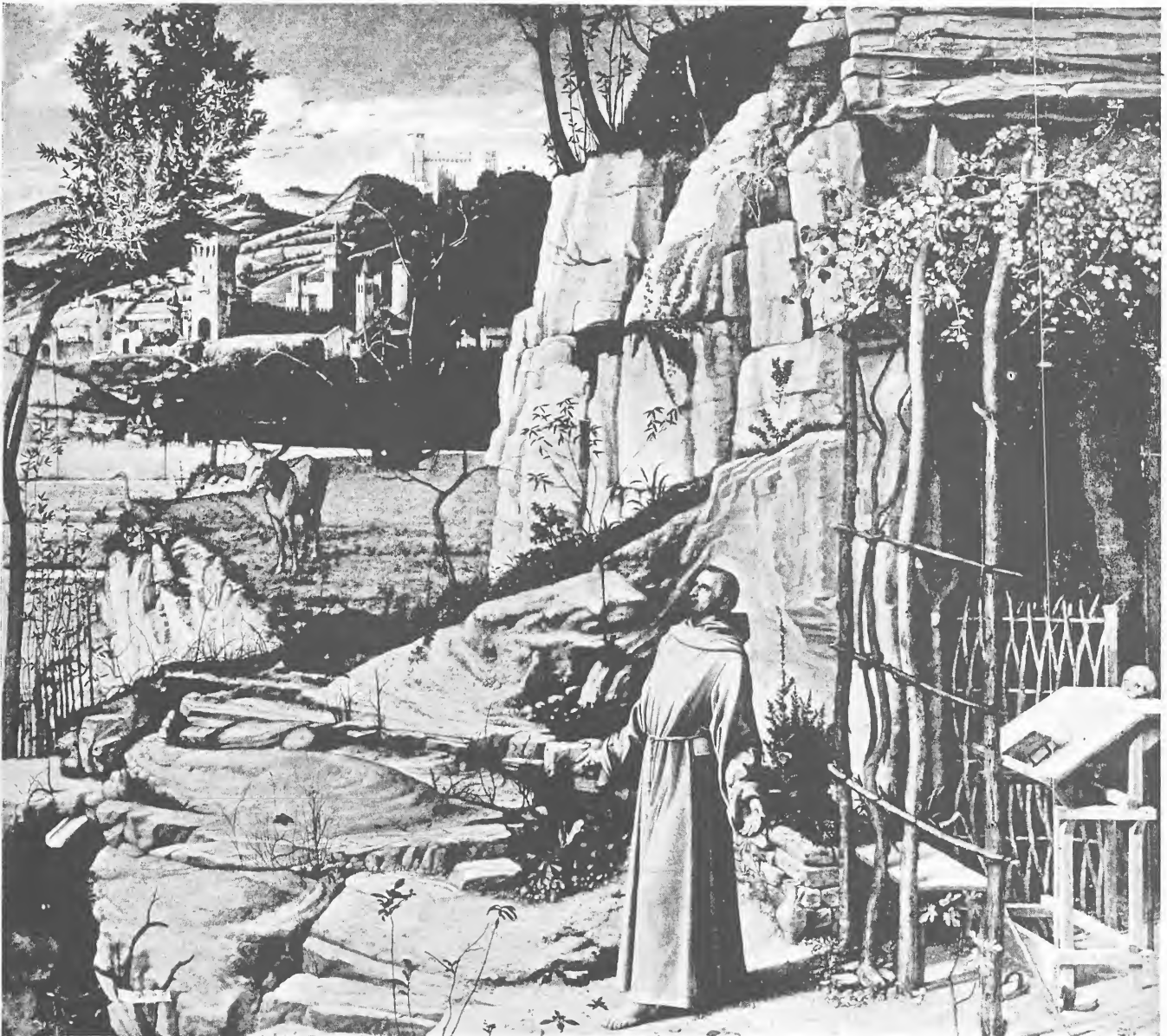
His order of Friars was based on only three rules, those of strictest chastity, obedience, and poverty. Here are some examples from the rules he wrote for them. Compare them with the harsher, ascetic rules of St. Benedict listed in Chapter six.

1. This is the Rule and the way of life of the brothers minor; to observe the holy Gospel of our Lord Jesus Christ, living in obedience, without personal possessions, and in chastity. .

5. Those brothers, to whom God has given the ability to work, shall work faithfully and devotedly and in such a way that, avoiding idleness, the enemy of the soul, they do not quench the spirit of holy prayer and devotion, to which other and temporal activities should be subordinate. . . .

6. The brothers shall possess nothing, neither a house, nor a place, nor anything. But, as pilgrims and strangers in this world, serving God in poverty and humility, they shall confidently seek alms, and not be ashamed, for the Lord made Himself poor in this world for us. . . .

9. . . . I also exhort these same brothers that in all their preaching their language shall be pure and careful, to the advantage and edification of the people; preaching to them of vices and virtues, punishment and glory; and let their discourse be brief; for the words which the Lord spoke upon earth were brief. . . .



GIOVANNI BELLINI (1430?-1516) : "St. Francis in Ecstasy," 1480-85, a masterpiece of early Venetian painting

In serving the people so personally the Friars became the life-stream which nurtured and buoyed up the sagging medieval church. They established universities, hospitals, worked for common justice, and were the cause of a great and profound revival of religion among the people. In substance the work of the Friars showed how the magnificent Encounter with Jesus Christ can produce fruits even in a time when the Gospel seems totally lost in the petty cares and affairs of men. Their motivating force was the gospel conviction that an active faith and concern for people stands at the center of true religious life. Their work was the one bright spot in the church of their time. On the other hand the massive, expensive Crusades, however well meant, did far more harm than good. When the bright Franciscan spot faded under the pressure of ignorance and events.

Soon the Friar's movement was to degenerate like the rest, and the sincerity and zeal of its founders were all but forgotten.

Discussion Questions

1. What were some of the things that helped obscure the call to holiness during this time? Make a list of them, noting particularly the introductory paragraph.
2. Is God bound to any country on earth more than to another? Why weren't the Crusades more successful?
3. Why was the Church (at first) opposed to the work of the Friars?
4. How might we explain how two movements like the Crusaders and the Friars would spring up at the same time?
5. If you had a choice between serving Christ as a Crusader or a Friar, which would you choose, and why would you choose it?
6. Looking back over the pages of history covered so far, it seems that every good religious movement lasted only a short while. What reasons might we give for this? List at least three (3) on a sheet of paper to be handed in at the next class period.
7. Who were the first leaders of the Crusades?



The Benedictine abbey church of Maria Laach in the Rhineland, Germany, was built between 1093 and 1156. Note the smallness of the windows, which leaves the massive walls comparatively unbroken.

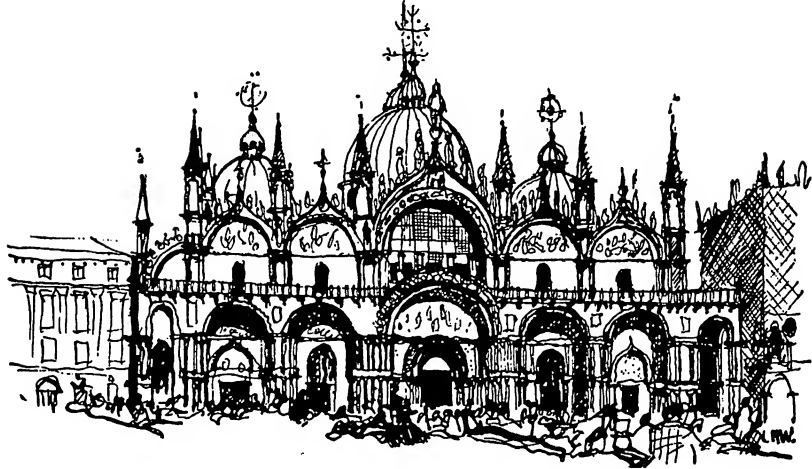
Romanesque architecture is earlier than Gothic, which grew out of Romanesque, though the two can often be found combined in one building. The characteristics of Romanesque are massiveness and simplicity; the most important single feature is the round arch.

These buildings tell us a lot about the Middle Ages. The skill of craftsmen was given to the service of God, and for long given anonymously. The centre of life, whether in town or village, was the worship of God, and these mighty buildings remain a reminder of that fact. Few, except incurable romantics, would wish to have lived in the Middle Ages. But it is undeniable that it was a time in which religion was taken seriously.

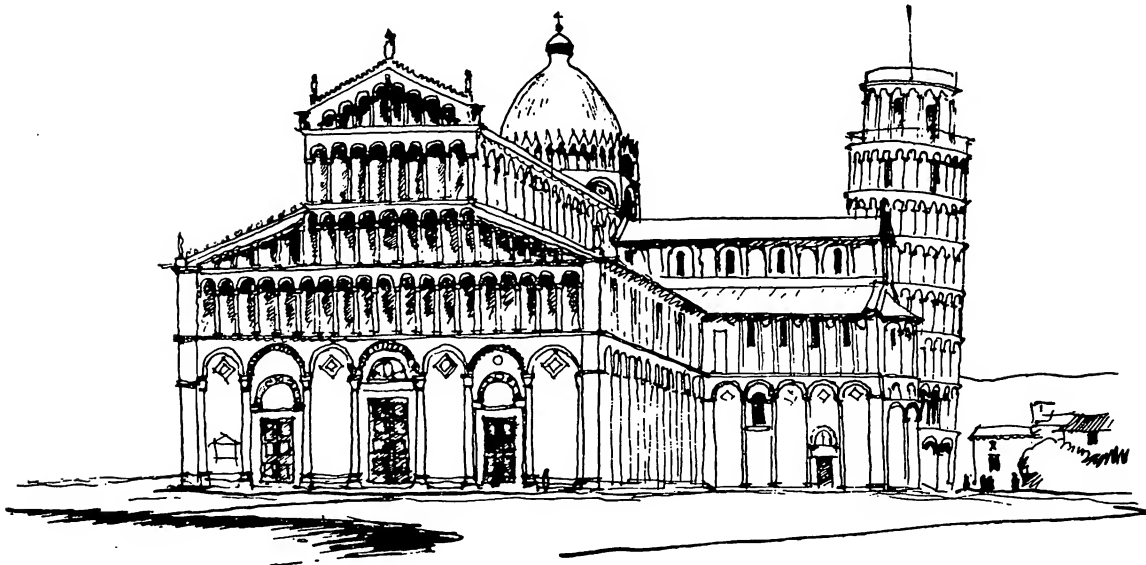
12

THE GREAT AGE OF THE PAPACY

The Roman church of the Middle Ages finally attained what it had set out to do—rule not just in religious affairs, but control all of life.



The west facade of St. Mark's, Venice (1042-1071). The five domes may have been copied from the Church of the Apostles at Constantinople, which was founded by Constantine, and rebuilt by Justinian. Coloured mosaics are used on the exterior and within.



Pisa Cathedral (1063-1092) and the Campanile (1174), viewed from the southwest. The ground story is faced with wall arcading, and on the entrance facade open arcades ascend into the gable.

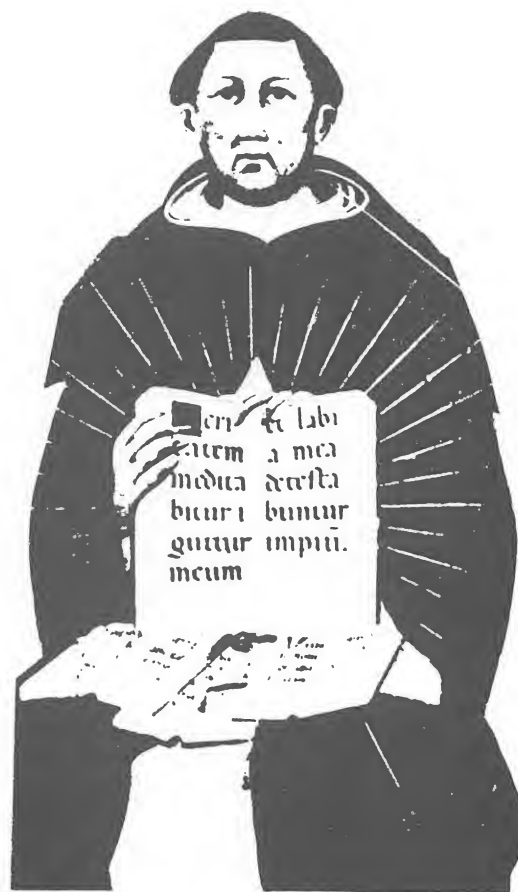
The cathedral of Notre Dame, Paris (1163-1235). One of the oldest of the French Gothic cathedrals. Above the central doorway of the triple arched west front is a great wheel window of exceptional beauty. This western facade, one of the finest in France, was the prototype for many later churches.



After Hildebrand (1020-1085), the church remained the most powerful institution in Europe for almost 400 years. For the first 200 years of this time-span the Church of Rome, headed by the pope, attained a height never before or since reached. No king or emperor before or since could claim the authority and prestige of the bishop (pope) who reigned from the Holy See.

Europe changed tremendously during this period in history, and as cities sprang up, universities flourished, and agriculture and business became highly successful enterprises, churches or cathedrals were built in every community and great monasteries rose everywhere.

The great new interest in learning especially deserves our attention. Throughout the earlier part of the Middle Ages men had been content to read and re-read the Church Fathers, especially Augustine. In the twelfth century they began to break out of that rigid mold. *Peter Abelard*, a theologian who is probably best known for his torrid love affair with a girl named *Eloise*, was a leader in making the philosophy of *Aristotle* a basis for Christian thinking. He also collected together an interesting little book *Sic et Non* (Yes and No) in which he shows that on 158 points of Christian teaching the Fathers constantly have opposing opinions. A little later, another great scholar, *Albertus Magnus*, also worked at the task of combining Aristotelian philosophy and Christian theology. It was his pupil, *Thomas Aquinas*, who thoroughly worked out the relationship between the two, however. Thomas reasoned that since God was the source of all truth, the divine revelation in the Bible and the truth worked out by the human mind could not contradict one another. He set out to write, therefore, a book which would show relationships between these two sources of truth in every area of religious teaching. Since it was to include everything, its title was (*Summa Theologica*) (the Latin for Total Theology). Aquinas' results were so impressive that they soon became the basis of all Roman Catholic teaching and have remained in that honored position throughout the centuries.



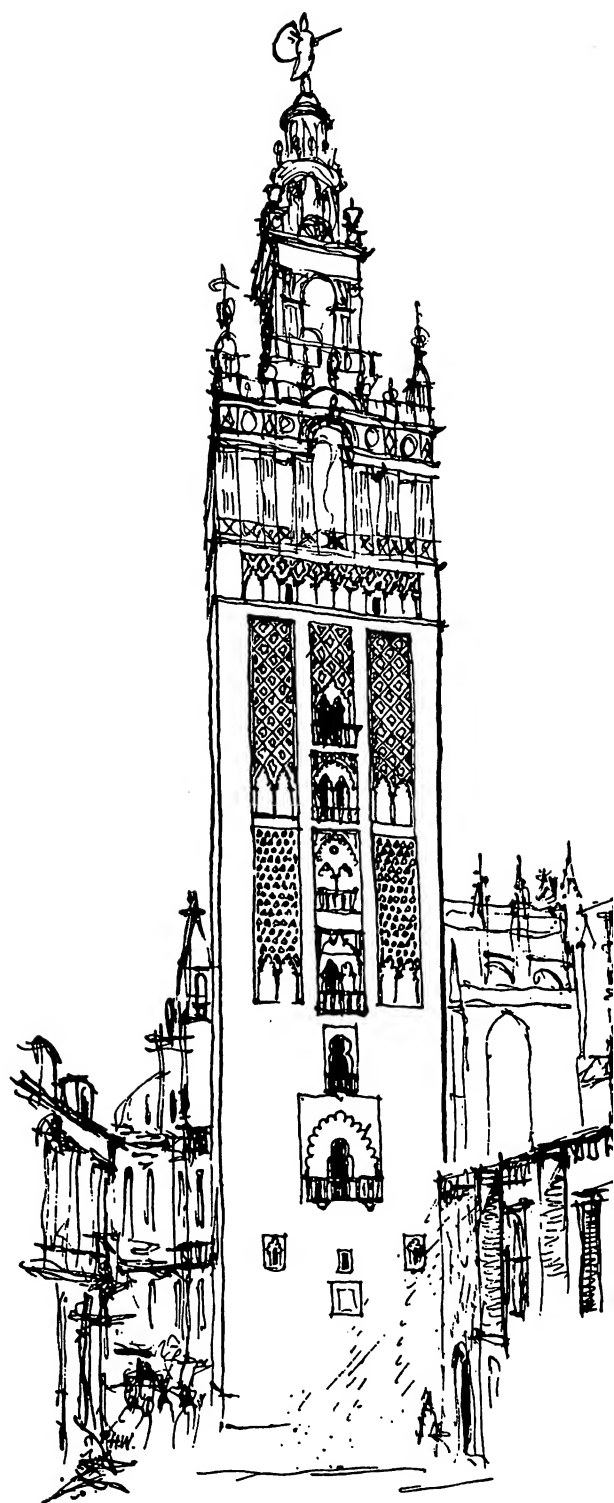
AQUINAS

The work of the scholars (the Scholastics) enabled the Church to keep up with the changing world resulting from the Friars and the Crusades. Thus, while Europe was bustling with activity, the Church was rooted in her midst and a part of all that happened.

During this two hundred year period there were many popes, and the various European countries each had a number of different kings. As usual, changes in leadership together with local conditions brought periodic times of economic and political trouble. No matter how things happened to be going, however, in a unique way the church continued to dominate the scene, and the following description of European Christendom will help you to understand why this was so.

Every community had its *parish church* (and we must remember that there was only one kind of European church—the “Catholic” church which was headed by the pope). The *priest* of the parish church in each area had been ordained and appointed by the *bishop* in charge of that area or diocese. It was the priest’s main duty to administer the seven sacraments of the church (Baptism, confirmation, penance, orders, the Lord’s Supper, marriage and extreme unction) and to collect the *tithes* (taxes) which each family was required to give. This money, however, did not belong to the local congregation but was turned over to the bishop, who handled all the financial affairs of his churches. Everyone belonged to and was bound up in the local parish; all babies were baptized there; all marriages were performed there; all dead were buried in the church cemetery. To be excommunicated by the church for disobedience was to be cut off not only from the church but from the whole community.

The *bishop*, as we have seen, ruled all of the parish churches in his area, called a *diocese*. The word *bishop* comes from a Greek word used in the New Testament meaning *to oversee* or to be a *shepherd*. We noted in the early church that bishops were those who had either known the apostles



The *Giralda*, which stands at the northeast angle of Seville Cathedral. This was originally the minaret of the mosque which stood on the site of the cathedral, and was built in 1196 by Jebir, architect to Yusuf I. The lower part of the tower, to a height of 185 feet, retains its Moorish character, and originally rose to 230 feet, terminating in a platform which supported four huge balls of brass. In 1586 an open bell chamber was added, with diminishing stages above, to the

design of Fernando Ruiz, this Renaissance addition making an abrupt break with the delicate Moorish details of the lower part of this graceful tower. The bronze figure which crowns the belfry represents Faith, and is by Bartolome Morel. The *Giralda* is unique, the finest example of its kind in Spain, affording conclusive evidence of the architectural competence and the genius of Moslem Spain.

or were exceptionally well versed in Scripture and doctrine. In the New Testament church, long before the bishops at Rome were called popes, every pastor was called bishop. The bishops in the church of the Middle Ages, however, bore few resemblances to these first ministers. Bishops were no longer chosen by the people because of their faith, example and learning; now they were appointed only by the pope and for mainly secular reasons. The office of a bishop in 1200 A.D. was a highly coveted job, usually held by a nobleman who had paid a huge sum of money for the honor. Many were needed, for as the Church expanded, the pope required more and more bishops to rule the church, and to collect taxes and to deal with local politicians. Thus, bishops gained enormous power. Inevitably they gained control over hundreds of churches and vast amounts of property. To solve complications as time progressed, several dioceses were grouped together in a given area, and the pope now appointed *archbishops* to oversee the work of the bishops. His task was to help them and to watch them!

There were priests, bishops and archbishops, and the *Pope* headed the entire church in every land. Yet the Popes did not limit themselves to the Church, for as we noted, beginning with Hildebrand, the popes claimed to have authority over the powers of kings and emperors as well. Even more important is the fact that popes not only claimed this authority—but *the kings and emperors had to let them have it*, since the popes usually were able to convince the common people it was best that Europe be “Christian.” Whenever the kings disagreed, the popes had enough support to suppress them. Clever popes could play one king off against another, or several kings off against an unwilling emperor and thus maintain their position. Therefore, troubles usually arose over the question of papal appointment of bishops. For self preservation the kings wanted some favorite of theirs given the high office, while the pope always insisted upon a man of his own choosing. As might be expected, powerful bishops sometimes held as much or more power than the local nobility, and there was constant jealousy between the two groups. Problems arose constantly over the relationship of civil and church law. Local civil courts felt that the church tried to override them; this was often the case, for the church had, according to the pope, every right to try wrongdoers.

Always the church claimed the right to govern (without question or interference) its own life and affairs. It also felt it was above the state, and that the state should willingly submit to its opinions



and decrees. Of course, since these realms touch at many points, there was bound to be friction. Consequently, bishops were regularly caught in the middle of civil controversies. It was a touchy position, for when the pope insisted on one thing and the king on another, *frequently the native son bishops sided with their kings*. But the wise pope always had one powerful weapon to protect his own interests: the monastic orders were never placed under the control of the bishops, and the best of eleventh, twelfth and thirteenth century Christian faith was to be found in these monastic movements. We looked, several centuries ago, at what we considered to be their weaknesses in terms of the Christian life, but we have also seen in men like Dominic and Francis that much of the Gospel can be protected and transmitted by the work of faithful monks. While bishops and popes dealt with corruption and at times were themselves corrupt, the monks usually concentrated on sacrificially serving people in Christ's name. By heroic efforts these dedicated men managed to remain for a time above the ferment for power which contaminated so much of the church.

But it didn't last, for as the monastic orders themselves gained properties and great wealth, the gains proved their undoing. At their height they sought only to serve Christ, but at the same time developed a lust for power which became their destruction. As we shall soon see, the papacy went into a decline, and with it the great age of the whole church, monastic orders included.

Because they were so immersed in local civic affairs, the Bishops had little time for spiritual duties and reflection. Yet, one of the chief problems of the Church in that age of ignorance and superstition was that of false teaching (heresy), or actually, of criticizing the teachings of the Church. At first the bishops tried to control things by having informers in every parish. This system did not work very efficiently, however, and soon the job was turned over to "experts" who were to ferret out offenders and obtain a confession by any means possible. Unfortunately, the ones chosen for this unpleasant task were the faithful Friars, the Franciscans and Dominicans.

The Lateran Council of 1215 laid down the basic rules by which the *purge of heretics* was eventually carried out. Under these canons (rules) a heretic was deprived of his civil rights as well as from participation in the sacraments of the Church. This meant that vicious torture of all sorts could be used upon suspected heretics. Consequently, these powers were misused greatly, and the search for heretics (the Inquisition) became in reality a witch hunt in which the innocent were often punished along with the guilty. Since the inquisitors (the investigators) were responsible to the Pope alone, those charged as heretics could receive no help from the local priests or bishops.

The catalogue of crimes and of torture against its victims marks one of the lowest points—if not the lowest—to which the Church has ever fallen. Since the actual torture was carried out by public officials, however, the Church somehow believed it was not guilty of anything. One of the favorite instruments of torture was the rack. The "guilty one" was bound to this instrument and then gradually was stretched until bones broke and joints were pulled apart. Under such inducements confession was always extracted. The rules which were designed to protect the innocent were often broken—after all a heretic had no rights. The penalty for heresy was not death in most cases, however. The sentence was usually life imprisonment during which the prisoner remained a communicant member of the Church. However, if this imprisonment or the penances exacted to lighten it were fought, excommunication and death was the penalty. It might be thought by some, however, that death might have been easier than the filthy, crowded, wet, cold cells and the bread and water diet of the medieval prisons.

From where we stand, it seems as though God had given the church a magnificent opportunity to establish a Christian community throughout Europe, but the sinfulness of willful men outweighed their vision to hear His call and His will.

We have seen that while the church reached a great peak of power and influence during the Middle Ages, all was not well. Constant struggles between the popes of Rome and the kings of Europe took their toll. At Rome's highest point of success, people went along generally with the idea of a Roman-Christian world, but the institution of the church was progressively infested with problems, and it was never able to keep the superb ground it had gained. *Inevitably*, since even the best efforts of the church were not in accord with God's purpose or way of doing things, it began to decline. God rules the hearts and wills of men through grace and love, never through the intrigue and force of papal claims governed by earthly purposes. Close adherence to the Absolute Lordship of Christ would never have permitted a change such as now took place.

Nevertheless, the newest decay of the church was a slow process, not noticed by most people until the swirling events of the sixteenth century brought its fruits sharply into focus. Looking back the historians of the fourteenth and fifteenth centuries could then trace the factors which spelled the downfall of the Western church of the Middle Ages.

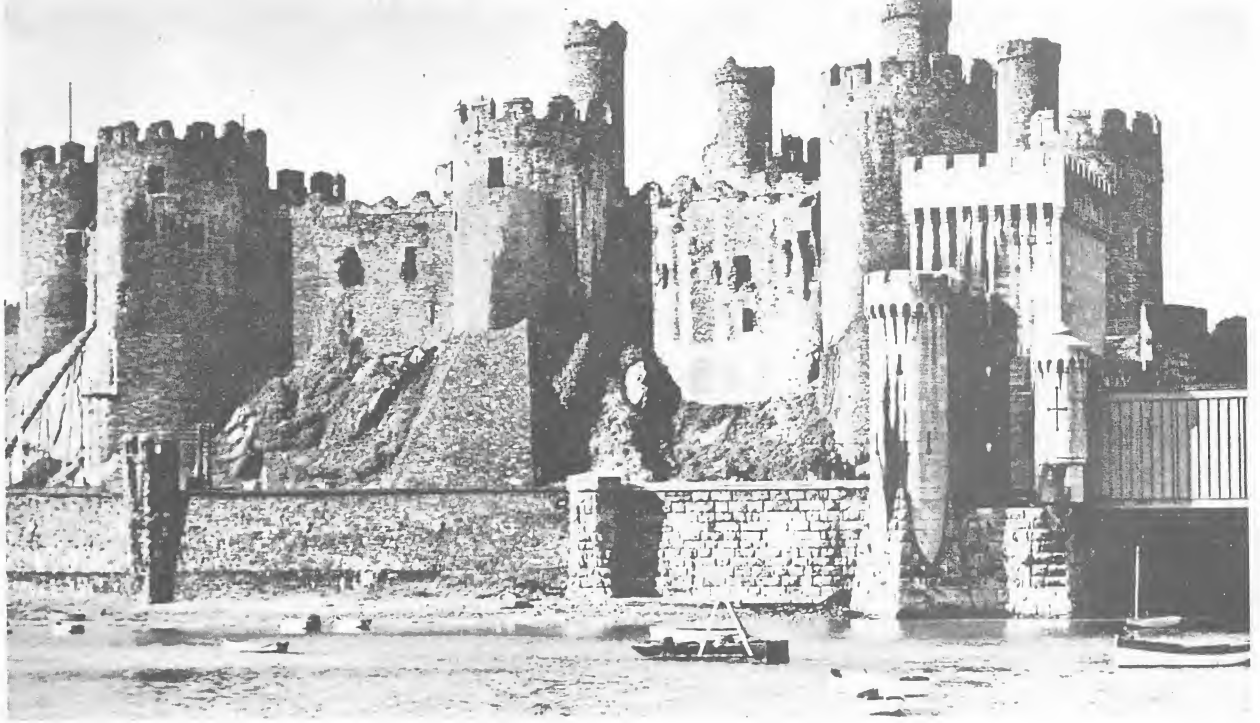
This is the story in brief: The Popes coming into office immediately after Hildebrand had only to contend with a single ruler—the emperor of the Holy Roman Empire. In order to maintain their supremacy over governments, they needed to convince only one emperor at a time (either by logic or force) that the church was above the Empire. In the fourteenth century the situation shifted however. Europe had changed in political character and the emperor was frequently a ruler “in title only.” There was a new spirit in European politics—the *spirit of separate and independent nationalities*. Nations like France and England were gaining in power. They had their own rulers, and their people responded by taking great pride in their citizenship, language and culture. It was a situation very similar to that of Africa, Mexico, Asia and South America today. The concept of all nations belonging to an empire—Holy Roman or Holy Catholic—was put aside. Men were *French, English* or *Spanish* first and foremost; after that they were Christian—at least insofar as Christian was then understood to mean belonging to the Church of Rome.

True enough, according to the decrees of Rome, the pope was head of the church *catholic*, that is,

the church *everywhere*. Yet even in his home country, Italy, that idea was failing to hold its point. *To most of his subjects around the world the pope was a foreigner*, and the peoples of Europe resented the idea that a man off somewhere in Italy could be the exclusive head of their church and country. You will remember that bishops were usually appointed by the pope, but sometimes at the suggestion of the kings, and that many of these latter were nationals. Even Italy was divided into provinces, such as Milan, Naples, and Venice; and the citizens of the provinces began to look upon the pope as the head of his own province at Rome only.

At the same time the papacy was becoming its own worst enemy, for the popes were increasingly worldly. Its major concern was with taxes and the building of great estates. The result was that men in other lands, the French, for example, submitted as long as they could, and then protested vigorously that they no longer wanted to give money for the construction of cathedrals in Italy. The end result was that Hildebrand's claims were thrown aside and lost!

The first concrete evidence of this came in the beginning of the fourteenth century when the king of France impounded the papacy and moved the headquarters of the church from Rome to *Avignon, in France*, where it remained for seventy years. During this time, all popes were appointed by the French kings and became their servant-officials. Another result was that Germany and England, who were rivals of France, looked upon the papacy as a degenerated, powerless puppet of their enemy. Finally, the mass of the people began to compare the papal situation to the Babylonian captivity of the Jews and called the French period of the popes at Avignon the “Babylonian Captivity of the Church.” Never again would people look upon the pope as the “supreme ruler of Christ's kingdom on earth.” How could he be a supreme ruler when he was a servant of the king of France? Surely God would not grant divine authority to such an ineffective man! Up till now the pope's claim that he was the direct successor of St. Peter had been generally accepted, but now men like Marsilius of Padua were saying this was impossible. After all, no one really knew for sure whether Peter had ever been in Rome—and now the pope himself wasn't there either!



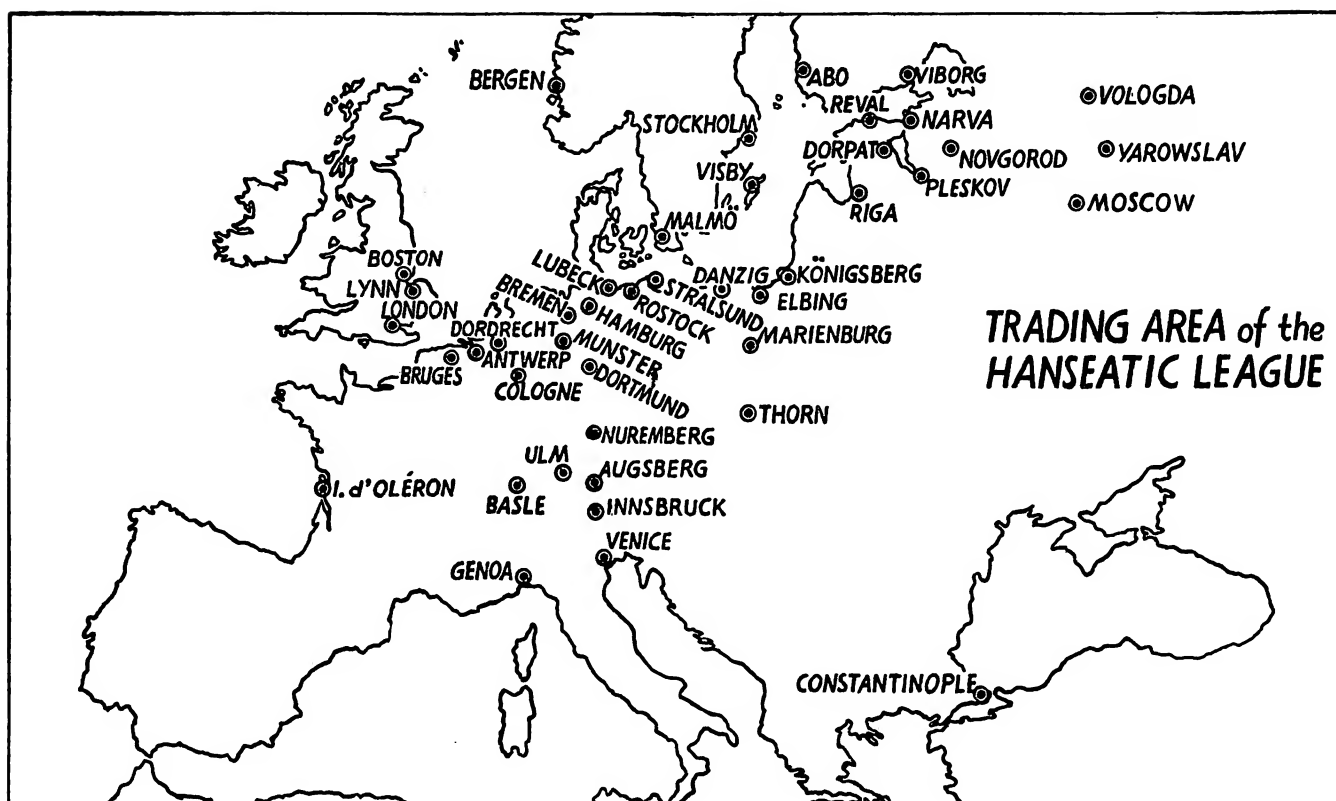
Medieval architects were as much concerned with castles as with churches. Conway castle in Wales is an example of a typical British medieval fortification; and a reminder of the extent to which in frontier areas it was important for the inhabitants to be able to withdraw into the safety of strong stone walls. Castles were usually situated on high ground; and if possible with water on at least one side, to make them more difficult to attack.



England developed its own Gothic styles. Salisbury cathedral was built between 1220 and 1266; the graceful central tower was begun in 1334. Note the 'flying buttresses' springing from the side of the central nave. The long wall leading to the right shuts off the cloisters: a reminder that cathedrals were usually associated with monasteries.



Compare this map with Europe in the early ninth century, on page 114. The political environment of Western architecture has changed since Charlemagne's attempt to revive the West Roman Empire. The East Roman Empire has recovered some of its territory in the Balkans, but has lost its Italian provinces. The Moslem grip on Spain is relaxing, and the Christian Spanish kingdoms have advanced until they occupy the whole of the northern and much of central Spain. Cordova, with its university and flourishing arts and industries, was still a centre of culture that radiated Oriental influence, and attracted craftsmen and scholars from Europe. The University of Paris, founded by Philip Augustus in 1200, was the great Christian centre of culture; France was leading European civilisation in architecture and the arts of life by the opening of the thirteenth century; and Normandy was conquered in the early years of that century. A revival of the arts was beginning in Rome, as a result of the work of the family of Cosmati, which produced four generations of outstanding architects, sculptors, and workers in mosaic.



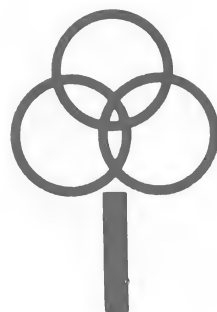
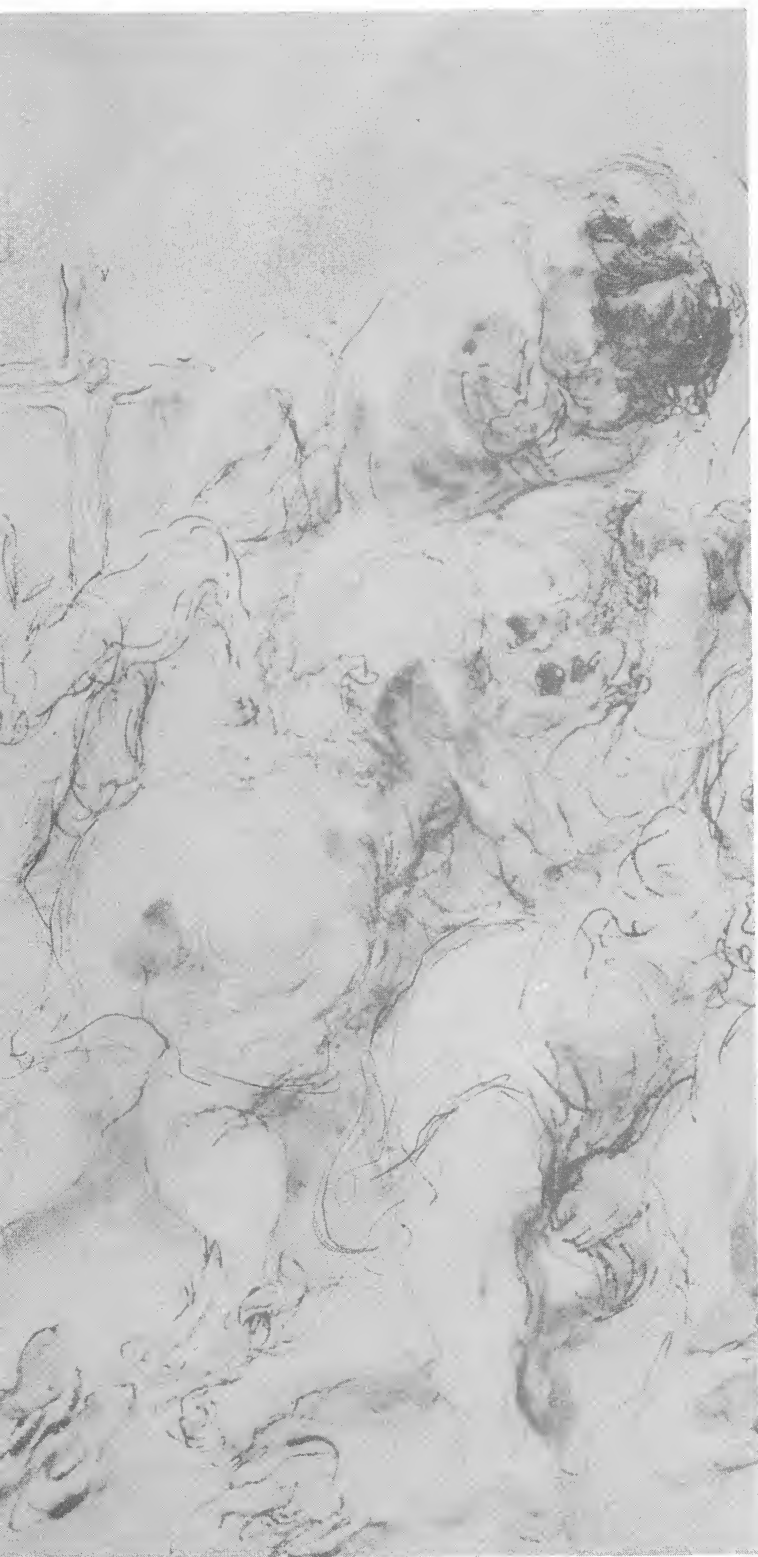
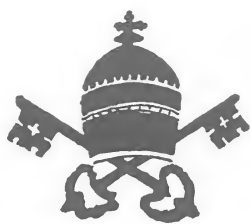
The Hanseatic League increased the power and prestige of commerce in Europe. Nearly all the important towns in Germany and the Low Countries belonged at some time during the thirteenth, fourteenth and fifteenth centuries to the League, which extended its influence and affiliations from England to Turkey, from Genoa to Russia. Protected by their walls, many cities grew wealthy, and patronage for architecture passed into the hands of the business community.

Even greater dilemmas were in the offing. In 1377 the Pope returned to Rome. In 1378 he died, and the nationalistic people of Rome demanded that the cardinals, who represented many nations, elect an Italian pope. They complied reluctantly only to find that they couldn't get along with him. In a few weeks they gave up and elected a French pope. Now there were *two* popes, both elected by the same cardinals, each saying the other was not the true pope! This not only caused an impossible problem for the next forty years, but also made even more clear how unpopular and confused the popes and cardinals were.

Still we have not reached the depths in the story yet, for none of these things was as damaging to papal status as the moral reputations of the men who held the high office. The authority to levy taxes was like the fruit on the Tree of the Knowledge of Good and Evil. Pope after pope succumbed to the lust for power and prestige, and it soon became obvious to everyone but themselves that most popes were *only* concerned with money. Further-

more, it was no secret that many were immoral, and incredible scandals were hatched within the walls of "The Holy See." Not only was the papal palace at times a bistro of drunkenness and wild parties, but there were all sorts of rumors of murders and intrigue. Although celibacy was still the Church's law, some popes were "legally" married, some had mistresses, some had children.

One of the worst examples from among these degenerate popes was *Alexander VI* (1431-1503). He was cunning and cruel and greedy. Even torture and poisoning were acceptable devices to gain influence and wealth. Made a cardinal by his uncle, Pope Calixtus III, he bought the papal chair for himself by bribery. He had several mistresses, and five children whom he proudly acknowledged as his own. Two of them, Caesar and Lucretia Borgia, made repugnant names for themselves through their own cruelty and brutality. These were the depths, then, to which the self-styled "Vicar of Christ" had fallen.





Since they were frequently blood relatives, the bishops and abbots of the monasteries often imitated the conduct of the popes, and people now saw them too as tax collectors rather than church leaders. Meanwhile religious practice and rites crumbled and wilted into a monotonous ritual which had little influence on the faith of the people. The Church had just plain forgotten its task. Instead of preaching the Gospel of Christ so that God might call and save in their time, by its perpetuation of superstition and ignorance the church served instead to lessen the opportunities for God to call men in Christ. For example, great numbers of priests were uneducated, preferred to stay that way, and could neither read nor understand the Latin of the worship services. The sacrifice of the Mass was completely misunderstood as "magical" even by priests, and the Latin phrasing of the Words of Institution, "Hoc est meum corpus" (This is my body), found its way into the common man's language as "hocus pocus." The long debate begun by Hildebrand as to the church's supremacy over the state came to a grinding halt. It was a closed question now, for the church had lost its influence over nearly everyone.

We shouldn't leave things at that point, however; for although the institution of the church was blighted and imperfect to the core, all was not lost. God had managed to call forth a response from a few people in spite of the weakness of the organized church.

One of these was *Thomas á Kempis* (from the town of Kempis), a mystic who lived from *ca* 1379 to 1471. Thomas was born to a peasant family but managed to obtain schooling and eventually to enter an Augustinian monastery. Because he was not interested in administrative duties, he never rose very high in the order. He preferred the quiet, ascetic life and spent his days in writing letters, copying sermons, and in composing the devotional book *The Imitation of Christ* which has been called "the Pearl of all mystical writings," and has become a classic in Christian literature. Although we might not agree with all of its teachings it does reveal for Thomas á Kempis a closer relationship with Christ than was general in his day. What follows is a sample paragraph from it:

Most wonderful would it be
If one did not feel and lament
That in this world to live
Is toil, affliction, pain.

The Imitation of Christ is a manual of devotion intended to help the believer in his communion with God. It is pitched entirely to living in the called relationship with Him. Through all its reflections run the words "self-renunciation." It opens with John 8:12, and goes on to represent Christ as all that is necessary to life. To be without Him is the deepest hell; to be with Him, the sweetest paradise.

The life of Thomas and other mystics of the time, Eckart, Tauler, Suso and Ruysbroeck, was a new kind of monasticism. It was a retreat from the mystery and frustration of life, another attempt to reach perfection and submission to God—this time simply by contemplation of nature, the Scriptures and all created things.

The mystics lived quietly and were generally unnoticed. Yet, as in times past, God had preserved a remnant for Himself, men and women who still had a vision of God's true Church as the Body of Christ.

Their voices were not heard by the mass of people for a long time, but they were a holy remnant who kept the flame of God's Word burning, however dimly, during those dark, dark days of worldliness and immorality. In spite of man's selfishness, God continued to work in holy history.

Discussion Questions

1. What happens when the church forgets Jesus' admonition as found in Matthew 6:33?
2. What happened to papal claims of supremacy over the state when it began to live as the state did?
3. Are there ways in which we frustrate God's attempts to encounter us today? If so, what are some of them? Make a list.
4. Make an outline of this entire chapter showing step by step how the institution of the Western church crumbled.



DAILY LIFE OF PEOPLE IN PERIOD 800-1500 WITH EMPHASIS ON LATER YEARS

RELIGION:

Religion played a very large part in the ordinary everyday lives of people during this time. For everyone, death—death from violence, death from disease, or death from famine—seemed just around the corner. It is not surprising, then, that the peasant regarded life on this earth as a time of misery that had to be endured before a better and happier life could be enjoyed. This feeling about life made God seem to be close at hand to the peasant, watching over everything that men did.

With these fears governing his life, the peasant quite naturally regarded the clergy, and especially the monks, through whose prayers and actions men believed that they could be assured of going to Heaven when they died, with great reverence and awe. People looked to God for protection, and somewhat willingly performed the services of going to church, and giving a tenth of all their goods and produce of their farms to the clergy, who were God's servants. Kings and rich men dealt lands to bishops and abbots of monasteries, generally asking in return that the priests say special prayers for the health of their souls.

Whenever a crime was committed in a village and the verdict was not clear-cut, the guilt of the accused was "left to God" to decide. The accused man would then be thrown into the water, or he would be given a red-hot bar of iron to hold. If he failed to sink, or if after three days his fingers had festered, it was believed that, by "the judgment of God," he must be guilty.

Although the peasants were devout, their understanding of theology was very limited. Their world of faith included weird collections of ghosts, goblins and ghouls. Both religion and superstition were reinforced by the regular visits of death since infant mortality was high, and ever-present rats, mice and flies made disease rampant. But even in death, the peasant was not quite freed of his earthly misery. When a peasant died and the family was in its direst need, the serf's landlord might take his best beast as a gratuity, and, in many cases, the priest his next best beast, provided always that the family did not possess less than three beasts in all. In the numerous cases where the monastery was both lord of the manor and rector of the parish, a family which owned only three cows would have to give up two at the bread-winner's death. In towns, the best gown was taken as gift to the mortuary, or the brass cauldron, or the bed on which the man had died. For the serf the implications of such practice can be calculated as devastating.

Even the church tithe, though always given, produced friction. In the English diocese of Exeter in 1287, the priest wanted his tithe of milk in the convenient form of cheese; but certain farmers declined to give it except in the raw state of milk. They brought it to the church; and, if the priest were not there to receive it, then they poured it out on the ground before the altar. Few subjects in these times caused friction so recurrently as the tithe quarrels.

The parish boundaries usually were the same as the village limits. The average village consisted of about 400 people—250 adults and 150 children. All these normally lived their entire lives in the village and saw very few visitors from the outside. They went from the cradle to the grave within this small fellowship of people. The village church and its graveyard were certainly the most ornate parts of the parish, and the church gave guidance to the

living and comfort to the dying. Often the church was the only stone building in the village.

Even though there were abuses, the church remained the main center of village life. The interior of the village church with its ornaments and all it stood for were hallowed by long and noble associations. Apart from the more important church services and the sacraments, there were exorcisms at every turn against evil spirits and sorcery. The church bells were tolled against approaching storms which had been conjured by some witch; and the priest would sometimes formally curse, with sprinklings of holy water, a plague of caterpillars or locusts. Villagers felt at home within the four walls of the church, and the difficulty was to prevent too great a familiarity. Church councils had to forbid theatrical performances and dances and semireligious beer-drinkings within the church or its areas, and to prohibit markets in the churchyard. Here, however, the clergy themselves sometimes set an example of freedom, stacking their corn or even brewing their beer in the nave of the church—all of which indicates that the church was always connected in some loose way with what went on in the village.

Religious teaching was monopolized by the church; yet there was far less active teaching and learning than might be supposed. Exceptionally pious priests did evangelize their parishoners, not only in word but by their example. But there is no trace of anything remotely resembling a Sunday School. The church walls with their pictures and carvings were the poor man's Bible and from them he learned as best he could the teachings of salvation. But a picture, especially when a small proportion of them were even Biblical, could not make up for the lack of formal teaching. Hence, the peasant of this period of history was put in the impossible position of on the one hand being told he must save his soul as the most important concern of his life and on the other being taught very little of what the way of salvation contained.

LIVING CONDITIONS:

Life under feudal conditions amounted to virtual slavery for the peasant. The landlord not only owned the land on which he worked, but was really the master of the peasant's person. The only obligation the landlord had to the peasant was to protect him from robbers. The amount of land a serf on the manor worked was on the average about thirty acres. Often he worked this land with two oxen and a crude plough.

There were two sides to a serf's life. His lord was to him what nature is to us—a friend or an enemy depending how you looked at it; but the lord was always a necessity because he owned the land. Thus, the serf was tied to the land and had no means of changing masters by the dangerous means of running away, for which he could be severely punished, or the even more difficult way of hoarding so as to buy his freedom if by some good luck the master would sell it. If, however, the serf was tied to the land, so was the land tied to him. For the lord could not get rid of him except for refusal to render the legal dues such as sharing the crops or doing his duties, or for some other equally good reason. Eventually, the situation changed for the serf so that he became more of a tenant farmer, since this relationship to the landlord was found to be more economical for the lord as well as the serf.

Gradually, during this period there was a change from a strictly agricultural life for the peasant to that of living

in towns and cities. The cities were small with average populations of 5,000 to 10,000, but industry and trading began to grow and the middle-class which had previously fallen on very bad times now began to prosper. Still, most of the people remained on the feudal manors and tilled the fields. Eventually even here the living conditions improved. The peasant responsibilities aside from working his lands were decreased. The introduction of the horse-collar made farming easier, less exhausting for the peasant and more productive. He could now sell his surplus food for cash and use it to buy simple clothing or tools which before he had to spend long tedious hours to make. Most of the heavy work was done in the spring and summer with winter days being somewhat lazy, although they had to repair buildings and equipment when weather permitted. All year long, Sunday was "the free day," with church in the morning, and even the rest of the week was broken by frequent religious holidays which were occasions for heavy eating, dancing, and drinking as much beer as possible after the morning church services.

If a serf or tenant farmer moved to one of the towns, he would be immediately confronted by a new way of life. The towns became little worlds of their own because they had no place in the feudal system surrounding them. A townsman was neither a lord nor a serf. Although the town had its own class distinctions, these were less rigid than on the manors in the country. Town politics were always controlled by the wealthiest merchants, but townspeople on all levels were in large part free to do as they wished, and for them freedom remained a sacred concept. Inevitably a newly freed serf would enter into the life of the town with a passionate desire to keep his new freedom and to pass it on to his children.

The growth of towns also caused craftsman to gather together. Soon craftsmen organized men in their crafts into guilds. These guilds in turn set up qualifications for training other men who moved into the towns from the farms. A man was not admitted to a guild until the members felt he was a master craftsman. Apprentice training started at twelve and the apprentice lived with the master craftsman much as a servant. At about eighteen he took the test to qualify as a journeyman or day-laborer working for hire. If he was good at his craft, he would try sometime in his twenties to qualify as a master craftsman, and if accepted by the guild, would open his own shop.

Medieval towns were usually dirty, dark and smelly. Shops were on the first floor with living quarters above. The entrance was through a court at the rear, and became a popular place for women and children to gather, since they were seldom seen on the street. Servants, apprentices or journeymen and their families occupied the higher floors or the outbuildings. Only as the towns grew larger were public buildings built such as city halls, guild halls and churches.

MORALS:

In the medieval village the priest was the individual who determined what was considered moral or immoral. The cleric's power extended far beyond what we would call spiritual matters. Beyond his monopoly on religious and non-religious teaching and the immense social and political power in the village which he derived from the confessional, he had the right of judging and punishing in all important moral questions—usury, witchcraft, and everything connected with the marriage laws.

Though the preferred moral climate of the times was recorded on paper by the Church, in practice there was little regard by the peasant for much of it. The Church forbade work and various amusements on Sunday. Yet, many peasants did both with abandon. Moralists complained of the amount of work that was often done, and of the busy markets that went on in spite of Sundays or holy-days.

The moral problems of village life were often encouraged by the village courts. Most of the problems arose from drinking or inter-village football played with medieval vigor and complete freedom from discipline; sometimes

the basic problems arose from old family feuds, but most frequently, from the gossiping tongues of women. This became so bad in one village that the court decreed that "by common consent. . . all women of the township control their tongues and not scold or curse any man."

Daily life of the barons and knights was marked by a coarseness that questions many of our popular notions of their morality and chivalry. One of the common amusements between knights was to joust with one another. In reality these were dress-rehearsals or practices for the actual fighting which took up most of their time. They were really "battle games" in which teams of knights fought each other in what was called "a melee." There were no rules, goals or boundaries, and all in all it was a dangerous and bloody sport. Later on, when chivalry became popular, elaborate rules were drawn up for tournaments; and jousts, or sing-combat encounters became popular.

As mentioned previously, though the Church prescribed moral duties for all men to follow, in reality both royalty and the common man, though nominally Christian and quite apt to attend church every Sunday and holy day, ignored them in their daily life.

And yet, there was a unique love bond within most families and a deep concern for the welfare of each of the family members. The son of an aged serf or tenant farmer considered it his duty to provide some kind of home for his parents when they became too old to work. Often this was done by taking them into his home or by building a small home or room next to his home. Being unable to read or write, the common man learned most of his moral duties from the traditions passed on to him by his parents and the customs of his village. But morality as we know it only came when there was a resurgence of monastic piety which caused certain orders of monks to fan out into the countryside to teach and to influence the moral life of the people.

POLITICS: The Roman Empire's last remains are now barely visible. True enough, the repeated invasions of the Western half of the Roman Empire were finally stopped under the rule of Charlemagne (768-814), who converted his father's kingdom into a sprawling empire which reached from the Pyrenees mountains in Spain to present day Germany and from France to Italy, and hopes were revived that the frayed ends of the Roman Empire might once again be tied together (Impetus was given to this image by the coronation of Charlemagne by the pope in 800 as emperor of the Holy Roman Empire), but shortly after Charlemagne's death repeated invasions by the Arabs on the south, the Hungarian Magyars on the east and the Scandinavian Vikings on the north finished the empire. In the resulting confusion and political intrigue, only the Church remained.

Meanwhile, a new civilization was growing up among the ruins of the old, called the feudal system. The various invasions of the centuries introduced a new byproduct political allegiance—that of the individual in contrast to a collective duty to the state. The independent village became the main political unit, with only a vague sense of the larger political unit of modern Europe. Only in urgent crises were individuals compelled to recognize their duty towards the whole tribe or nation. Such strong individualism eventually resulted in larger political units being formed (called manors) since the small villages could not defend themselves against repeated plunderings by nomadic tribes. Manors were controlled by knights who could provide military protection against invaders, and consisted of many self-sufficient farms which became the hereditary holdings of the warrior (knights) class. In time the king "gave" manors to the knights instead of paying them, for various services and land gifts included the peasants who worked on them. Thus, there came to be three distinct classes of people: those who rendered spiritual services and prayed, the clergy; those who fought, the knights; and those who farmed, the peasants or serfs. The extinction of the middle-class in society accelerated the rise of feudalism.

Society was organized differently in the feudal system than under previous political control. A man's allegiance became tied to his landlord since he was given his small parcel of land to live on by the owner. For those who lived on the royal estate of the king, their obedience was to only one landlord. However, the peasant outside the royal estate could have a half-dozen landlords varying in nearness to where he lived. His immediate landlord may be a direct tenant of the king; but then again his landlord may hold his lands under some larger landlord, and the larger landlord under a still larger landlord, and this last one under some count or baron or abbot or bishop, so that there were often many political levels between the actual tiller of the soil and the central government. In spite of this, the man's immediate loyalty was due to his immediate landlord or *liege* lord; the man from whom he held his land directly. Thus, the serf or peasant was often in the tedious position of owing closer loyalty to his *liege* lord than to his king.

There was no clear cut political system or theory during this period. Even civil law, which in Charlemagne's time was separate from Church or Canon Law, slowly but surely became subject to the theologians and to papal authority. Whereas many popes previously were satisfied to remain head of spiritual affairs and law, now Gregory VII (1073-1085) quoted Augustine's *The City of God* (with exaggerations) to prove that the State (Church) founded by Christ should dominate the State founded by Cain (man). The pope, he said, may therefore make and unmake princes. Later, Boniface VIII elevated this doctrine in the bull *Unam Sanctam* which said in part: "... all human beings are subject to the Pontiff of Rome." But this lofty pronouncement came at the very time political decay had set in, since the various princes had become infinitely stronger in their own areas, and, most important, since a rising feeling of nationalism was beginning to mushroom in the various parts of the Western world and Nationalism was to continue to grow as the desired political power of the Papacy evaporated during the next period of history.

MEDICINE:

Throughout this period the care of the sick was mainly in the hands of the monasteries, and the monks turned the actual care of patients over to nuns or lay-brethren. Trained doctors were very few, and only the rich and powerful could command their services. The ordinary peasant was treated by "quacks" with a smattering of medical knowledge, by "wise women" of the village skilled in herbs, or, for external wounds and injuries, by untrained "surgeons" whose skill and knowledge would hardly match that of a first-aid worker today.

Medical practice fell to an incredible low during this time as compared to the periods before and after it. Often doctors almost forgot the patient in their bedside scholastic discussion of some point mentioned in the text of the famous Greek physician, Galen. Bleeding and a cleansing of the intestinal area were the standard treatments prescribed by physicians in the Middle Ages. This was done because it was thought that there are four "humours" in the body. The four "humours" were blood and phlegm, yellow bile and black bile. Disease, it was believed occurred whenever the "good" humours in the body were overcome by the "bad", so that to be purged of one's humours, or bled, seemed an obvious remedy. This early medical phrase is still a part of our conversation when we talk of someone's "good humour" or "bad humour."

Most of what might be called hospitals were connected with monasteries. Once sick, the typical nursing and medical care of a peasant or serf on the feudal manor consisted of being treated by a wise woman of the village who had her recipes and amulets to drive out the evil spirit which caused the disease. Even the ordinary housewife had her traditional "medical" recipes handed down from generation to generation. Sometimes the sick were taken to the hospitals connected to the monasteries. Here the main emphasis on healing was placed on prayer and exhortation, and nursing was confined to little more than washing, bed-making and feeding. The late Middle Ages

did see the foundations laid for the great Nursing Orders, with nuns being permitted to even visit the sick in their homes, to serve in hospitals and to follow armies in time of war.

The Church restricted the growth of scientific anatomy since it forbade dissection of the human body. Surgery was left to barber-surgeons to perform since most trained physicians were connected with the Church and had to follow her command not to shed blood. Consequently the practice of surgery became separated from that of internal medicine, and for hundreds of years the status of the surgeon was definitely inferior to that of the physician.

The people of these times feared the recommendation of having surgery with good reason, for knowledge of the human body was very inaccurate. The aforementioned Greek, Galen, was still the authority and had come to his conclusions about human anatomy by dissecting animals, not the human body. The inaccuracy of Galen's views were on the human body can best be seen by an example. In the dissection of a human body (obtained from the criminal gallows late at night) at a university, a professor commonly read from Galen's text an insistent description of the various organs being removed-while even the student surgeon and the observers were aware that what was being read and removed didn't agree. The influence the teachings of the Church had upon the study of the human body can be seen in an artists' manual of the time, for the manual both teaches us the "important" true proportions of the human figure, and at the same time assures us that "a man has on his left side one rib less than a woman."

The advancement of scientific medicine was only to come in later years. Nevertheless, even as this period marked a decline of medicine, it set the stage for its remarkable improvement in succeeding history.

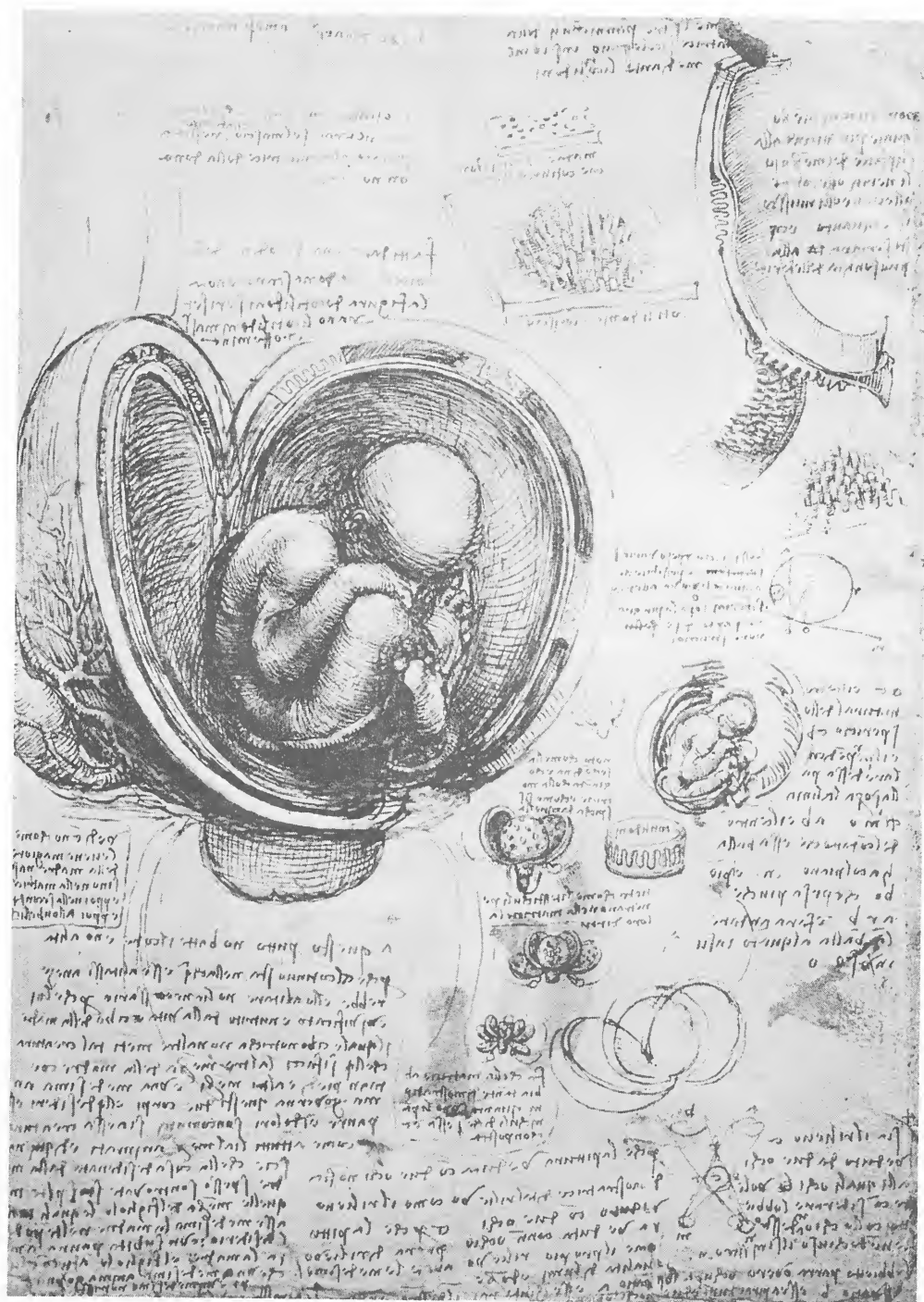
The Church's domination of science during A.D. 800-1500 was absolute. The heavy emphasis upon spiritual things forced another-worldly attitude which directed many of the greatest thinkers. Concern for the imminent return of Christ so penetrated the lives of every man during this age that scientific observations or experiments in physics were not considered worth attempting because Christ's return would render them meaningless. Even Roger Bacon, writing in 1271, speaks of this common belief among "wise men" that this last stage of the world is near at hand.

In spite of this prevailing attitude, some industrial accomplishments occurred. Glass making furnaces appeared in Italy to make dinnerware and bottles which were formerly fashioned out of metals and pottery thus increasing their use. Another invention, the loom, greatly multiplied the production of cloth for better apparel.

In architecture, new techniques were discovered (such as flying buttresses) which made possible the building of higher cathedrals. Crude forms of winches were used to hoist materials to the higher sections of large structures. The wheel barrow took the moving of materials from man's back. Hinges were invented to provide swinging doors and gates on houses and castles. Around 1300 the first canal which had lock gates for raising the level of the boats was built. Towards the very end of the period a crude pump was built to drain mines.

Windmills made their appearance along with a simple mechanical clock. Nitric acid was distilled for the first time in 1250, and used as a solvent for metals. Yet, the most important inventions for the common man were the padded horse collar and the water wheel, both of which were employed to grind grain, crush stone, forge metals, and carry them to market.

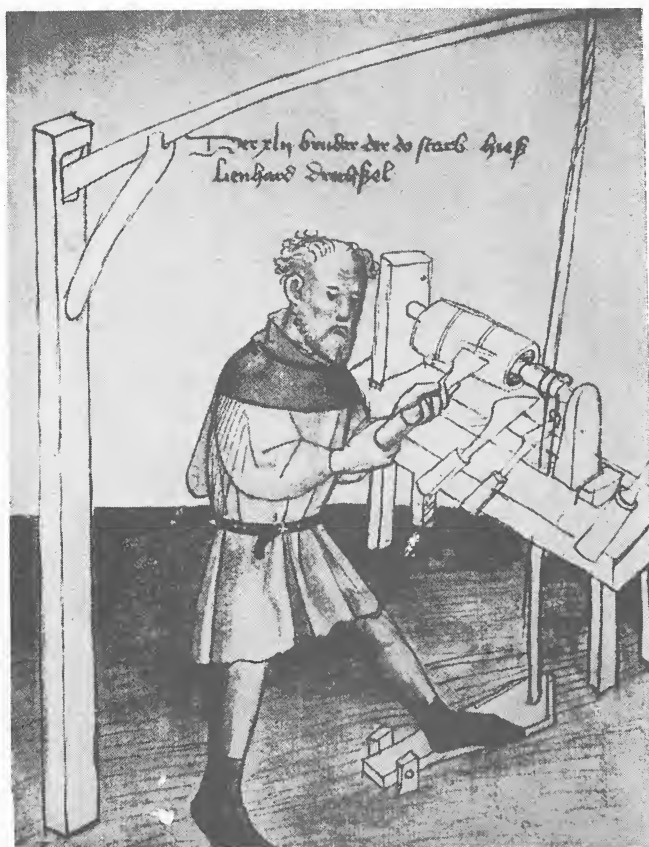
Basically, however, little significant scientific advancement occurred during this period. The prevailing character of science was to provide foundations for the fantastic advancements which were to take place in the following centuries. So far though the life of the common man was seldom affected by scientific advances, and most of his "scientific" knowledge came through ancient and primitive traditions handed down to him over thousands of years.



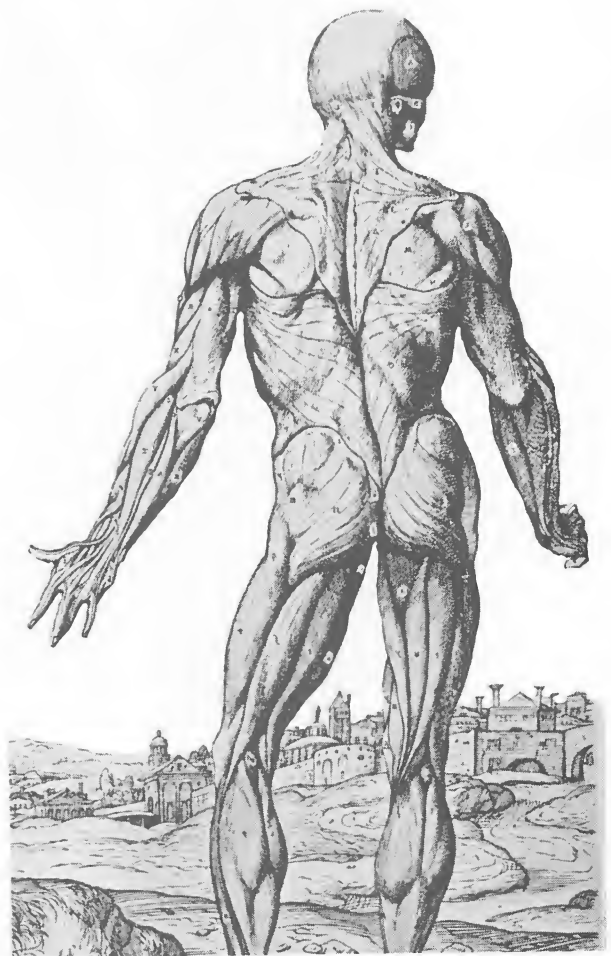
LEONARDO: Page of studies with embryo



An operation on the skull in 16th-century Italy



Pole Lathe of 1395 enabled the workman to turn the workpiece by means of foot treadle and freed both of his hands for holding the cutting tool. The workpiece rotated back and forth.



Drawing by the German anatomist Andreas Vesalius (1514-64). Rejecting established "authority" and relying only on the evidence of his eyes, he pioneered modern anatomy, raising its study to new heights of accuracy.



The Dutch countryside in 1618 looked very little different from what we can see today, with its canals, black and white cows and windmills. Its present appearance dates from the early seventeenth century, when the United Provinces, recently liberated from Spanish domination, began their rise into a great seafaring and colonial power. This sudden world-wide expansion had its repercussions even in the lives of the simplest country folk, as we can see if we pause for a moment by an ordinary country inn. It is Sunday and the peasants are sitting in the shade of trellised arbours drinking small beer or, in a few cases, the new ratafia imported from France, or Hollands gin. Some are playing bowls* or smoking tobacco
 431 in long clay pipes. This was a more complicated process then than it is today, as the tobacco had first to be chopped into small pieces before the pipe could be filled. In a back room the barber is
 432 operating on a corn with a sharp, red-hot needle*. There are still some poorer homes in this part of the country where people sleep in cupboard beds, like those common in Brittany, some of them so small that the occupier has to sleep sitting up; but close by are wealthy farmhouses with spacious buildings and ample stableyards where the beasts

are stalled and groomed, surrounded by deep ditches spanned by swing bridges. These houses are meticulously clean and not without a certain rustic comfort that has considerable charm. One corner of the room is cosily furnished and lined with embroidered hangings*, and the Calvinist Bible is placed on the table ready for evening prayers. Like the vast majority of Dutch peasants, who differ in this way from the rest of seventeenth-century Europe, everyone in the household can



THE BLACK DEATH

The plague that killed a quarter of the people of Europe in the years 1348–1350 is still studied to shed light on human behavior under conditions of universal catastrophe

by William L. Langer

In the three years from 1348 through 1350 the pandemic of plague known as the Black Death, or, as the Germans called it, the Great Dying, killed at least a fourth of the population of Europe. It was undoubtedly the worst disaster that has ever befallen mankind. Today we can have no real conception of the terror under which people lived in the shadow of the plague. For more than two centuries plague has not been a serious threat to mankind in the large, although it is still a grisly presence in parts of the Far East and Africa. Scholars continue to study the Great Dying, however, as a historic example of human behavior under the stress of universal catastrophe. In these days when the threat of plague has been replaced by the threat of mass human extermination by even more rapid means, there has been a sharp renewal of interest in the history of the 14th-century calamity. With new perspective, students are investigating its manifold effects: demographic, economic, psychological, moral and religious.

Plague is now recognized as a well-marked disease caused by a specific organism (*Bacillus pestis*). It is known in three forms, all highly fatal: pneumonic (attacking primarily the lungs), bubonic (producing buboes, or swellings, of the lymph glands) and septicemic (killing the victim rapidly by poisoning of the blood). The disease is transmitted to man by fleas, mainly from black rats and certain other rodents, including ground squirrels. It produces high fever, agonizing pain and prostration, and it is usually fatal within five or six days. The Black Death got its name from dark blotches produced by hemorrhages in the skin.

There had been outbreaks of plague in the Roman Empire in the sixth cen-

tury and in North Africa earlier, but for some reason epidemics of the disease in Europe were comparatively rare after that until the 14th century. Some historians have suggested that the black rat was first brought to western Europe during the Crusades by expeditions returning from the Middle East. This seems unlikely: remains of the rat have been found in prehistoric sites in Switzerland, and in all probability the houses of Europe were infested with rats throughout the Middle Ages.

In any event, the 14th-century pandemic clearly began in 1348 in the ports of Italy, apparently brought in by merchant ships from Black Sea ports. It gradually spread through Italy and in the next two years swept across Spain, France, England, central Europe and Scandinavia. It advanced slowly but pitilessly, striking with deadliest effect in the crowded, unsanitary towns. Each year the epidemic rose to a peak in the late summer, when the fleas were most abundant, and subsided during the winter, only to break out anew in the spring.

The pandemic of 1348–1350 was followed by a long series of recurrent outbreaks all over Europe, coming at intervals of 10 years or less. In London there were at least 20 attacks of plague in the 15th century, and in Venice the Black Death struck 23 times between 1348 and 1576. The plague epidemics were frequently accompanied by severe outbreaks of typhus, syphilis and "English sweat"—apparently a deadly form of influenza that repeatedly afflicted not only England but also continental Europe in the first half of the 16th century.

From the 13th to the late 17th century Europe was disease-ridden as never before or since. In England the long affliction came to a climax with an epidemic of bubonic plague in 1665 that

killed nearly a tenth of London's estimated population of 460,000, two-thirds of whom fled the city during the outbreak. Thereafter in western and central Europe the plague rapidly died away as mysteriously as it had come. The theories advanced to explain its subsidence are as unconvincing as those given for its rise. It was long supposed, for instance, that an invasion of Europe early in the 18th century by brown rats, which killed off the smaller black rats, was responsible for the decline of the disease. This can hardly be the reason; the plague had begun to subside decades before, and the brown rat did not by any means exterminate the black rat. More probably the answer must be sought in something that happened to the flea, the bacillus or the living conditions of the human host.

This article, however, is concerned not with the medical but with the social aspects of the Black Death. Let us begin by examining the dimensions of the catastrophe in terms of the death toll.

As reported by chroniclers of the time, the mortality figures were so incredibly high that modern scholars long regarded them with skepticism. Recent detailed and rigorously conducted analyses indicate, however, that many of the reports were substantially correct. It is now generally accepted that at least a quarter of the European population was wiped out in the first epidemic of 1348 through 1350, and that in the next 50 years the total mortality rose to more than a third of the population. The incidence of the disease and the mortality rate varied, of course, from place to place. Florence was reduced in population from 90,000 to 45,000, Siena from 42,000 to 15,000; Hamburg apparently

lost almost two-thirds of its inhabitants. These estimates are borne out by accurate records that were kept in later epidemics. In Venice, for example, the Magistrato della Sanità (board of health) kept a meticulous count of the victims of a severe plague attack in 1576 and 1577; the deaths totaled 46,721 in a total estimated population of about 160,000. In 1720 Marseilles lost 40,000 of a population of 90,000, and in Messina about half of the inhabitants died in 1743.

It is now estimated that the total population of England fell from about 3.8 million to 2.1 million in the period from 1348 to 1374. In France, where the loss of life was increased by the Hundred Years' War, the fall in population was even more precipitate. In western and central Europe as a whole the mortality was so great that it took nearly two centuries for the population level of 1348 to be regained.

The Black Death was a scourge such as man had never known. Eighty per cent or more of those who came down with the plague died within two or three days, usually in agonizing pain. No one knew the cause of or any preventive or cure for the disease. The medical profession was all but helpless, and the desperate measures taken by town authorities proved largely futile. It is difficult to imagine the growing terror with which the people must have watched the inexorable advance of the disease on their community.

They responded in various ways. Almost everyone, in that medieval time, interpreted the plague as a punishment by God for human sins, but there were arguments whether the Deity was sending retribution through the poisoned arrows of evil angels, "venomous molecular" or earthquake-induced or comet-borne miasmas. Many blamed the Jews,

accusing them of poisoning the wells or otherwise acting as agents of Satan. People crowded into the churches, appealing for protection to the Virgin, to St. Sebastian, to St. Roch or to any of 60 other saints believed to have special influence against the disease. In the streets half-naked flagellants, members of the century-old cult of flagellantism, marched in processions whipping each other and warning the people to purge themselves of their sins before the coming day of atonement.

Flight in the face of approaching danger has always been a fundamental human reaction, in modern as well as ancient times. As recently as 1830, 60,000 people fled from Moscow during an epidemic of cholera, and two years later, when the first cases of this disease turned up in New York City, fully a fourth of the population of 220,000 took flight in

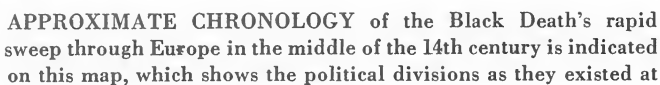


'A COURT FOR KING CHOLERA'

Drawing by John Leech in *Punch*, 1864, showing the conditions which encouraged epidemics of cholera

themselves up in houses in the country. At the same time drastic efforts were made to segregate those who were forced to remain in the towns. In an epidemic in 1563 Queen Elizabeth took refuge in Windsor Castle and had a gallows erected on which to hang anyone who had the temerity to come out to Windsor from plague-ridden London. Often when a town was hit by the

plague a cordon of troops would be thrown around the town to isolate it, allowing no one to leave or enter. In the afflicted cities entire streets were closed off by chains, the sick were quarantined in their houses and gallows were installed in the public squares as a warning against the violation of regulations. The French surgeon Ambroise Paré, writing of a plague epidemic in 1568,



the time. The plague, which was apparently brought from Asia by ships, obtained a European foothold in the Mediterranean in 1347; during the succeeding three years only a few small areas escaped.

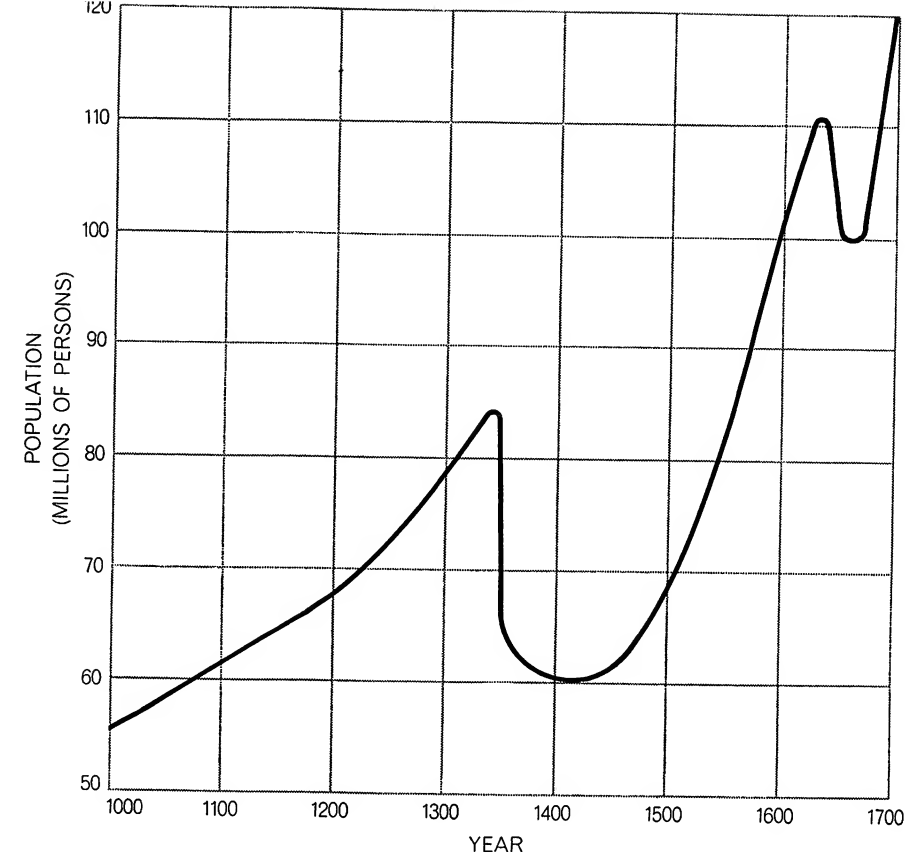
reported that husbands and wives deserted each other, that parents sometimes even abandoned their children and that people went mad with terror and committed suicide.

Victims of the disease often died in the streets, as is shown in Raphael's "La Peste," now in the Uffizi Gallery in Florence. Gravediggers were understandably scarce. For the most part those hired for the job, at fantastic wages, were criminals and tramps—men who could not be expected to draw fine distinctions between the dying and the dead. The corpses and the near corpses were thrown into carts and dumped indiscriminately into huge pits outside the town walls.

The sufferings and reactions of humanity when the plague came have been depicted vividly by writers such as Boccaccio, Daniel Defoe, Alessandro Manzoni and the late Albert Camus (in his novel *The Plague*) and by artists from Raphael and Holbein to Delacroix. Boccaccio's *Decameron*, an account of a group of well-to-do cavaliers and maidens who shut themselves up in a country house during the Black Death in Florence and sought to distract themselves with revelry and spicy stories, illustrates one of the characteristic responses of mankind to fear and impending disaster. It was most simply described by Thucydides in his report of the "Plague of Athens" in 430 B.C.:

"Men resolved to get out of life the pleasures which could be had speedily and would satisfy their lusts, regarding their bodies and their wealth alike as transitory.... No fear of gods or law of men restrained them; for, on the one hand, seeing that all men were perishing alike, they judged that piety or impiety came to the same thing, and, on the other hand, no one expected that he would live to be called to account and pay the penalty for his misdeeds. On the contrary, they believed that the penalty already decreed against them and now hanging over their heads was a far heavier one, and that before it fell it was only reasonable to get some enjoyment out of life."

From this philosophy one might also develop the rationalization that hilarity and the liberal use of liquor could ward off the plague. In any event, many people of all classes gave themselves up to carousing and ribaldry. The Reformation theologian John Wycliffe, who survived the Black Death of the 14th century, wrote with dismay of the lawlessness and depravity of the time. Everywhere, wrote chroniclers of the



IMPACT ON POPULATION from recurrent plagues in Europe is indicated. For more than 300 years after 1347 the plagues checked the normal rise in population; sometimes, as in the 14th and 17th centuries, they resulted in sharp reductions. The figures shown on this chart derive from estimates by students of population; actual data for the period are scarce.

epidemics in London then and later, there was "drinking, roaring and surfeiting.... In one house you might hear them roaring under the pangs of death, in the next tippling, whoring and belching out blasphemies against God." Even the sober Samuel Pepys admitted to his diary that he had made merry in the shadow of death, indulging himself and his wife in a "great store of dancings." The university town of Oxford, like London, also was the scene of much "lewd and dissolute behavior."

The outbreak of an epidemic of plague was almost invariably the signal for a wave of crime and violence. As Boccaccio wrote, "the reverend authority of the laws, both human and divine, was all in a manner dissolved and fallen into decay, for lack of the ministers and executors thereof." In the midst of death, looting and robbery flourished. Burial gangs looted the houses of the dead and stripped the corpses of anything of value before throwing them into the pits. On occasion they even murdered the sick.

Just as desperation drove some to a complete abandonment of morality, it drove others, perhaps the majority, to

pathetic extravagances of religiosity or superstition. The poet George Wither noted this contrast in the London epidemic of 1625:

*Some streets had Churches full
of people, weeping;
Some others, Tavernes had, rude-revell
keeping;
Within some houses Psalmes
and Hymnes were sung;
With raylings and loud scouldings
others rung.*

Many people threw themselves on God's mercy, showered the church with gifts and made extravagant vows for the future. Others hunted down Jews and witches as the originators of the plague. The Black Death generated a startling spread of belief in witchcraft. Even as learned a scholar and theologian as John Calvin was convinced that a group of male and female witches, acting as agents of Satan, had brought the plague to Geneva. In the cult of Satanism, as in that of flagellantism, there was a strong strain of sexuality. It was believed that the women accused of being witches had intercourse with the

Devil and could strike men with sexual impotence. From the psychoanalytic point of view this belief may have stemmed from an unconscious reaction to the tremendous shrinkage of the population.

Jews and witches were not the only victims of the general panic. The wrath of the people also fell on physicians. They were accused of encouraging or helping the spread of the plague instead of checking it. Paré tells us that some of them were stoned in the streets in France. (In the 19th century physicians were similarly made scapegoats during epidemics of cholera. Some people accused them of poisoning public water supplies, at the behest of the rich, in order to kill off the excessive numbers of the poor.)

Although we have fairly accurate knowledge of the immediate effects of the great plagues in Europe—they were fully and circumstantially chronicled by many contemporary writers—it is not so

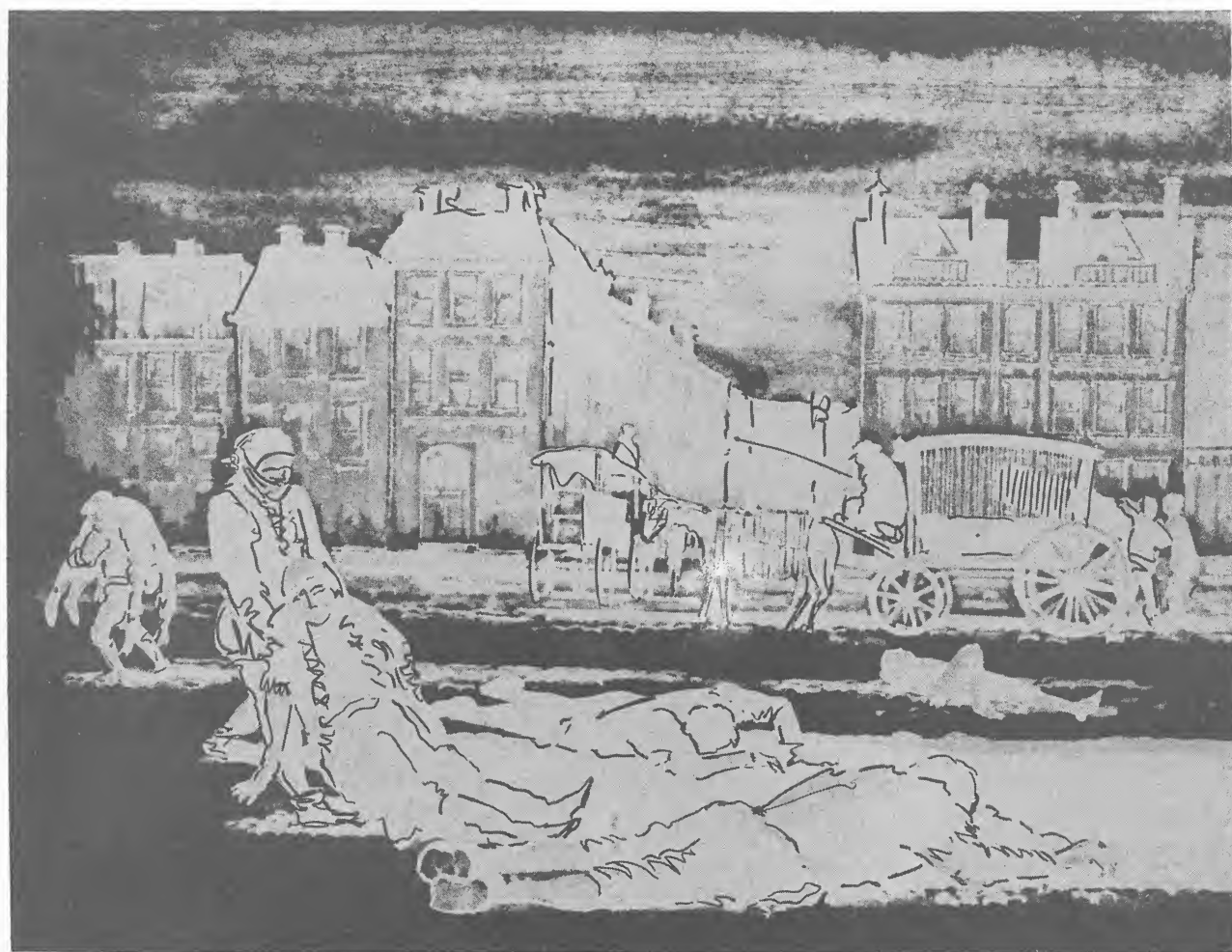
easy to specify the long-term effects of the plagues. Many other factors entered into the shaping of Europe's history during and after the period of the plague epidemics. Nevertheless, there can be no doubt that the Great Dying had a profound and lasting influence on that history.

In its economic life Europe suffered a sudden and drastic change. Before the Black Death of 1348–1350 the Continent had enjoyed a period of rather rapid population growth, territorial expansion and general prosperity. After the pandemic Europe sank into a long depression: a century or more of economic stagnation and decline. The most serious disruption took place in agriculture.

For a short time the towns and cities experienced a flush of apparent prosperity. Many survivors of the epidemic had suddenly inherited substantial amounts of property and money from

the wholesale departure of their relatives. They built elegant houses and went on a buying spree that made work (and high prices) for the manufacturing artisans. The churches and other public institutions, sharing in the wealth of the new rich, also built imposing and expensive structures.

The rural areas, on the other hand, virtually collapsed. With fewer people to feed in the towns and cities, the farmers lost a large part of the market for their crops. Grain prices fell precipitately. So did the farm population. Already sadly depleted by the ravages of the plague, it was now further reduced by a movement to the towns, which offered the impoverished farmers work as artisans. In spite of strenuous efforts by landlords and lords of the manor to keep the peasants on the land by law and sometimes by force, the rural population fled to the cities en masse. Thousands of farms and villages were deserted. In central Germany some 70



per cent of all the farm settlements were abandoned in the period following the Black Death. (Many of these "lost" farms and villages, long overgrown, have recently been located by aerial photography.)

Farms became wilderness or pasture. Rents and land values disappeared. The minor land-owning gentry sank into poverty. In the words of the 14th-century poet Petrarch, "a vast and dreadful solitude" settled over the land. And of course in the long run the depression of agriculture engulfed the cities in depression as well.

Some authorities believe that Europe had begun to fall into a period of economic decay before the Black Death and that the epidemics only accentuated this trend. The question is certainly a complicated one. Wars and other economic forces no doubt played their part in Europe's long recession. It seems probable, however, that the decisive factor was the repeated onslaught of epidemics that depleted and weakened the population. The present consensus on the subject is that population change is a main cause of economic change rather than vice versa. Surely it must be considered significant that Europe's economic revival in the 17th and 18th centuries coincided with the disappearance of the plague and a burst of rapid population growth [see "Population," by Kingsley Davis; *SCIENTIFIC AMERICAN*, September, 1963].

The psychological effects of the ordeal of the plague are at least as impressive as the economic ones. For a long time it held all of Europe in an apocalyptic mood, which the Dutch historian Johan Huizinga analyzed brilliantly a generation ago in his study *The Waning of the Middle Ages*. As Arturo Castiglioni, the eminent Yale University historian of medicine, has written: "Fear was the sovereign ruler of this epoch." Men lived and worked in constant dread of disease and imminent death. "No thought is born in me that has not 'Death' engraved upon it," wrote Michelangelo.

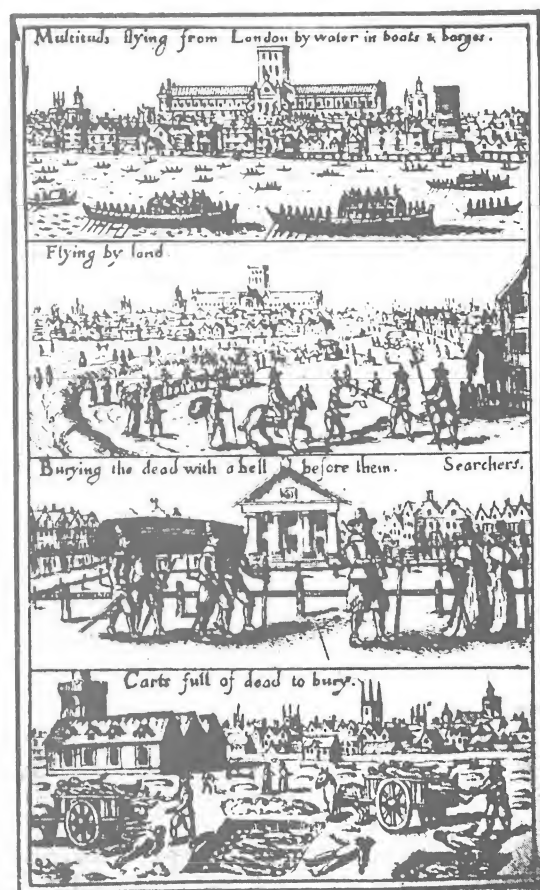
Much of the art of the time reflected a macabre interest in graves and an almost pathological predilection for the manifestations of disease and putrefaction. Countless painters treated with almost loving detail the sufferings of

Christ, the terrors of the Last Judgment and the tortures of Hell. Woodcuts and paintings depicting the dance of death, inspired directly by the Black Death, enjoyed a morbid popularity. With pitiless realism these paintings portrayed Death as a horribly grinning skeleton that seized, without warning, the prince and the peasant, the young and the old, the lovely maiden and the hardened villain, the innocent babe and the decrepit dotard.

Along with the mood of despair there was a marked tendency toward wild defiance—loose living and immoralities that were no doubt a desperate kind of reassertion of life in the presence of death. Yet the dominant feature of the time was not its licentiousness but its overpowering feelings of guilt, which arose from the conviction that God had visited the plague on man as retribution for his sins. Boccaccio, a few years after writing his *Decameron*, was overcome by repentance and a sense of guilt verging on panic. Martin Luther suffered acutely from guilt and fear of death, and Calvin, terror-stricken by the plague, fled from each epidemic. Indeed, entire communities were afflicted with what Freud called the primordial sense of guilt, and they engaged in penitential processions, pilgrimages and passionate mass preaching.

Some 70 years ago the English Catholic prelate and historian (later cardinal) Francis Gasquet, in a study entitled *The Great Pestilence*, tried to demonstrate that the Black Death set the stage for the Protestant Reformation by killing off the clergy and upsetting the entire religious life of Europe. This no doubt is too simple a theory. On the other hand, it is hard to deny that the catastrophic epidemics at the close of the Middle Ages must have been a powerful force for religious revolution. The failure of the Church and of prayer to ward off the pandemic, the flight of priests who deserted their parishes in the face of danger and the shortage of religious leaders after the Great Dying left the people eager for new kinds of leadership. And it is worth noting that most if not all of the Reformation leaders—Wycliffe, Zwingli, Luther, Calvin and others—were men who sought a more intimate relation of man to God because they were deeply affected by mankind's unprecedented ordeal by disease.

This is not to say that the epidemics of the late Middle Ages suffice to explain the Reformation but simply that the profound disturbance of men's minds by the universal, chronic grief and by the immediacy of death brought fundamental and long-lasting changes in religious outlook. In the moral and religious life of Europe, as well as in the economic sphere, the forces that make for change were undoubtedly strengthened and given added impetus by the Black Death.



Magdalene College, Cambridge

SCENES OF THE PLAGUE OF LONDON, 1665

The upper scenes show people fleeing from London; beneath is a man with a warning bell preceding a coffin, and a burial scene

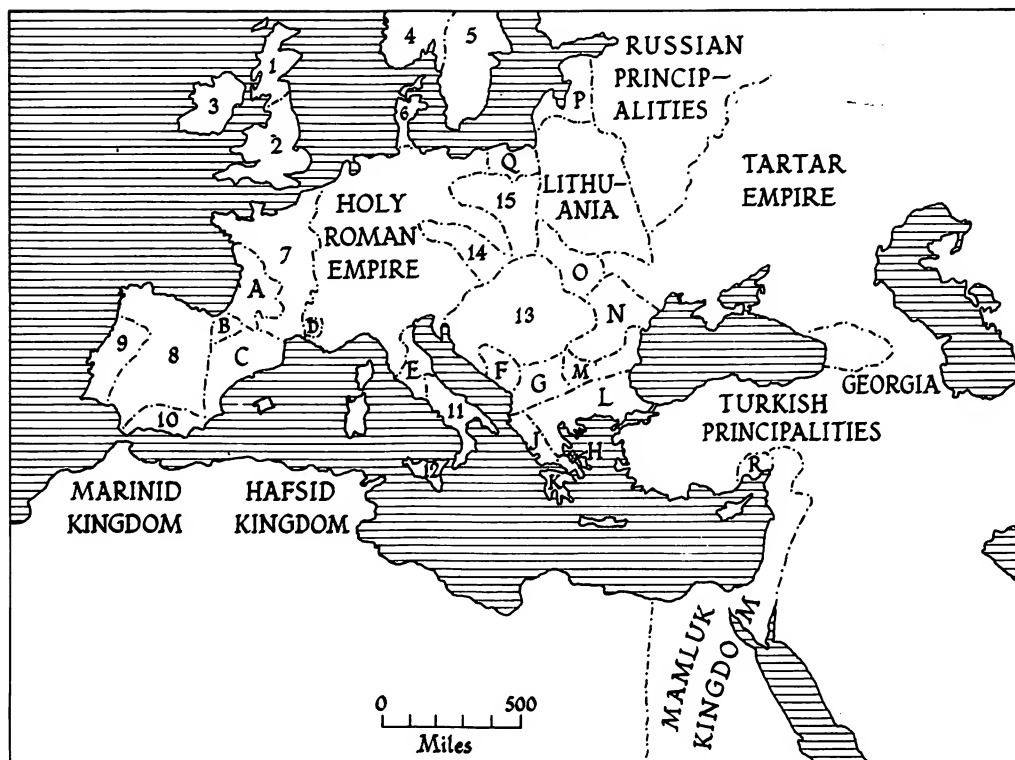
14

TRUMPET NOTES IN THE DISTANCE

The Church of Jesus Christ moves on through history both because of and in spite of those who follow or who withdraw. The Church is where the Holy Spirit is; man can only obey, not command God.

God speaks and acts by His Word and Spirit. This is a truth as old as the Bible and as new as each man's *encounter* with the Lord. During the Middle Ages the Bible, as well as the church, had fallen increasingly into disuse. Centuries before (you remember), the monk *Jerome* had translated the Scriptures into Latin, the common language of his day. As the Church spread into Europe and encountered people who spoke many languages, she continued to use Jerome's Latin translation, called the Vulgate. Thus, although *priests* sometimes preached in the common tongue, the ordinary people had virtually no contact with God's written Word. Only the priests were trained in Latin, and, as the church declined, even they lost the competence needed to read the Scriptures. Few people really cared.





States and Kingdoms in the later Middle Ages

STATES		KINGDOMS	
A Guienne	K Achaia	1 Scotland	8 Castile
B Navarre	L Byzantium	2 England	9 Portugal
C Aragon	M Bulgaria	3 Ireland	10 Granada
D Avignon	N Moldavia	4 Norway	11 Naples
E Papal State	O Galicia	5 Sweden	12 Sicily
F Bosnia	P Estonia	6 Denmark	13 Hungary
G Serbia	Q Prussia	7 France	14 Bohemia
H Athens	R Armenia		
J Epirus			

In addition to this, the progressive claims of papal infallibility (freedom from error) in teaching caused the Bible to become less and less important to the Church. The pope, now calling himself Christ's vicar (representative) on earth, thought himself to be able to convey the true and perfect will of God. Why then bother with this difficult book called the Bible when only the pope knew what God and Scripture really meant? Thus went the general feeling in the church, until some of the unknown and faithful men mentioned in the last chapter broke their silence and began to be heard. Their voices were the first trumpet notes of the Reformation to come; they were *trumpet notes in the distance*.

The first significant trumpet note of dissension came from *John Wycliff*, a parish priest in England. You will recall that the English were already critical of the Roman Church. Writers had a field day denouncing its worldliness and its heavy taxes; they

even questioned whether there was really any need for a pope. In 1376 Wycliff stated publicly that while man should be obedient to the state and the church his primary obedience was to God, and neither church nor state could stand in the way of that obedience. Furthermore, Wycliff said, the Church of Christ consisted not only of the pope and bishops, but equally of all believers, who were free to respond with their individual consciences to God in Jesus Christ, the Lord of all. Thus, after a long period in which many men in the Church failed to hear the call of God made in their own times, we find at least one man who did hear and respond in a vibrant visible way. "How," asked Wycliff, "do people learn their responsibilities?" "Through the Scriptures," he declared in answering his own question, "and the Scriptures are the property of the people." Yet, how could the people know the Scriptures unless they were in their own language?

To the Medieval Church, Wycliff's statements were heresy of the rankest kind. Why?—because the Roman Church feared *even the thought* of ordinary people having the Bible in their possession to read. They were bound to get the “wrong” ideas from it, and She was certain that they would not be able to reconcile its teachings to the teachings of the church. Nevertheless, Wycliff disregarded the danger to himself and translated the Bible into English. Hundreds of copies were made *by hand*, as the printing press had not yet been invented.

Then, Wycliff went even further. He organized a band of poor priests known as the *Lollards* who went out in small groups to read the Bible to the people and to preach sermons on Scriptural texts. Since there had been little preaching in the Medieval Church, the Lollards found people anxiously waiting to hear them. This was something far different from the Latin ritual few understood; it was God's Word made personal and real to them. Naturally it had its inevitable consequence; for, as the recorded Word of God was proclaimed among the people, they quickly caught its priesthood of believer's declaration of equality, and the listeners began to insist upon equal human rights and liberties for everyone, including the poor and oppressed. People who have been encountered by God's love in Christ always find that their response must be one of love toward their fellow man. But the organized Church of Rome was not ready for such a change, and the persecution of the Lollards began with the passing of Wycliff, who died in 1384. (His body was exhumed and burned at the stake in 1428 at the order of Pope Martin V.) Within a few years Lollardry had all but disappeared, though some of its teachings spread to other lands.

But Wycliff's was not the only trumpet note to be raised in protest. Others came in rapid succession. *John Huss* in Bohemia stressed the need for doctrinal reform and for simpler worship forms. He did not set out to destroy the Roman Church as his enemies later charged. He only wanted to cleanse it, and to make the Gospel live among the people. Even after he had been excommunicated by the pope, he wrote in an essay called “The Treatise on the Church” the following words:

Therefore, Christ's faithful disciple ought to consider how a command emanates from the pope, whether it is the express command of any apostle or of Christ's law or whether it has its foundation in Christ's law, and this being known to be the case, he ought to obey a command of this kind reverently and humbly. But, if he truly knows that a pope's command is at variance with Christ's command or counsel or tends to any hurt of the church, then he ought boldly to resist it lest he become a partaker in crime by consent.

For this reason, trusting in the Lord and in Christ Jesus, who mightily and wisely protects the professors of his truth and rewards them with the prize of never-ending glory, I withdrew the bull of Alexander V, . . .

Here was another man who had heard God's call and wrote an important chapter in Church history by answering it. In 1415 Huss was rewarded by being burned at the stake.

THE BOHEMIAN FIGHT FOR FREEDOM KNOWN AS THE “FOUR ARTICLES OF PRAGUE,” THE KEY PHRASES OF WHICH WERE THESE:

I. The word of God shall be preached and made known in the kingdom of Bohemia freely. . . .

II. The sacrament of the most Holy Eucharist shall be freely administered in the two kinds, that is bread and wine, to all the faithful in Christ. . . .

III. The secular power over riches and worldly goods which the clergy possesses in contradiction to Christ's precept, to the prejudice of its office and to the detriment of the secular arm, shall be taken and withdrawn from it, and the clergy itself shall be brought back to the evangelical rule and apostolic life such as that which Christ and his apostles led. . . .

IV. All mortal sins, and in particular all public and other disorders, which are contrary to God's law, shall in every rank of life be duly and judiciously prohibited and destroyed by those whose office it is.

Great is the tension in the souls of men, to bridle which is still the only hope of the synod; if it perishes the laymen will rise in the Hussite manner and destroy us, thinking thus to please God. In these very days the people of Magdeburg drove the Archbishop and priests out of their town, surrounded themselves with fortified wagons like the Hussites and are said to have asked for a captain from them; the matter is the more dangerous that many surrounding towns enter into alliance with them. So the town of Passau drove out their bishop and now besiege him in a castle. Both these towns are near Bohemia and if they ally with the Czechs, as must be feared, they will find many helpers and followers.

This sound of the cruel sea and of the billows thereof our Czech land hath suffered much; for wellnigh all the lands round about rose up against it from dissension in faith, so that the sound of those waves could be heard almost throughout the world. Also the raging of this sea can be, and often times is wont to be, over earthly things; for them doth the one party ever wage war against the other, desiring to exalt themselves above the others and to be their betters, and therefore do they wrangle and seize upon each other's possessions, upon men and honor, and therefore do they buffet one the other, burn one another, shed blood. Likewise also other sinful folk, like the sea unquiet and unquelled in evil, who are stirred by devils to unrest, that ever evil may go against evil, as waves of the sea against other waves, quarrel against quarrel, pride against pride, hardship against hardship—in one place they have slain one another, in another place robbed one another, in another place challenged one another, as desiring to slay or rob one another. And thus is the most mournful sound of the sea to be heard.



In an engraving by famed illustrator Paul Gustave Doré of a scene from the Inferno, Dante (right) and his guide, the Latin poet Vergil,



igura Ioannis Wicleui doctoris Angli.

WYCLIFFE



THE DEATH OF HUS

All opponents of the Roman tree, and there were many others besides Wycliff and Huss who laid an axe to it, were charged with having as their only motive a desire to break with the pope and to set themselves up in his place. But the "why" of the trumpet notes that sounded continuously for generations throughout Europe was motivated by far more than that. The Medieval Church had fallen into complete decay. Faith in Jesus Christ alone no longer was "the" measure of membership in the "Holy Catholic Church." Faith was in what the Church taught; it was faith in teachings, not faith in Jesus Christ. It was acceptance of teachings as true, not a commitment of one's life to Jesus Christ. Superstition had had little trouble taking over the religious side of the common man, and thoughtful men were beginning to see how far the church of that day was from true Christian faith. They scoffed at the lack of sincerity and piety among the clergy, and they generally acknowledged that the leaders of the church were only concerned with lining their own pockets.

One of the major abuses of the church was the *sale of indulgences*. Based upon a general misunderstanding of original sin and upon an error which regarded the soul and body as separate parts of a man, the Roman Church taught that except for special saints, when people died their souls left their bodies and went to a frightening place called *purgatory*, where they were "purified" by being punished for an incredible period of time for sins that remained after they had done all they could on earth. The picture of this terrible place had been vividly described by the Italian writer, Dante, in a book called the *Inferno*. Dante depicted the various levels of punishment by placing one of his contemporaries in each level and describing his particular torture. The pope claimed to have a double power with regard to purgatory: one, he could help people avoid a lengthy stay in purgatory; two, he could even release those suffering "souls" already there if others would buy indulgences (remission of punishment). In paying for such indulgences, people could pay their relatives and friends' way out of purgatory. Naturally, once a proper fear of purgatory was instilled in the people the church's treasury blossomed from the sale of indulgences.



The Lord's Supper was another problem of the time. It was used like a charm to secure forgiveness, a kind of sacred "pill" that assured holiness even if it was administered by a drunken priest. Because the bread and the wine were believed to be actually changed into the body and blood of Christ, the elements of the Supper were regarded with fear instead of with reverence. Out of anxiety that clumsy laymen might spill some of Christ's blood, the Church had given up the practice of administering the wine to them. Instead, the priest drank the wine for them. Thus, the Lord's Supper was no longer a common sharing in the body and blood of Christ; it was, rather, a mysterious ritual performed after the manner of magic.

As a logical consequence of the confused thinking, the Virgin Mary came to be regarded as a

miracle worker who could get people out of tight spots with God. Christ was now known as a cruel and stern judge; his love and his compassion for sinners was almost forgotten. However, Mary, like any good mother, was thought to be warm and forgiving. Since she was further assumed to be in heaven, it was thought that by pleasing Mary (especially through giving money in her name), *she* would listen to prayers and intercede with Christ and the Father. The early Church's faith in Jesus the Christ as the only one who was able to give men forgiveness had by this time been all but put aside. In the minds of the people, Christ had moved further and further away from their needs, and Mary had taken his place.



Nevertheless, because of the courageous work of Wycliff, Huss and others like them, these abuses were being questioned. In the last half of the century the great *Girolamo Savonarola* exposed Italians to what was to be expected of a truly holy church, and in Holland the great Humanist scholar *Erasmus* reminded the Church of the love proclaimed by the New Testament. Everywhere educated people were by now reading the Scriptures and becoming increasingly disturbed over how far away from God's Word the church had wandered. Erasmus poked gentle but penetrating fun at the sins of the church, and especially at the saints to whom the church attributed such magical powers.



ERASMUS

The Praise of Folly (*Moriae encomium*) was written by Erasmus in seven days while suffering from lumbago in the home of his friend Thomas Mores. It had a fantastic and immediate success. Holbein sketches were added by enterprising publishers and the work went through forty editions in his lifetime and was found by Milton "in every one's hands" at Cambridge over a century later. Some characteristic passages follow:

And what shall I say of those who comfortably delude themselves with imaginary pardons for their sins, and who measure the time in purgatory with an hour glass into years, months, days, hours, with all the precision of a mathematical table? There are plenty, too, who, relying upon certain magical little certificates and prayers—which some pious impostor devised either in fun or for the benefit of his pocket—believe that they may procure riches, honor, future happiness, health, perpetual prosperity, long life, a lusty old age—nay, in the end, a seat at the right hand of Christ in heaven; but as for this last, it matters not how long it be deferred: they will content themselves with the joys of heaven only when they must finally surrender the pleasures of this world, to which they lovingly cling.

The trader, the soldier, and the judge think that they can clean up the Augean stable of a lifetime, once for all, by sacrificing a single coin from their ill-gotten gains. They flatter themselves that all sorts of perjury, debauchery, drunkenness, quarrels, bloodshed, imposture, perfidy, and treason can be compounded for by contract and so adjusted that, having paid off their arrears, they can begin a new score.

How foolish, or rather how happy, are those who promise themselves more than supernal happiness if they repeat the verses of the seven holy psalms! Those magical lines are supposed to have been taught to St. Bernard by a demon, who seems to have been a wag; but he was not very clever, and, poor fellow, was frustrated in his attempt to deceive the saint. These silly things which even I, Folly, am almost ashamed of, are approved not only by the common herd but even by the teachers of religion.

How foolish, too, for religious bodies each to give preference to its particular guardian saint! Nay, each saint has his particular office allotted him, and is addressed each in his special way: this one is called upon to alleviate toothache; that, to aid in childbirth; others, to restore a stolen article, bring rescue to the shipwrecked, or protect cattle—and so on with the rest, who are much too numerous to mention. A few indeed among the saints are good in more than one emergency, especially the Holy Virgin, to whom the common man now attributes almost more than to her Son. . . .

These various forms of foolishness so pervade the whole life of Christians that even the priests themselves find no objection to admitting, not to say fostering, them, since they do not fail to perceive how many tidy little sums accrue to them from such sources. But what if some odious philosopher should chime in and say, as is quite true: "You will not die badly if you live well. You are redeeming your sins when you add to the sum that you contribute a hearty detestation of evil doers; then you may spare yourself tears, vigils, invocations, fasts, and all that kind of life. You may rely upon any saint to aid you when once you begin to imitate his life."

As for the theologians, perhaps the less said the better on this gloomy and dangerous theme, since they are a style of man who show themselves exceeding supercilious and irritable unless they can heap up six hundred conclusions about you and force you to recant; and if you refuse, they promptly brand you as a heretic—for it is their custom to terrify by their thunders those whom they dislike. It must be confessed that no other group of fools are so reluctant to acknowledge Folly's benefits toward them, although I have many titles to their gratitude, for I make them so in love with themselves that they seem to be happily exalted to the third heaven, whence they look down with something like pity upon all other mortals, wandering about on the earth like mere cattle.

Then they hedge themselves about with such an array of magisterial definitions, conclusions, corollaries, propositions explicate and implicate, and do so abound in subterfuges, that chains forged by Vulcan himself could not hold them so firm but that they could escape by one of those distinctions which enable them to cut all knots as easily as with a two-edged ax, so readily do they think up and rattle out new and prodigious terms and expressions.

Finally, the theologians are at their best when they are explaining (in their own opinion) such deep mysteries as: How was the world founded and brought into order? How is original sin transmitted to posterity? . . . How can the accidents subsist in the eucharist without their substance? Nay, these are trite and easy questions. The great and illustrious theologians, as they dub themselves, will only awaken when something like the following is proposed: Does supernatural generation require time for its accomplishment? Has Christ a double relation of sonship? Is the proposition possible, "God the Father hates the Son"? Might God have chosen to assume the form of a woman, a devil, an ass, a gourd, or a stone? . . .

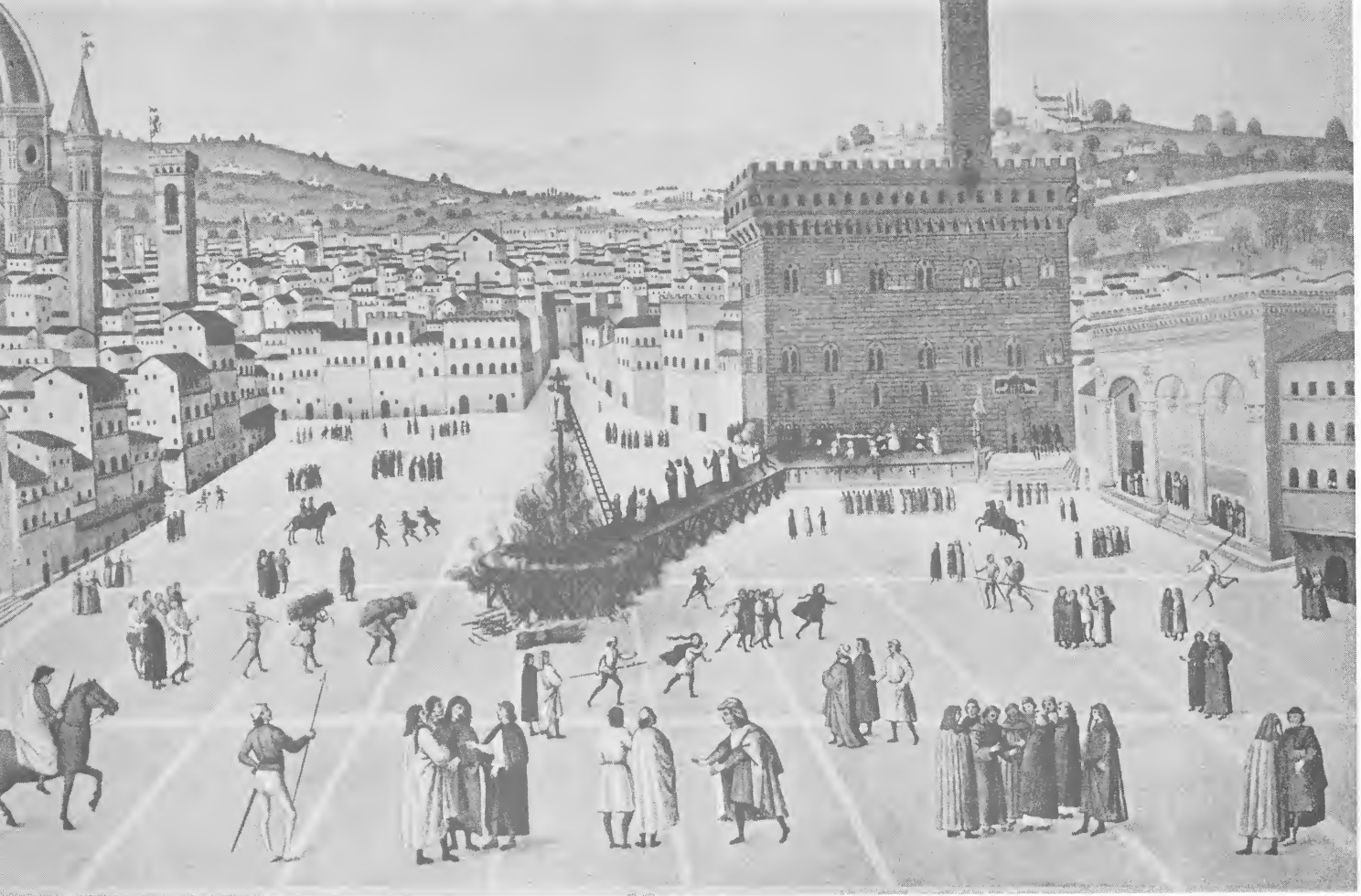
St. Paul, they admit, was distinguished for his faith, but nevertheless when he said, "Faith is the substance of things hoped for, the evidence of things not seen," he defined it but inaccurately. He may have excelled in charity, yet he fails to limit and define it with dialectic precision in his first letter to the Corinthians, Chapter XIII. The disciples administered the eucharist reverently, and yet had they been asked about the *terminus a quo* and the *terminus ad quem* of transubstantiation; as to how a body can be in two places at the same time; of the differences which exist between Christ's body in heaven, on the cross, and in the holy wafer; or at what point does transubstantiation occur, since the prayer through which it is effected is as a *quantitas discreta*, in a state of flux—asked of these matters the apostles would not have replied with the acuteness with which the followers of Scotus distinguish and define these subtleties.

The apostles knew the mother of Jesus, but who of them could philosophically prove how

she was preserved from the sin of Eve, as do our divines? Peter received the keys, and from one who would not commit them to unworthy hands, but whether or not he knew how one could have the key of knowledge without knowledge itself, he certainly never discussed the matter. The apostles baptized, but never taught the formal, material, efficient, or final cause of baptism, nor do they mention delible or indelible characters. . . . The apostles inculcated grace, but never distinguished between *gratia gratis data* and *gratia gratificans*. They exhorted to good works, but did not perceive the distinction between *opus operans* and *opus operatum*. They frequently urge charity upon us without dividing "infused" from "acquired," or explaining whether charity be an accident or a substance, a created or an uncreated thing.

Next to the theologians in their self-satisfaction may be ranked those who are commonly called the religious and the monks, both terms quite wide of the truth, since a good part of them are a long ways from religion, and as for the monks (whose name suggests solitude), they are to be met in every byway. I do not see who could be more miserable than they unless Folly came to their aid in many ways. Although everyone so execrates that stripe of man that even a casual meeting with them is regarded as ominous, yet they have a magnificent idea of their own virtues. First they deem it the most exalted piety to have let learning so completely alone that they cannot even read. Then when they bray out the psalms—which they cannot understand—in the churches, they flatter themselves that they are delighting the ears of the saints with their sweet harmonies. Some of them laud their beggary and filth as great virtues and loudly clamor for bread from door to door. They beset the inns, coaches, and ships, not a little to the prejudice of other beggars. . . .

The greater part of the monks exhibit such confidence in ceremonies and trivial human traditions that one would think a single heaven would scarce suffice as a worthy reward for their merits. They little think that Christ will put them off with a "Who hath required these things at your hands?" and will call them to account only for the stewardship of his legacy of love. One will confidently call attention to his paunch, filled with all kinds of fish; another will pour out a hundred bushels of psalms; a third will enumerate his myriad fastings and will tell how a single meal nearly killed him; a fourth will produce as many ceremonies as would fill seven merchant ships; a fifth will plead that for threescore years he never so much as touched money except he fingered it through double thick gloves; a sixth will bring along his hood so old and nasty that no sailor would venture to protect himself with it. . . . But Christ shall interrupt their boastings: "Woe unto you, scribes and Pharisees! I left you one great precept, but of that alone I hear nothing from you. I told you plainly in my gospel, with no disguising par-



Savonarola, the fiery Dominican monk and preacher, denounced the immorality and corruption of the Renaissance Popes. But the people of Florence turned against him and he was hanged and burned as a heretic in the main square of the city. An anonymous painting.

ables, that my Father's kingdom was promised, not for cowls, petitions, and fastings, but for deeds of love. I know them not who rely on their own merits." . . . When the monks and friars shall hear these things and shall see simple sailors and carters preferred to them, how shall their faces fall as they look at one another!

And so the trumpet sounds assembled, echoed and grew louder. More and more people saw that the magic and superstition of the church did not represent early Christianity. Further aid came from the Renaissance of new learning and invention which was sweeping Europe. Universities were once again flourishing. Just a few years earlier only the monks and priests knew any reading and writing; now many people were learning to read Hebrew and Greek as well as their native tongues. Young scholars everywhere were beginning to rediscover the value and excitement of the Bible for themselves. As an inward vow, many people were determining either to reject Christianity completely, or to try to discover what had gone wrong. Groups formed and began to await a reformer, just *one* reformer who could survive long enough to open the door of Rome to either a cleansing or freedom.

Discussion Questions

1. List the names of the Reformers given in this lesson, then tell how they were alike, how different, and what countries they lived in.
2. What means did God use to initiate calls to holiness with men like Wycliff and Huss? What means does He use today?
3. Why are new translations of the Bible always necessary?
4. What role does preaching play in the call to separation? What did the proclaimed word do to and for the common people?
5. What are indulgences? How were they used?
6. How did the Virgin Mary come to be regarded in these days?
7. Can you give some arguments from Scripture which explain why the Virgin Mary should not be regarded as either in heaven or an intercessor with God? If we can't defend our position maybe we ought to change it!

REFORMATION

OF

AGE

THE

15

LUTHER'S REDISCOVERY

"There is nothing new under the sun,"—but there are things that are forgotten. Seen in this light, the Protestant Reformation was not an invention but a re-discovery of and a return to God's truth which had been neglected for centuries.



Across: Alexander VI (1492-1503), the Borgia Pope under whom the Renaissance Papacy reached its lowest level of corruption.



The church of the sixteenth century was a far different church than it had been in the years immediately following Pentecost. At that time, the apostles and other followers of Jesus had breathlessly and tirelessly burst upon the Roman Empire with the amazing account of what God had done in Jesus Christ. In the centuries following, the church had "gone into the world" as Jesus had commanded, but unfortunately it had gone too far "into" the world! It had become a part of the world rather than a witness to the God who enters history to encounter men in Jesus Christ. In short, it was a church that needed to be made new again.

The Roman Catholic Church had absolute control over all of Western Christendom, but it was an unhappy control. The corruption of the church and of the popes themselves had disgraced the good name of the papacy, the breakup of the old Roman Empire had shattered the illusion of political unity in Europe. The Renaissance had created an atmosphere of scholarship and of the search for the truth. These and many other factors had opened the eyes of many to a need for a cleansing, a reformation (a re-forming), of the Church. That needed reformation finally came in the sixteenth century. The man around whom it centered was *Martin Luther*, a monk from Wittenberg, Germany. Before we examine his life, however, it is necessary to see, as we started to do in the last chapter, what was happening in the world in which Luther lived. You see, men never live and work in isolated situations, and we will understand Luther far better if we are familiar with the forces that shaped his day.

As I said, there were many factors which contributed to the revolution in the Western church. One of the most important of these was the revival of interest in learning which is called the *Renaissance*. During the Renaissance all of Europe was witnessing a revolution in art, architecture, navigation, astronomy, medicine, scholarship and a re-awakening of interest in history. Universities were flourishing, and students were interested in the study of languages, the sciences and the history of ideas. Everywhere people were asking the two questions that lie at the basis of scholarship—How and Why? The newly emerging sciences raised questions men had never encountered before. For example, Copernicus and Galileo, although condemned by the Roman Church, revolutionized our understanding of the universe with their questions and their discoveries. Before long, most men came to believe that the sun—not the earth—is the center of the solar system. Such a revolution in thinking is only one of many that occurred during the Renaissance.

In addition to the revived interest in learning, a continuing and important force in the sixteenth

century was the rise of nationalism. In every country of Europe the people felt a new sense of independence which was to lead eventually to the breakup of the Holy Roman Empire. Men were becoming increasingly proud of the fact that they were German, or French, or English—and they resented any outside interference, including that of the pope in Rome.

Besides all of this, the Roman Church was in general disrepute, and people everywhere talked openly about the scandals of the papal court. The poor and the ignorant still participated in the superstitions of the Church, but intelligent people were scornful and irreligious. The four main principles of the early Christian Church were virtually gone from sight and memory. Scripture was ignored as the highest authority in matters of faith and morals. Jesus was a remote Lord, who dealt only through the Roman Church and Mary. The priesthood of believers was divided and stratified, and all sought to be justified by good works rather than by faith in Christ.

Into this setting, on November 10, 1483, at Eisleben, Germany, was born Martin Luther. Martin was the second son born to Hans and Margaret Luther. The very next morning, following the custom of the time, he was baptized in the tower room of the Church of Saint Peter by a parish priest. The boy was named Martin after the saint of the day.

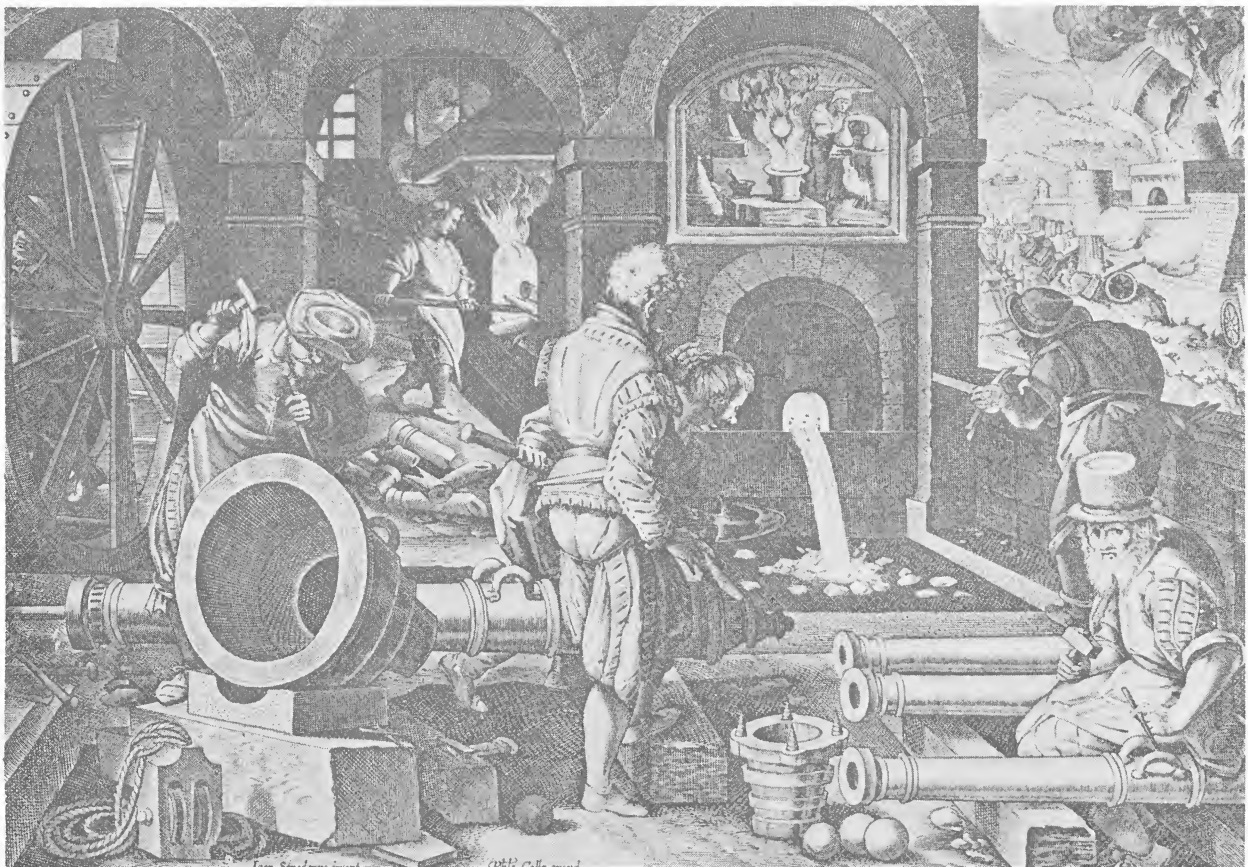
In 1484 the Luther family moved to Mansfield, where it is believed that Hans began working as a common laborer in the mines. Before 1491, records show that he found opportunity to enter, as a shareholder, one of the many little associations which were formed to mine copper. At the same time he leased a little foundry in partnership with another Mansfielder. By 1511 he was part-owner of at least six shafts and two foundries. In spite of this, he did not get to be a rich man, and as an example of the poverty of his parents in the early fifteen-hundreds, Luther tells us that his mother, like other poor women, had to gather firewood in the forest and drag it home.

It appears that Luther was reared much as other children of the time. Parents were convinced that a child could not thrive without thrashing any more than without eating and drinking. Accordingly, they used the switch freely, even for minor offenses. But father Hans was always ready for fun and exercise, and mother Margaret could also rise to a special occasion. In 1488 Martin was sent to the town school, and he may be presumed to have plodded there practically every day for eight years—for there were no holidays in those days. School work centered in four subjects: reading, writing, singing, and Latin. Latin was the most important

The three great inventions which changed the face of the world were the compass, the printing press, and gunpowder.



The mariner's compass enabled sailors to move confidently out of sight of land. It came into use in about the twelfth century. At first it consisted of a magnetized needle thrust through a straw and floated by it on the surface of water in a bowl. The next step was to attach to the needle a card showing the 'points' and to support the whole element on a central pivot in a bowl, usually of wood. This illustration of a compass made in 1719 shows a type which remained basically unchanged from about 1300 until well into the nineteenth century.



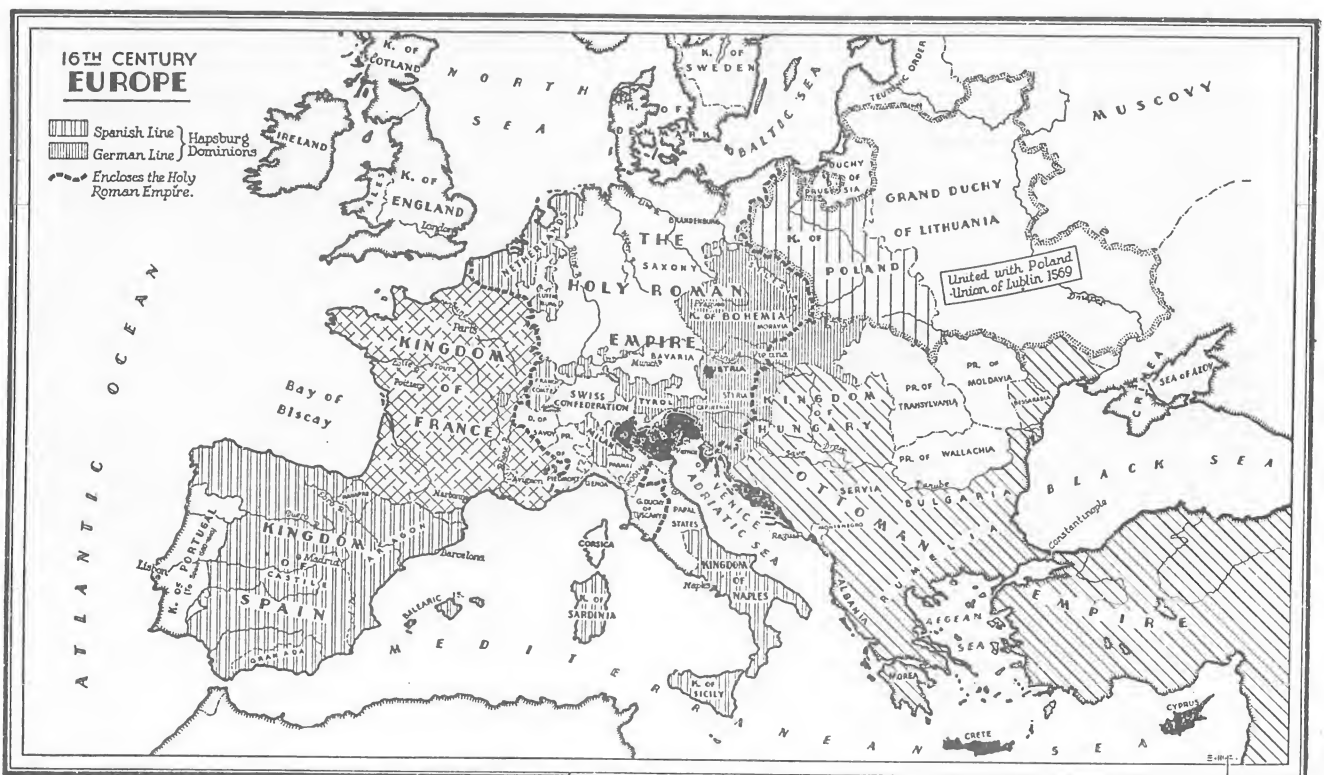
A sixteenth-century gun-foundry. Molten gun-metal is pouring from the furnace into a prepared mould. The treadmill on the left turns the tool which bores out the barrel. In the foreground men with chisels are giving the finishing touches. The wide-mouthed weapon

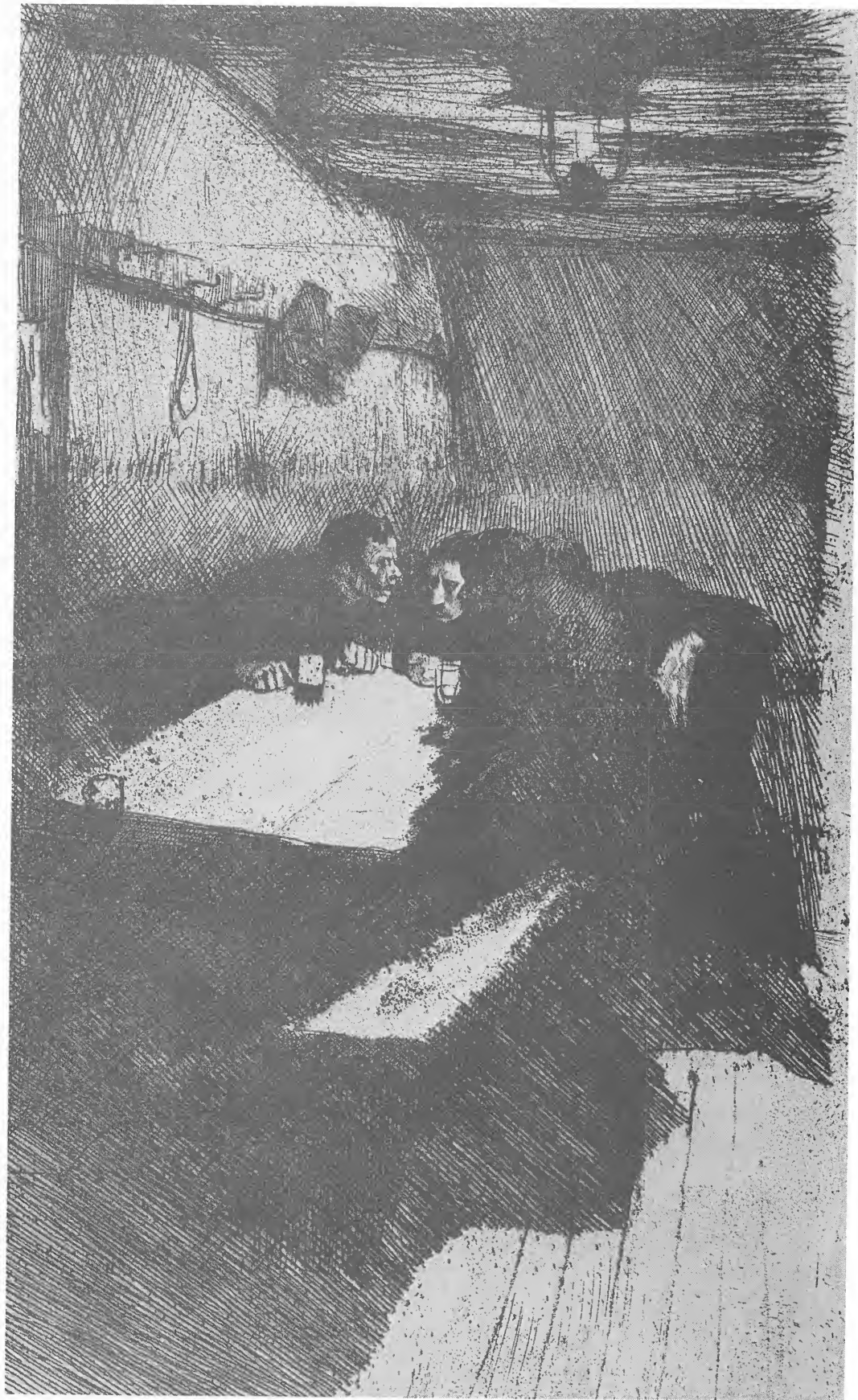
is a mortar. Two little scenes let into the picture show the legendary medieval discoverer of gunpowder, the monk Berthold Schwarz of Germany, and a contemporary scene of siege, with guns battering down stone defences.



A sixteenth-century printing house, with two wooden presses. On the left compositors are taking types from the cases, and setting them in composing-'sticks'. On the right one pressman is pulling the bar of his press, bringing

paper and inked type together under pressure. Behind him a second pressman is rubbing ink-balls on the type, ready for the next impression. Between the presses printed sheets are hanging up to dry.





subject; even reading was taught from a Latin primer. He also learned to write from Latin texts and had to memorize several Latin words every day, including passages from the Creed, the Commandments, the Lord's Prayer, the Ave Maria, and so on. These, incidentally, were his only courses in religion. The importance of Latin was due to the fact that it was a requirement for entrance into the clergy and all the other higher professions. For the most part, learning consisted in a mechanical cramming and hammering of facts into the pupil's heads.

The schoolmaster's task was a difficult one, for he had to teach children of all ages at the same time in the same room. About all he could do was drill—and hold the attention of the boys and girls by force. Thrashing was frequent and sometimes unreasonable. Luther, when he was in the primary class, was flogged not less than fifteen times on a single morning because he could not decline and conjugate. It is easy to understand then why Luther passed unfavorable judgement on the schools "under the papacy." Schools were simply insufficient. To his great regret he was taught "no history at all" in the school, although he did receive instruction in some of the "poets," whom he learned to love.

Luther's parents had much to recommend them, and the family was large with all of the opportunities for company that brings. There were, in all, four boys and four girls. His father got a little tipsy now and then, a common occurrence for the time, and on such occasions he was especially cheerful. Still, Luther respected his father highly—as did his fellow citizens who elected him to the city council. Luther's parents, by his own assertion, were pious, honest and upright—although he mentions little about religious instruction and example at home. On the contrary, he frequently told of the queer things he learned from both parents concerning the activity of the devil, of witches, and of other demonic powers. Brownies, nymphs and ghosts were frequent topics of conversation in the Luther home. Every thunder and hail storm immediately called forth the cry "The devil is loose!" Every unusual instance of illness and death evoked the question, "What witch is responsible for this?" Of course, when they related such stories, the parents also invariably discussed the means of protection against such bogeys. In addition to the rather crude popular methods of warding off evil, they mentioned particularly the countless means of grace which the church had created and com-

mended to the faithful for this purpose. Thus the horror which gripped the children, as they listened breathlessly to such tales, was changed to a comfortable sense of security and relieved wonder at the marvelous power of the Holy Mother Church which is superior to all hostile powers. The parents did more than talk of these things, however; they made diligent use of these means of grace. Many of the ancient rites designed to avert evil were familiar to Luther in his home. Such rites were the spreading of consecrated palm branches over a fire in the shape of a cross to protect the house from hail and thunder storms, the use of consecrated herbs as a protection against witchcraft, and the sprinkling of hearth, home, beds, and so forth with holy water. In all likelihood he was encouraged by his parents in early youth to call upon the mighty patron saints (as, for example, Saint Anna, who was a favorite of the miners), to cross himself on every occasion, and to sprinkle himself with holy water. The deeper he slipped into that gloomy world of superstition, the more inward, conscious, and personal his relationship to the faith in the church became. His interest in all that he saw and heard in the church became much keener—a factor that would one day cause him to embrace a life of religious service from which would come the Protestant Reformation.

In the spring of 1496 Martin Luther was sent to the "then famous school" at Magdeburg. In 1497 he was removed from that school and transferred to a school at Eisenach. Here the wife of a well-to-do merchant, Henry Schalbe, befriended him and offered him free board in her house. The Schalbe house was probably the most pious home in Eisenach. They were devoted to a little cloister of the Franciscans at the foot of the Wartburg castle nearby, and Luther found the same earnestness also among the friends of the family. As far as we know, it was here in the Schalbe household that he became acquainted with a circle of people for whom religion was the foremost interest in life. Therefore, we hardly go amiss if we assume he had begun at this time to become familiar with those attitudes and views which later led him into the monastery. So enthusiastic about learning did he become that "he threw himself into his studies with such eagerness that he soon left all his classmates behind." Upon graduation in April, 1501, Luther chose as his next school the college of Saint George at Lehmman's Bridge, an exceptionally strict university.

I, brother Martin, do make profession and promise obedience to Almighty God, to Mary the Sacred Virgin, and to you, my brother. Prior to this cloister, in the name of the Vicar General of the order of Eremites of the Holy Bishop of St. Augustine and his successors, to live without property and in chastity according to the rule of our Venerable Father Augustine until death.



Picture from current stage play "Luther"

He passed the master's examination in 1505, standing second in a class of seventeen. When he was twenty years old (about 1503 or 1504), he happened to come upon a complete Bible for the first time in his life in the university library. Just think of it! Twenty years old, well-educated for his time, yet he had never seen a complete Bible before. Soon after, he bought himself a book of sermons and was astonished to "find such entirely unfamiliar stories in the Bible!"

At this point his family decided that Martin should be a lawyer, a profession which held promise of wealth and honor in abundance, perhaps even the attainment of nobility. Soon after this decision was made, however, several events occurred which caused Luther to defy his family and friends in this matter. The death of a friend and the near miss of a bolt of lightning which struck near him convinced him to renounce the world and to enter a monastery, the *Black Cloister of the*

Augustinian Order at Erfurt. The seeds of his early training and the influence of the religion-centered life at Eisenech had born their eventual fruit. His last words to his friends were, "Today you see me, and henceforth nevermore." In September, 1505, Luther was ceremoniously conducted into the convent, where he was received into the monastery community as a novice by all the brothers with the kiss of peace.

Discussion Questions

1. What means did God use to initiate magnificent encounters with men like Wycliff and Huss? What means does he use today?
2. Why are new translations of the Bible always necessary?
3. What role does preaching play in the magnificent encounter? What did the proclaimed word do to the common people?
4. What are indulgences? How were they used?
5. How had the Virgin Mary come to be regarded in these days?

16

THE REFORMER: PART I

The Reformation was not a movement or crusade in the beginning; it was simply the attempt of Luther to clarify and recapture the Magnificent Encounter.

Luther has frequently been pictured as a fiery crusader, but it is a mistake to think of the whole of his religious life as a "crusade." He did not set out to cause problems for the Roman Church, or to reject it. From the beginning he was a faithful Catholic, deeply concerned about sin and grace. Ironically, it was the very abuses of the church's practices in these areas that made Luther so concerned about his faith. He wondered how a person could really be forgiven by God under the "Penal System" of Roman Catholicism. One historian oversimplifies Luther's problem by saying that "he did not set out to change anything but (wanted) simply to make sure that God was *friendly* to him."

By the year 1500, the teachings of the Roman Church pertaining to how a person is saved were established in common practice. The great scholastic doctor, *Thomas Aquinas*, had arranged all human knowledge of God and the world into a great "system" of truth that dominated the religious position of the West. When a Roman Catholic wanted to make up for his sins, he had a number of works he could do: he could fast, he could confess his sins to a priest, and he could perform the works (penances) the priest assigned in order to receive God's forgiveness. Acts of mercy and kindness were thought to enhance the position of a person in the sight of God. Jesus Christ had come to be thought of as a stern judge who brooded over the sins of each person, and dangled the fires of hell before their terrified eyes. Indeed, much of the teaching of the church was rooted in establishing fear. Sensitive and sincere people were driven to distraction as they sought to make sure *by their Christian deeds* that God would forgive them.



AQUINAS

As stated, Luther entered the Black Cloister over the objections of his father and became a monk. Even as a monk he did not find the peace he sought, however. Later he was to write of those days the following words:

When I was a monk, I believed that it was all up with my salvation. Each time I experienced the temptations of the flesh, that is to say, a number of evil desires, such as anger, hatred, jealousy, in regard to a brother, etc., I tried all kinds of remedies. I confessed daily, but it was of no avail; the covetousness always returned. This is the reason why I could find no peace, but was perpetually in torment, thinking: "You have committed such and such a sin. You are still the victim of jealousy and concupiscence; in vain you have joined the order. All your good works are useless."

Goya catching all of the agony which comes to people who believe that God is only a God of wrath, painted this horrible picture entitled "God eating one of his own." Nothing could contradict the Bible more, and yet it really captures the spirit of religion up to Luther's time.



Nevertheless, he was a brilliant scholar, and soon after graduation was assigned to lecture at the university at Wittenberg; he was also to preach in the local church. As he prepared his lectures and sermons, Luther began to sense that the teaching of the Bible was in many respects different than the teaching of the Roman Church. The Christ who encountered him in the Bible had come to earth to show the love and mercy of God, not His wrath and punishment. Luther was especially taken by a verse in the first chapter of Paul's letter to the Romans, verse 17, "The just shall live by faith." Could it, in this light, be that God might not be pleased by man's *own attempts* to save himself? Indeed, could man save himself at all? Is there anything human beings can actually do to make themselves rightly related to God? Out of his encounter with the Christ of the Scriptures, Luther saw that the clear answer of the Bible to this question is "No!" The Bible taught him that man's life with God depends upon the gift of faith alone, and upon man's willingness to accept and respond to what God did and does for his salvation in Jesus Christ. He came to see that God the father has shown us by the vicarious sacrifice of his Son on the Cross that we might be restored to Him through faith in his Son—not by our good deeds. But again, let's let Luther tell it in his own words.

In the meantime in the same year (1519) I had begun again to lecture on the Psalter, believing that with my classroom experience in lecturing on the Psalms and the Letters of Paul to the Romans, Galatians, and Hebrews, I was now better prepared. All the while I was absorbed with the passionate desire to get better acquainted with the author of Romans. Not that I did not succeed, as I had resolved, in penetrating more deeply into the subject in my investigation, but I stumbled over the words (chapter 1:17) concerning "the righteousness of God revealed in the Gospel." For the concept "God's righteousness" was repulsive to me, as I was accustomed to interpret it according to scholastic philosophy, namely, as the "formal or active" righteousness, in which God proves Himself righteous in that He punishes the sinner as an unrighteous person . . . until, after days and nights of wrestling with the problem, God finally took pity on me, so that I was able to comprehend the inner connection between the two expressions, "The righteousness of God is revealed in the Gospel" and "The just shall live by faith."

Then I began to comprehend the "righteousness of God" through which the righteous are saved by God's grace, namely, through faith; that the "righteousness of God" which is revealed through the Gospel was to be understood in a passive sense in which God through mercy justifies man by faith, as it is written, "The just shall live by faith." Now I felt exact-

ly as though I had been born again, and I believed I had entered Paradise through widely opened doors. I then went through the Holy Scriptures as far as I could recall them from memory, and I found in other parts the same sense: the "work of God" is that which He works in us, the "strength of God" is that through which He makes us strong, the "wisdom of God" that through which He makes us wise, and so the "power of God," the "blessing of God," and the "honor of God," are likewise to be interpreted.

As violently as I had formerly hated the expression "righteousness of God," so I was now as violently compelled to embrace the new conception of grace, and thus, for me, the expression of the Apostle really opened the Gates of Paradise.

Much of the Roman Catholic position was, therefore, futile. Why? Because the Church had replaced the Bible with tradition as its main source of authority. The idea of "justification by faith" had been in the New Testament all along, but it had been virtually hidden by the false teachings accumulated by the church over the years. Certainly Luther did not invent it; he only rediscovered it through his study of the Bible. He rediscovered the kerygma, the message of the Gospel that God works in every day of history to call men to Himself through his Son Jesus Christ.

Some say that because Luther disagreed so strongly, he rejected the Church of Rome and set out to organize a new church of his own. This is simply not so; in fact, when his followers wanted to do this, he rebelled against the idea and forbade them the use of his name. His willingness to submit to the authority of Rome in the form of his Augustinian superiors is clear from the following conversation which was reconstructed for us by the Martin Luther film.

SITUATION: Luther and Spiritual Director in Black Cloister at Erfurt

L. If only some of our people realized that in this Psalm David is telling us, "In thee, O Lord, I trust. In thy righteousness deliver me." If only everybody could understand these words how much better they would understand God's righteousness.

D. And, what dear brother, is God's righteousness?

L. Exactly what Scripture says about it, that he will deliver us and not merely judge.

D. Rather an interesting interpretation of Scripture. Did you learn that in Rome?

L. Not that I recall, Father.

D. From your studies of the church fathers?

L. No.

D. Your own?

L. To the best of my knowledge, yes.

D. There is only one proper interpretation of Scripture—that which the Church has established. What if Scripture were in the hands of common man, for every potboy and swineherd to read in his own language and interpret for himself? What then?

L. I think we might have more Christians.

D. Latin has served the Church for centuries, Latin was good enough for St. Jerome and St. Augustine, and Latin will have to be good enough for you and me.

L. Yes, Father.

He gained by his preaching in Germany an immense sum of money, all of which he sent to Rome; and especially at the new mining works at St. Annaberg, where I, Frederick Mecum, heard him for two years, a large sum was collected. It is incredible what this ignorant and impudent monk gave out. He said that if a Christian had slept with his mother, and placed the sum of money in the Pope's indulgence chest, the Pope had power in Heaven and earth to forgive the sin, and if he forgave it, God must do so also. Item—if they contributed readily, and bought grace and indulgence, all the hills of St. Annaberg would become pure massive silver. Item—so soon as the coin rang in the chest, the soul for whom the money was paid would go straightway to Heaven.

The indulgence was so highly prized, that when the commissary entered a city, the Bull was borne on a satin or gold-embroidered cushion, and all the priests and monks, the town council, schoolmaster, scholars, men, women, maidens, and children, went out to meet him with banners and tapers, with songs, and procession. Then all the bells were rung, all the organs played; he was conducted into the church, a red cross was erected in the midst of the church, and the Pope's banner displayed; in short, God Himself could not have been welcomed and entertained with greater honor.

It is incredible what this ignorant monk gave out in speaking and preaching. He gave sealed letters stating that even the sins which a man might wish to do hereafter were forgiven. The Pope had more power than all the apostles, all the angels and saints, even than the Virgin Mary Herself. For these were all subject to Christ, but the Pope was equal to Christ. After His ascension into Heaven Christ had nothing more to do with the government of the Church till the last day, but had entrusted all to the Pope as His vicar and vicegerent.

How many mortal sins are committed in a day, how many in a week, how many in a month, how many in a year, how many in the whole course of life! They are well-nigh numberless, and those that commit them must needs suffer endless punishment in the burning pains of Purgatory. But with these confessional letters you will be able at any time of life to obtain full indulgence for all the penalties imposed upon you, in all cases except the four reserved to the Apostolic See. . . . Do you not know that when it is necessary for anyone to go to Rome, or undertake any other dangerous journey, he takes his money to a broker and gives a certain per cent—five or six or ten—in order that at Rome or elsewhere he may receive again his funds intact, by means of the letter of this same broker? Are you not willing then, for the fourth part of a florin, to obtain these letters, by virtue of which you may bring, not your money, but your divine and immortal soul safe and sound into the land of Paradise?

The Pope and his minions—brokers of souls, peddlers of salvation.

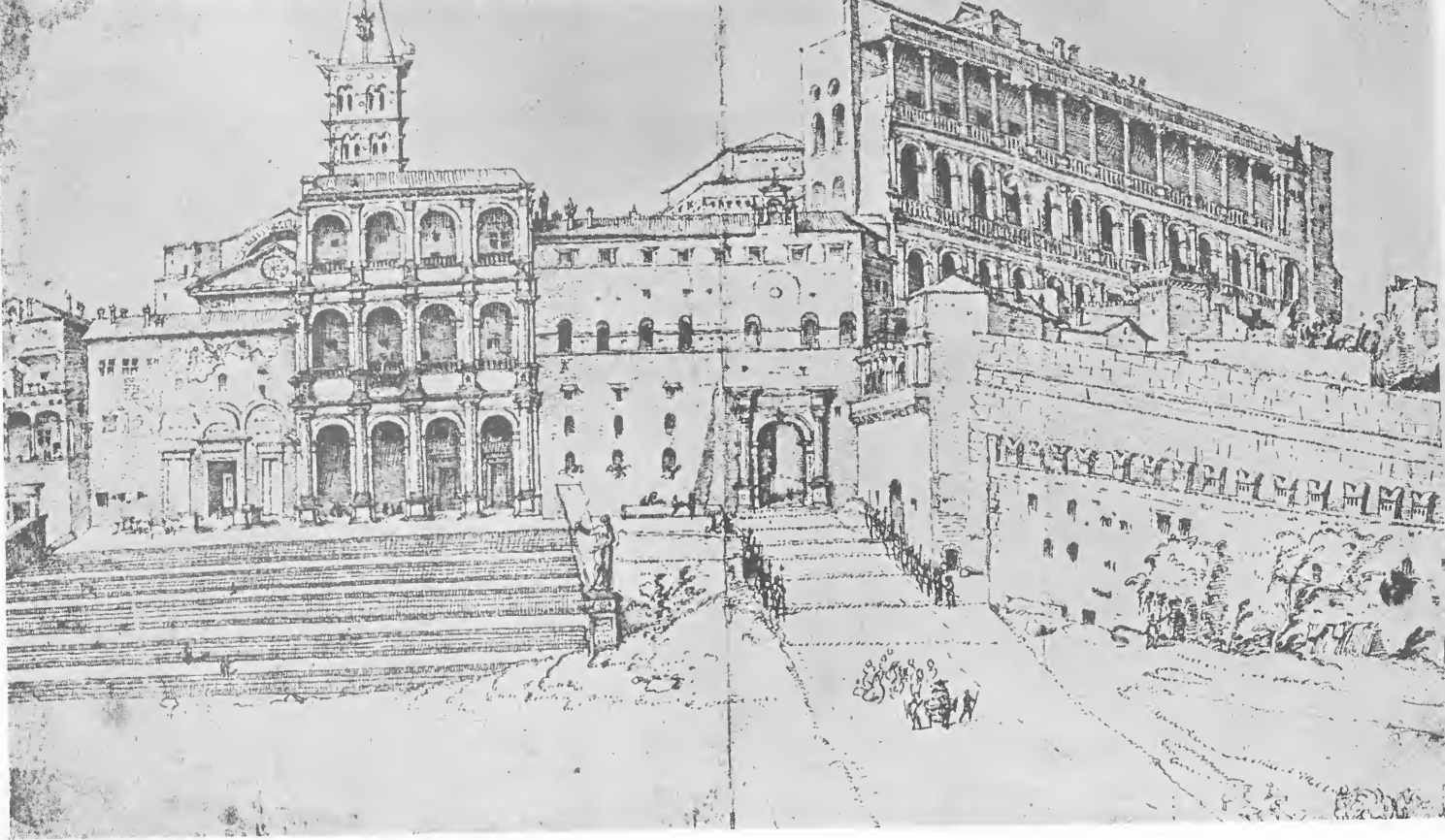


HAWKING INDULGENCES

So much money is going into the coffer of the vendor that new coins have to be minted on the spot.



CHRIST THE JUDGE SITTING UPON THE RAINBOW



Many events were to take place however, before the Reformer finally came to realize that Rome had no intent or desire to cleanse itself or be cleansed. Even then he did not break with Rome, Rome broke with him, excommunicating him and branding him an outlaw to be killed on sight.

That story deserves also to be told in detail. Luther lived in the little German city state of Saxony, ruled and protected by a prince, *Frederick the Wise*. The Roman bishop of the state wanted to raise money so that he could purchase a new bishopric from the Pope, and so that a large sum could be sent to Rome for a new dome on Saint Peter's Cathedral. To do this, he was selling indulgences to the people through a priest named *Tetzel*. Tetzel was a conspicuously "good" salesman.



Frederick the Wise

The indulgence was ideal for him, especially broad—for all sins, past and present. Tetzel sold them in the manner of a hot dog vendor at a baseball game. "Whenever a coin in the chest clinks, a soul released to heaven springs!" Luther was especially disturbed that the members of his congregation were buying these indulgences, since he had been trying to teach them that such things were both unnecessary and contrary to what the Bible taught. In a recent sermon he had told his congregation:

Indulgences must be dispensed with authority and righteousness. Therefore, when indulgences are abused, peddled, bartered, sold, this is not salvation, this is damnation of souls! I do not refer to Tetzel alone. Well I know that our own good prince, Duke Frederick has long held a special indulgence for this Castle Church. But God is no respecter of persons and we must serve God, not men. Therefore, my people, I tell you, our Lord Jesus Christ, by coming on earth, by suffering and dying, has already *paid* for our salvation forever. How then, can any mortal man, monk, prince or pope, extort a further payment? My beloved, you cannot buy God's mercy!

The extent to which other such indulgence practices had gone is almost beyond belief. For example, the Castle Church indulgence treasury sponsored by Duke Frederick contained such relics as a piece of wood from the Cross of Christ (even

Left—A drawing of old St. Peter's and the Vatican by Marten van Heemskerck, a Dutch artist who lived in Rome from 1532 to 1536. It shows on the left the old facade with the Loggia della Benedizione superimposed during the reign of Pius II (1458-64). On the right is the building containing the Raphael Logge, or galleries, designed by Bramante to connect the Belvedere Palace and the older pontifical palaces immediately adjoining St. Peter's.

Leo X (1513-21), the son of Lorenzo de Medici, the Magnificent. A weak and extravagant man, he squandered much of the achievement of Julius II. He was defeated when Francis I invaded Italy, and was forced to concede to him almost complete control of the French Church. His support of indulgences to raise money for the rebuilding of St. Peter's was the immediate cause of Luther's protest. A drawing of Leo attributed to Sebastiano del Piombo.



St. Peter's, Rome (1506-1626). The view above shows the Cathedral from the Janiculum. Below is a view of the Piazza. The building was the work of many architects during a period of over a century.



Casement of a king containing "one thorn which wounded the sacred head of the Lord Jesus." The Castle Church was built especially to house this sacred relic. Drawing by Lucas Cranach, the Elder.

Below—A silver crucifix intended for the high altar of St. Peter's. Of the finest Renaissance craftsmanship, it is the work of Antonio Gentile, from a design by Michelangelo.



today there are enough such pieces to construct a thousand "true crosses") and a nail from the "true cross." The announcement had been made that

If a pilgrim would venerate every single relic in our church he will be forgiven of his time in purgatory—one million nine hundred and two thousand, two hundred and two years, plus two hundred and seventy days.

Glory be to God!

By this time Luther had completely rejected the idea that people's sins put them in a place called Purgatory. He could not find it in the New Testament. The Church taught, of course, that the pope could release them from Purgatory if they bought indulgences. Luther reasoned that if the pope could really get people out of Purgatory, why didn't he just do it out of the "goodness" of his Christian heart instead of making them pay! To one who could see how unscriptural and foolish the idea of Purgatory was, the sale of blank check indulgences was the final straw!!

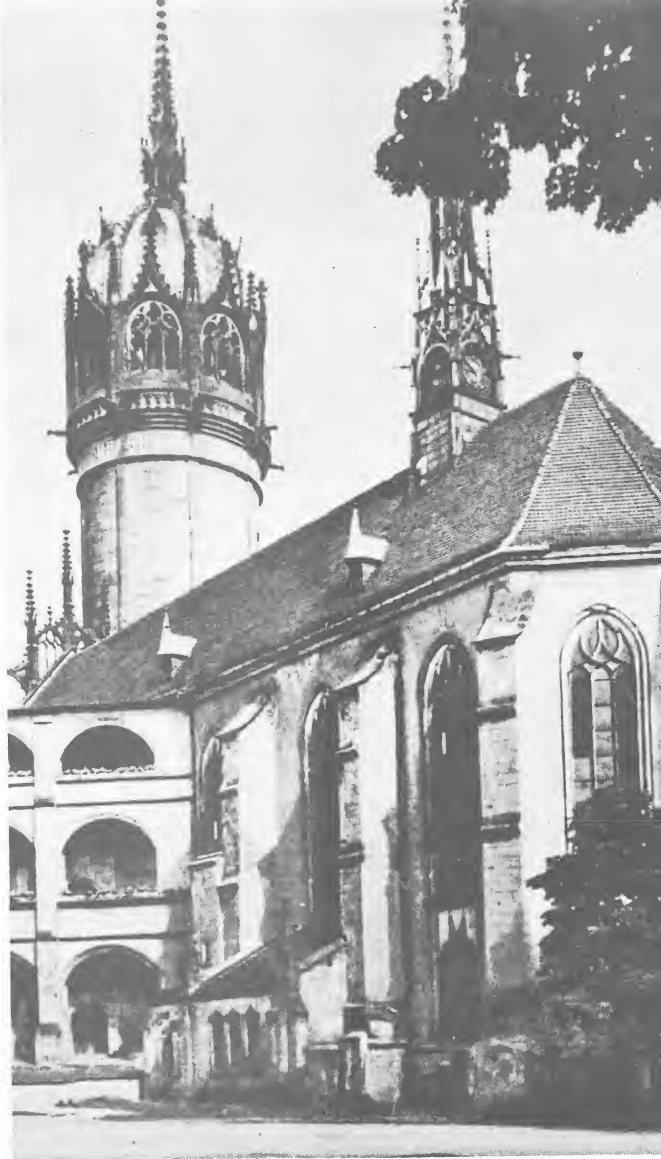
He was so disturbed that in 1517 he wrote out a list of ninety-five statements to be debated by his fellow monks and teachers in the university. He then followed the usual custom of nailing it to the church door at Wittenberg, which served as a bulletin board for the city. This list, called the Ninety-Five Theses, was not intended for debate by the average citizen, but only by the scholars. In it he challenged the sale of indulgences and the idea that men are saved by their own deeds rather than by their faith in Jesus Christ. Luther had no idea of the storm to come from his commonplace and innocent action.

Discussion Questions

1. What was Luther's primary problem as far as God was concerned? What was really bothering him?
2. Whose teachings were Roman Catholics following in Luther's time?
3. What were indulgences?
4. What did indulgences have to do with Luther's main problem?
5. What rediscovery answered Luther's problem? Can you explain why he found the answer here? What does the word righteousness mean? Read Genesis 15 and 17. Do these help you understand the word?
6. Who was Frederick the Wise? How did he help Luther?
7. Is the idea of Purgatory Biblical? If not, where did the Roman Catholics get it? Ask your pastor to help you here.

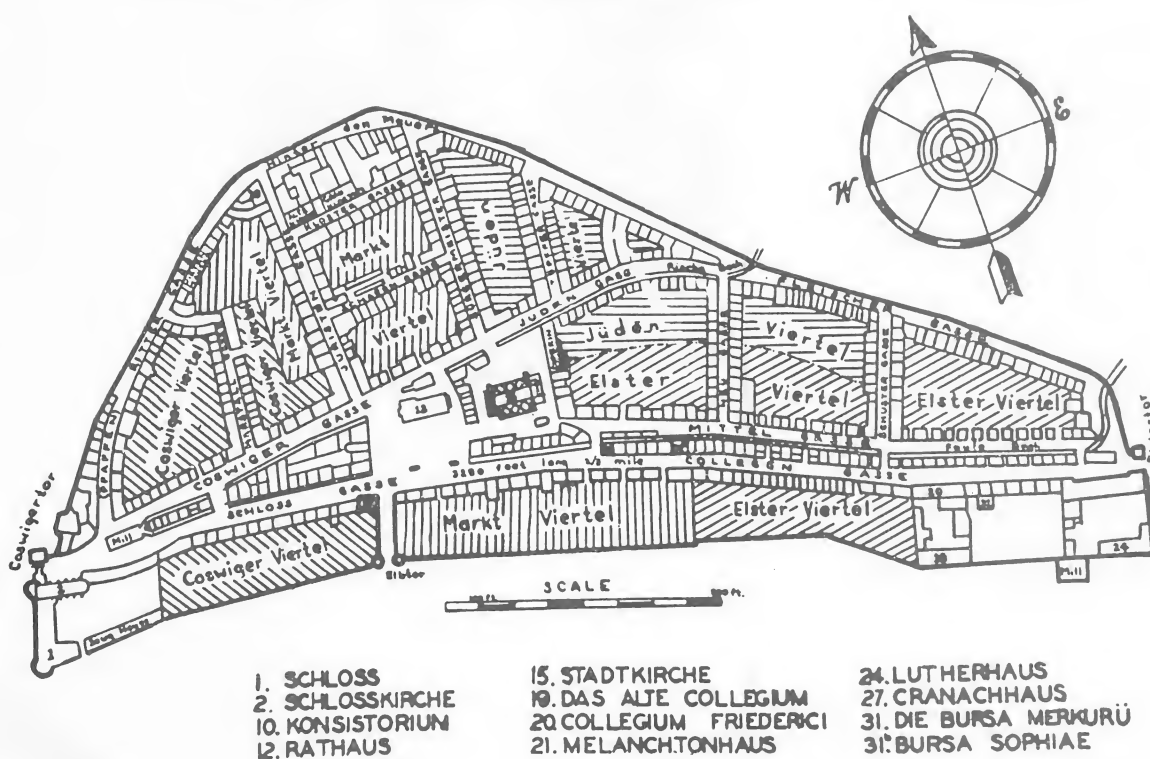
17 THE REFORMER: PART II

Once freed from the shackles of superstition and ignorance, the Word of God once again worked its miracle of salvation upon the hearts of the common man.



Wittenberg

PLAN of WITTENBERG in 1623



Martin Luther had no desire to lead a movement, yet he soon found himself at the center of a great controversy. Almost before he knew it, the printers were at work on recently invented printing presses, and all of Germany was discussing what he had written. The Latin of the Ninety-five Theses was quickly translated into German, and overnight Luther became something of a hero in Germany. He was immediately identified with the earlier "trumpet note," John Huss, because he said many of the same things Huss had said a hundred years before. Luther's own recognition of this relationship to Huss came in one of the debates over the Theses. In July of 1519 a debate was held at the University of Leipzig (founded by the Hussites) between Luther's colleague, *Dr. Andrew Carlstadt*, and the man whom Luther considered his most worthy Roman Catholic opponent, *Dr. John Eck*. Only with Luther's help was Carlstadt able to hold his own against the more brilliant Eck, and before long Luther entered the fray personally. The following account of the debate from the Martin Luther film recreates the scene vividly for us.

L. In the name of our Lord. Amen. Out of reverence for the supreme pontiff and the Roman Church, I would have preferred to take no part in the discussion which cannot but mean disunity within the ranks of the faithful. But out of respect for the truth I repeat, it was not upon Saint Peter that Christ founded the Church, but upon Himself.

E. But, my dear Doctor, many authorities disagree with you. Kepectus, Scotus, Peter Lombard, for instance.

L. Humm, to say nothing of Ciprian and Natanzus—. Yes, Doctor, they do, but my authority disagrees with all of them.

E. And who is that authority?

L. Saint Paul—"for no other foundation can man lay than that which is laid, even Jesus Christ."

E. But, Doctor, these attacks upon the pope cannot help but bring disunity upon the Church.

L. That is not my intention.

E. But the effect is the same as if it were. In fact, it is common knowledge that your doctrines are approved by those who have already split the Church.

L. Name them!

E. The followers of Huss!

L. The Hussites are wrong—but I confess I find much that is acceptable to Christ among their doctrines.

E. Such as?

L. Such as this—there is only one universal Church. Or this—it is not necessary for salvation to be subject to a Roman Pope.

E. But, Doctor, that is the heart of the heresy. That is exactly what Huss said.

L. It doesn't matter who said it, it is the truth.

E. Martin Luther, do you think you are the only one who knows the truth?

L. I will tell you what I think. I have the right to believe freely, to be a slave to no man's authority, to confess what appears to me to be true, whether it is approved or disapproved, whether it is spoken by Catholic or by heretic.

E. Then you deny the authority of the pope!!

L. In matters of faith, I think that neither council, nor pope nor any man has power over my conscience, and where they disagree with Scripture, I deny pope and council and all. A simple layman with Scripture is greater than the mightiest pope without it.

E. Heresy! Dr. Luther. Heresy!

L. Heresy! So be it. It is still the truth.

VERA IMAGO IOHANNIS ECCHE
THEOLOGIAE D.ÆTATIS
SVÆ XLIII



Dr. John Eck

The debate was held in Leipzig in the month of July. Eck came early and strode in a chasuble in the *Corpus Christi* procession. The Wittenbergers arrived a few days later, Luther, Carlstadt, Melancthon, and other doctors with two hundred students armed with battle-axes. Eck was provided by the town council with a bodyguard of seventy-six men to protect him day and night from the Wittenbergers and the Bohemians whom he believed to be among them. Morning and evening a guard marched with streaming banners to fife and drum, and stationed themselves at the castle gate. The debate had been scheduled to be held in the aula of the university; but so great was the concourse of abbots, counts, Knights of the Golden Fleece, learned and unlearned, that Duke George placed at their disposal the auditorium of the castle. Chairs and benches were decorated with tapestries, those of the Wittenbergers with the emblem of St. Martin and Eck's with the insigne of the dragon killer, St. George.

On the opening day the assembly attended mass at six in the morning in St. Thomas Church. The liturgy was sung by a choir of twelve voices under the leadership of George Rhaw, later to be the printer of Luther's music at Wittenberg. The assembly then transferred itself to the castle. The session was opened with a Latin address of two hours by Duke George's secretary on the proper mode of conducting a theological discussion with decorum. "A grand address," said Duke George, "though I marvel that theologians should need such advice." Then the choir rendered the *Veni, Sancte Spiritus* while the town piper blew lustily. By then it was dinnertime. Duke George had an eye for the delicacies of the table. To Eck he sent a deer, to Carlstadt a roe, and wine all round.

In the afternoon began the preliminary skirmish over the rules of the tournament. The first question was whether to have stenographers. Eck said no, because taking them into account would chill the passionate heat of the debate. "The truth might fare better at a lower temperature," commented Melanchthon. Eck lost. The next question was whether to have judges. Luther said no. Frederick was arranging to have his case heard by the Archbishop of Trier, and he did not wish at this juncture to give the appearance of interjecting a rival plan. But Duke George was insistent. Luther lost. The universities of Erfurt and Paris were chosen. This was a reversion to the method several times previously proposed for the handling of his case. When Paris accepted, Luther demanded that the entire faculty be invited and not merely the theologians, whom he had come to distrust. "Why then," blurted Eck, "don't you refer the case to shoemakers and tailors?" The third question was whether to admit any books to the arena. Eck said no. Carlstadt, he charged, on the opening days lugged in tomes and read the audience to sleep. The Leipzigers in particular had to be awakened for dinner. Carlstadt accused Eck of wishing to befuddle the audience by a torrent of erudition. Carlstadt lost. By common consent the notes of the debate were not to be published until after the judges had submitted their verdict. The discussion proper then began.

An eyewitness has left us a description of the contestants.

Martin is of middle height, emaciated from care and study, so that you can almost count his bones through his skin. He is in the vigor of manhood and has a clear, penetrating voice. He is learned and has the Scripture at his fingers' ends. He knows Greek and Hebrew sufficiently to judge of the interpretations. A perfect forest of words and ideas stands at his command. He is affable and friendly, in no sense dour or arrogant. He is equal to anything. In company he is vivacious, jocose, always cheerful and gay no matter how hard his adversaries press him. Everyone chides him for the fault of being a little too insolent in his reproaches and more caustic than is prudent

for an innovator in religion or becoming to a theologian. Much the same can be said of Carlstadt, though in a lesser degree. He is smaller than Luther, with a complexion of smoked herring. His voice is thick and unpleasant. He is slower in memory and quicker in anger. Eck is a heavy, square-set fellow with a full German voice supported by a hefty chest. He would make a tragedian or town crier, but his voice is rather rough than clear. His eyes and mouth and his whole face remind one more of a butcher than a theologian.

After Carlstadt and Eck had wrestled for a week over the depravity of man, Luther entered to discuss the antiquity of the papal and the Roman primacy, together with the question whether it was of human or divine institution. "What does it all matter," inquired Duke George, "whether the pope is by divine right or by human right? He remains the pope just the same." "Perfectly right," said Luther, who insisted that by denying the divine origin





The Mass

of the papacy he was not counseling a withdrawal of obedience. But Eck saw more clearly than Luther the subversiveness of his assertions. The claim of the pope to unquestioning obedience rests on the belief that his office is divinely instituted. Luther revealed how lightly after all he esteemed the office when he exclaimed, "Even if there were ten popes or a thousand popes there would be no schism. The unity of Christendom could be preserved under numerous heads just as the separated nations under different sovereigns dwell in concord."

"I marvel," sniffed Eck, "that the Reverend Father should forget the everlasting dissension of the English and the French, the inveterate hatred of the French for the Spaniards, and all the Christian blood spilled over the Kingdom of Naples. As for me, I confess one faith, one Lord Jesus Christ, and I venerate the Roman pontiff as Christ's vicar."

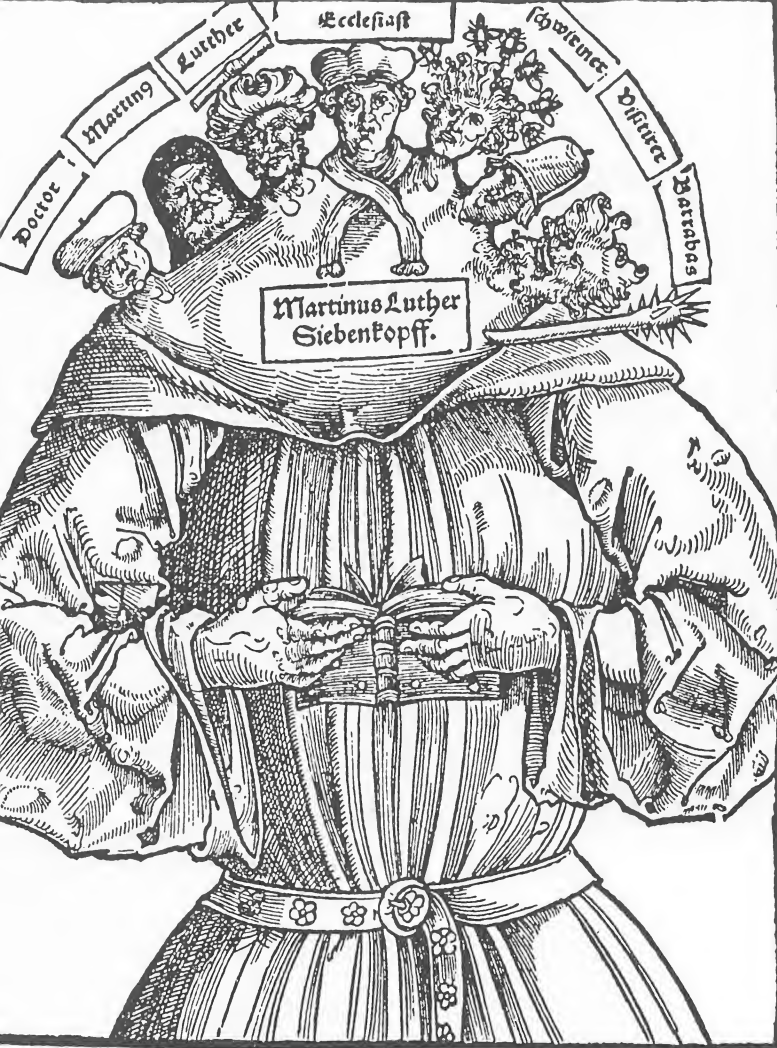
But to prove that Luther's views were subversive was not to prove that they were false. The contestants had to come to grips with history. Eck asserted that the primacy of the Roman see and the Roman bishop as the successor of Peter went back to the very earliest days of the Church. By way of proof he introduced letters ascribed to a bishop of Rome in the first century affirming, "The Holy Roman and Apostolic Church obtained the primacy not from the apostles but from our Lord and Saviour himself, and it enjoys pre-eminence of power above all of the churches and the whole flock of Christian people"; and again, "The sacerdotal order commenced in the period of

the New Testament directly after our Lord Christ, when to Peter was committed the pontificate previously exercised in the Church by Christ himself." Both of these statements had been incorporated into the canon law.

"I impugn these decretals," cried Luther. "No one will ever persuade me that the holy pope and martyr said that." Luther was right. They are today universally recognized by Catholic authorities as belonging to the spurious Isidorian decretals. Luther had done an excellent piece of historical criticism, and without the help of Lorenzo Valla, whose work he had not yet seen. Luther pointed out that actually in the early centuries bishops beyond Rome were not confirmed by nor subject to Rome, and the Greeks never accepted the Roman primacy. Surely the saints of the Greek Church were not on that account to be regarded as damned.

"I see," said Eck, "that you are following the damned and pestiferous errors of John Wyclif, who said, 'It is not necessary for salvation to believe that the Roman Church is above all others.' And you are espousing the pestilent errors of John Hus, who claimed that Peter neither was nor is the head of the Holy Catholic Church."

"I repulse the charge of Bohemianism," roared Luther. "I have never approved of their schism. Even though they had divine right on their side, they ought not to have withdrawn from the Church, because the highest divine right is unity and charity."



Luther as a Seven-Headed Monster. One head is a fanatic with wasps in his hair.



Martin Luther in 1521, from an engraving by Lucas Cranach. Luther is still wearing the habit of a monk.

As his studies progressed, Luther began to question other teachings of the Roman Church. It taught, for example, that there are seven sacraments, yet, only two were instituted by Christ in the New Testament: Baptism and the Lord's Supper. Furthermore, the Roman Church used the Lord's Supper as the high point of a "sacrificial" Mass, claiming that the priest changed the bread and wine into the actual body and blood of Christ. But Christ taught that His body and blood were received *together with* the bread and wine, therefore the effectiveness of communion and the nature of the elements is not changed by the action of an ordained priest. Also, Luther saw that the Church is certainly not to be the final authority, Christ is and the Bible is. Scripture itself judges what the Church can teach and do in matters of faith and morals. Therefore the primary position of Scripture was always Luther's starting point in study and argument.

Luther's questions and arguments soon ranged so far and wide that the whole Church became involved. In 1520 the pope pronounced a decree of excommunication upon Luther. It began with the words of a Psalm, and then continued to condemn Luther.

P. (Reading) Arise O Lord and judge thy cause. A wild boar invades thy vineyards. Arise, O Peter, arise O Paul, arise ye saints, arise thou church universal . . . !!!

In all, forty-one of Luther's teachings were condemned in the decree, including those on original sin, justification by faith, and the Lord's Supper. In anger Luther, who until now had sought only to cleanse and reform, burned the decree and denounced the pope. In April of 1521, Luther was called to appear before the parliament (diet) at the city of Worms. Upon demand, Prince Frederick was sent an assurance of safe conduct, and Luther accepted the challenge to face the princes and cardinals of the Church. What he did not know was that the purpose of the diet was to get him to retract everything he had written. The Roman Church was not in the least concerned that his reforms be listened to or carried out; it simply wanted to quiet him and the debate that he had begun. When asked point blank to retract everything he had said and written, Luther was stunned, but considered for a day, and then replied that many of his writings were in agreement with what the Roman Church taught. Did they then want him to deny the teachings of the Church as well as his own? Their insistence made it clear that the only concern of the diet was his retraction and silence.



Luther and Lucifer in League.

The dramatic conclusion of the trial is well known. The monk of Wittenberg faced the Emperor, the princes, and cardinals of the church and was asked:

SITUATION: Second day of Trial

Doctor Luther, yesterday you admitted these writings were yours. Will you tell us now, do you persist in what you have written here or are you prepared to retract these writings, and the beliefs they contain?

L. I ask pardon if I lack the manners that befit this court. I was not brought up in king's palaces but in the seclusion of a cloister. I'm asked to retract these writings. But they are of different kinds. In some I discuss faith and good works, if I were to retract these I would be denying accepted Christian truths, in others I attack popery and assail men who have afflicted the Christian world and ruin the bodies and souls of other men. If I were to retract those, I should be like a cloak that covers evil. Most serene Emperor, illustrious princes, noble lords, I am only a man and not God, but I must defend myself as did Jesus Christ when He said as I say now, "If I have spoken evil, bear witness against me."

Martin Luther, you have not yet answered the question. Give us a simple answer. Will you recant or will you not?

L. You ask for a simple answer. Here it is—unless you can convince me by Scripture, and not by popes or councils who have often contradicted each other—unless I am so convinced that I am wrong, I am bound to my beliefs by the texts of the Bible. My conscience is captive to the Word of God. To go against conscience is neither right nor sane, therefore I cannot and I will not recant. Here I stand, I can do no other. God help me. Amen.

On the sixth day of May, His Majesty presented to a diminishing diet the final draft of the Edict of Worms, prepared by Aleander. Luther was charged with attacking the seven sacraments after the manner of the damned Bohemians.

He has sullied marriage, disparaged confession, and denied the body and blood of our Lord. He makes the sacraments depend on the faith of the recipient. He is pagan in his denial of free will. This devil in the habit of a monk has brought together ancient errors into one stinking puddle and has invented new ones. He denies the power of the keys and encourages the laity to wash their hands in the blood of the clergy. His teaching makes for rebellion, division, war, murder, robbery, arson, and the collapse of Christendom. He lives the life of a beast. He has burned the decretals. He despises alike the ban and the sword. He does more harm to the civil than to the ecclesiastical power. We have labored with him, but he recognizes only the authority of Scripture, which he interprets in his own sense. We have given him twenty-one days, dating from April the 25th. We have now gathered the estates. Luther is to be regarded as a convicted heretic (although the bull of excommunication still had not been published). When the time is up, no one is to harbor him. His followers also are to be condemned. His books are to be eradicated from the memory of man.

Aleander brought the edict to the emperor for his signature. He took up the pen. "Then," says Aleander, "I haven't the ghost of a notion why, he laid it down and said he must submit the edict to the diet." The emperor knew why. The members were going home. Frederick the Wise had left. Ludwig of the Palatinate had left. Those who remained were barely ready to condemn Luther. Although the edict was dated as of the sixth of May, it was not issued until the twenty-sixth. By that time the diet was sufficiently reduced to consent. The emperor then signed. Aleander recorded:

His Majesty signed both the Latin and the German with his own blessed hand, and smiling said, "You will be content now." "Yes," I answered, "and even greater will be the contentment of His Holiness and of all Christendom." We praise God for giving us such a religious emperor. May God preserve him in all his holy ways, who has already acquired perpetual glory, and with God eternal reward. I was going to recite a paean from Ovid when I recalled that this was a religious occasion. Therefore blessed be the Holy Trinity for his immense mercy.

The Edict of Worms, passed by a secular tribunal entrusted with a case of heresy at the instance of Lutherans and against the opposition of the papalists, was at once repudiated by the Lutherans as having been passed by only a rump, and was sponsored by the papalists because it was a confirmation of the Catholic faith. The Church of Rome, which had so strenuously sought to prevent turning the Diet of Worms into an ecclesiastical council, became in the light of the outcome the great vindicator of the pronouncement of a secular tribunal on heresy.



Luther as the Evangelist Matthew translating the Scriptures.

Luther left Worms before the proceedings were over, and being branded an outlaw, was spirited into hiding at a castle called "the Wartburg." During his stay there he began his great *translation of the Bible into the German tongue*. When it was finished and printed, all the people of Germany could read what God had said. Imagine the joy of being able to read in your own language for the first time such verses as these:

"For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."

"I am the living bread which came down from heaven, if anyone eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh."

Well, perhaps those of us who have always had the Bible at our fingertips can't really appreciate



Eisenach

that. Luther's contemporaries did, however. God's Word was available to them and because they had the Bible in their own tongue, scores of people began to learn to read so they could read it for themselves. This translation was the beginning of a new freedom that was soon to sweep the world.

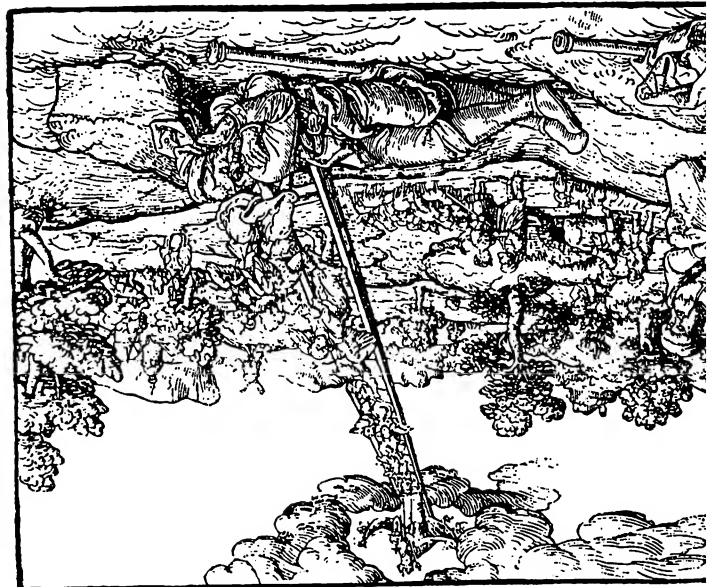
Essentially, this is what Luther accomplished, a return to personal freedom in Jesus Christ! To say that he founded a new church by breaking with the old is to completely miss the point of what he did. Luther believed that man must commit himself wholly to God in Jesus Christ. This was what *faith* meant. Furthermore, even *faith* was a gift from God. The word *grace* in Greek means *gift*. The key to understanding Luther is to realize that he accepted no authority as equal to or above Christ. How can any *human authority* be greater than the Word God Himself addresses to man?



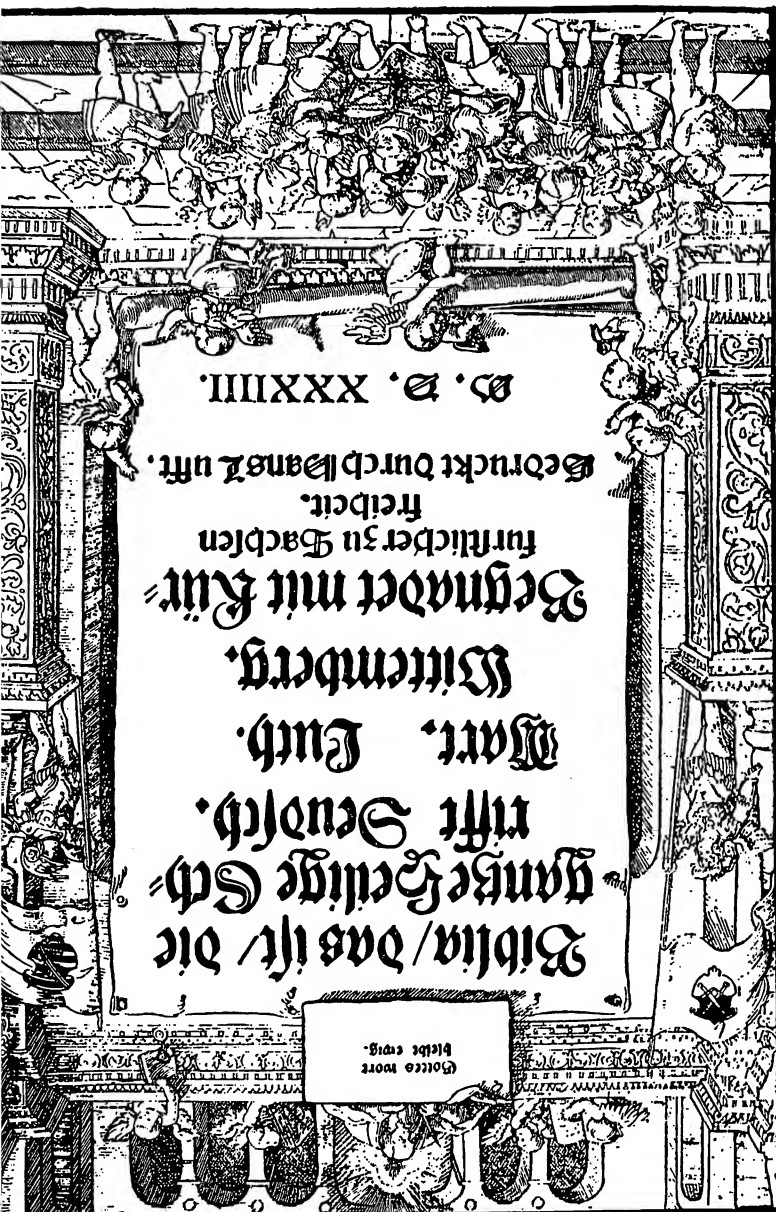
Elijah departing to heaven, from the 1534 Bible.



Jacob's Ladder, from the 1534 Bible.



Title page of Luther's first complete Bible in 1534.



While Luther was in his self-imposed exile in the Wartburg, the mantle of leadership in Wittenberg fell on two of his closest associates, Dr. Carlstadt whom we met earlier, and the young *Dr. Philip Melanchthon*. Melanchthon had been appointed professor of Greek at Wittenberg in 1518. A young and brilliant scholar, educated in the best traditions of the new learning, he had been attracted to Luther's strong personality and to his teachings. The two men had struck up an almost immediate friendship, and it grew strong during the hard years from 1517 to 1521. When he left for Worms and a very possible death at the stake, Luther wrote a farewell letter to Melanchthon in which he said that he didn't care what happened to him as long as Melanchthon survived to carry on the work. It will be interesting to hear your reactions to Melanchthon in the years to come however. Nevertheless, it seems clear that at this point anyway, Luther considered him his most able follower.

Carlstadt, who knew of Luther's preferences for Melanchthon, was not satisfied with the calm way in which Philip was running things at Wittenberg. Carlstadt saw the Reformer's work as a hammer blow against everything that smacked of Romanism. He wanted positive and dynamic action; to do away with crosses and statues and Christian symbols of every sort. Appearing in the pulpit at Wittenberg without his robes, he declared to the congregation:

You wonder, brothers, how I dare appear to you as a priest with none of the priestly robes? Believe me, you will see more surprising things than these from me. We are no longer bound by the rule of Rome. Luther has smashed our shackles. Vestments, candles, beads! We have no need of them. Down with them all. Nuns and Friars, fastings and vigils. Down with these useless trinkets! Brothers, we need only faith—our faith. We are on the march and what stands in our way must go.

As you might expect the results of such rebellious preaching was that churches were stoned, statues smashed, and church government reduced to anarchy.

Against the will of the Elector Frederick, Luther decided he had to return to Wittenberg and restore control over his rioting followers. When he did, he too rebuked Melanchthon for doing so little, but Carlstadt, whose actions were completely opposed to everything Luther stood for, he expelled from Wittenberg and from the ranks of his followers. To his beloved Wittenberg congregation he said from the pulpit:

"Our Lord Jesus Christ is betrayed by what you've done here. How dare you destroy. When will you learn that even faith in itself is not enough without love? When will you understand that we must win brothers and sisters from the other side with love, and not with force? You have laid hands upon the crucifix. How dare you defile something that might help a man with his devotions? What about your faith? What about your love? I tell you, the fruit of the gospel is not only righteousness, it is love. Christians, here is how I must use my freedom. I must give myself to my neighbor as Jesus Christ in love gave himself to me. I must do nothing in life that is not needful to my neighbor. If it's true faith I have all that I need myself. In this way, and in this way alone can I become a true son of a gracious God."

The "reformer" was back home. Yet even at this late date, still condemned a heretic, he sought only to reform the Church of the things that hid the mercy of God in Jesus Christ. For the rest of his life he would stay in Wittenberg, preaching and teaching, writing, and reforming. There he would eventually marry, and (once again) establish for the Western Church a married priesthood. The long-awaited Reformation had come full round at last!



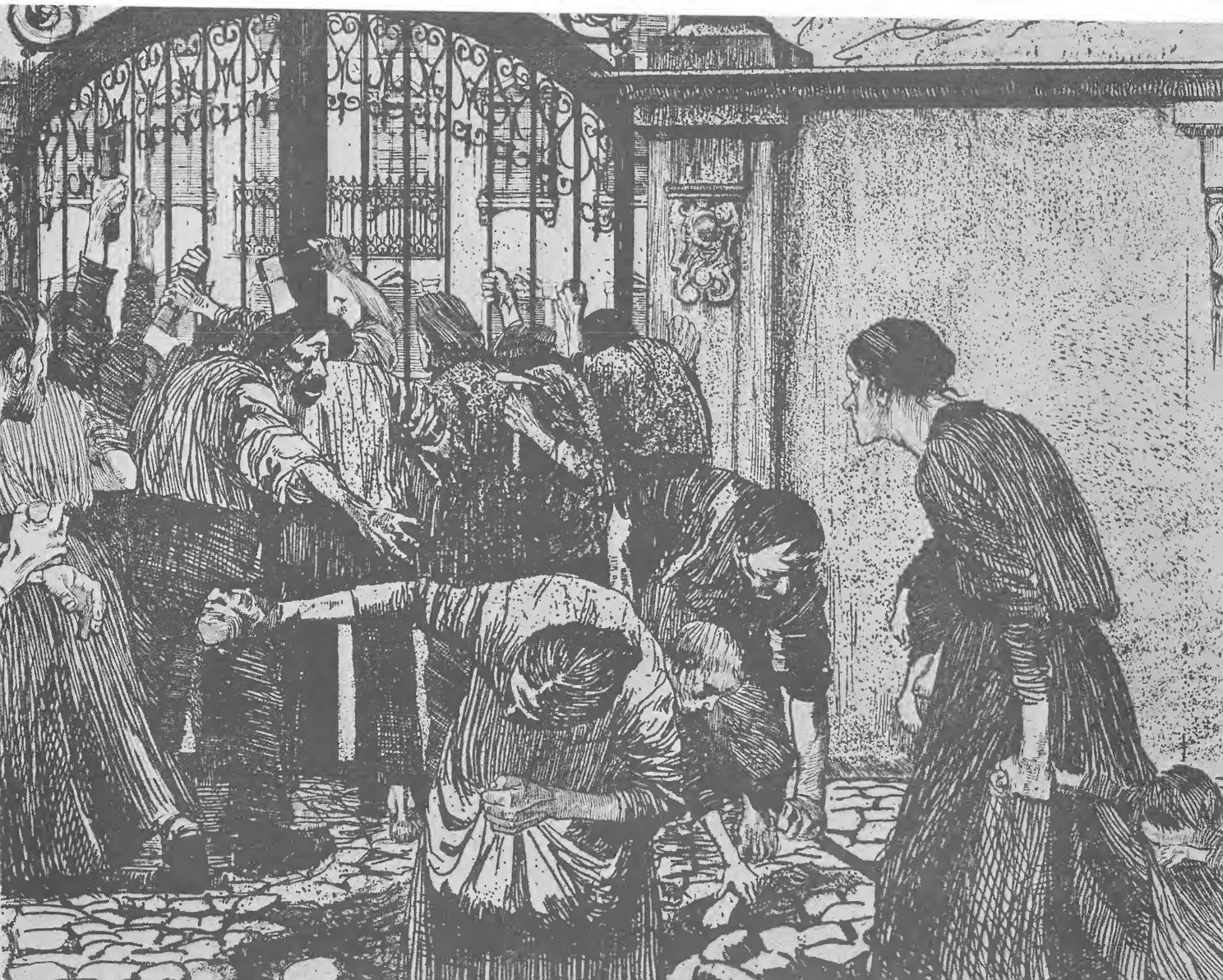
Melanchthon in 1532. Painted by Lucas Cranach the Elder.

Discussion Questions

1. At the outset of his reform movement Luther was identified with John Huss. Who was Huss, and why was the identification made?
2. According to Eck, what was obviously the central issue in any revolt against Rome?
3. What was Luther's opinion of the Roman Mass? Take the time to make a comparison of the Roman and Lutheran services today. Why should the word "sacrificial" be such a sore point? Can you say why the Scriptures are definitely on Luther's side? Did Luther abandon the Roman Mass completely?
4. Be sure you can describe the Diet of Worms in general terms.
5. What book by Luther accomplished a return to freedom for the German people? How did it do this?
6. List the names of Luther's most prominent working partners. Which was the most favored of the two? What were the main differences between the two assistants?
7. Can you say, from what you now know about him, why Luther was against the rioting incited by Carlstadt? After all, wasn't Luther a "revolutionary" himself?



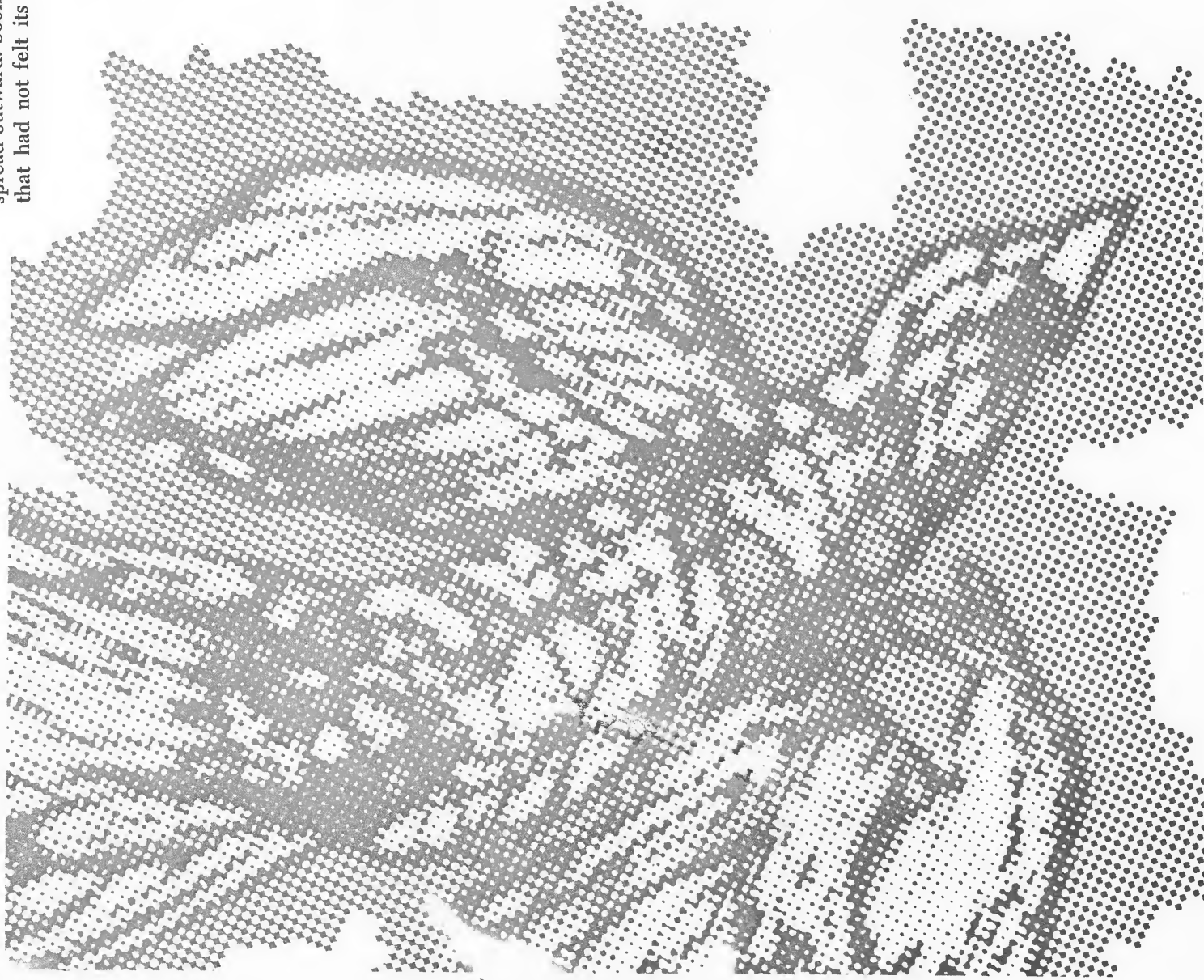
Peasants plundering a cloister.



18

LUTHERAN EXPANSION

Once the Word captured the hearts of a few men, it repeated what had happened in earlier times and began to spread outward. Soon there was no land that had not felt its vibrant effects.

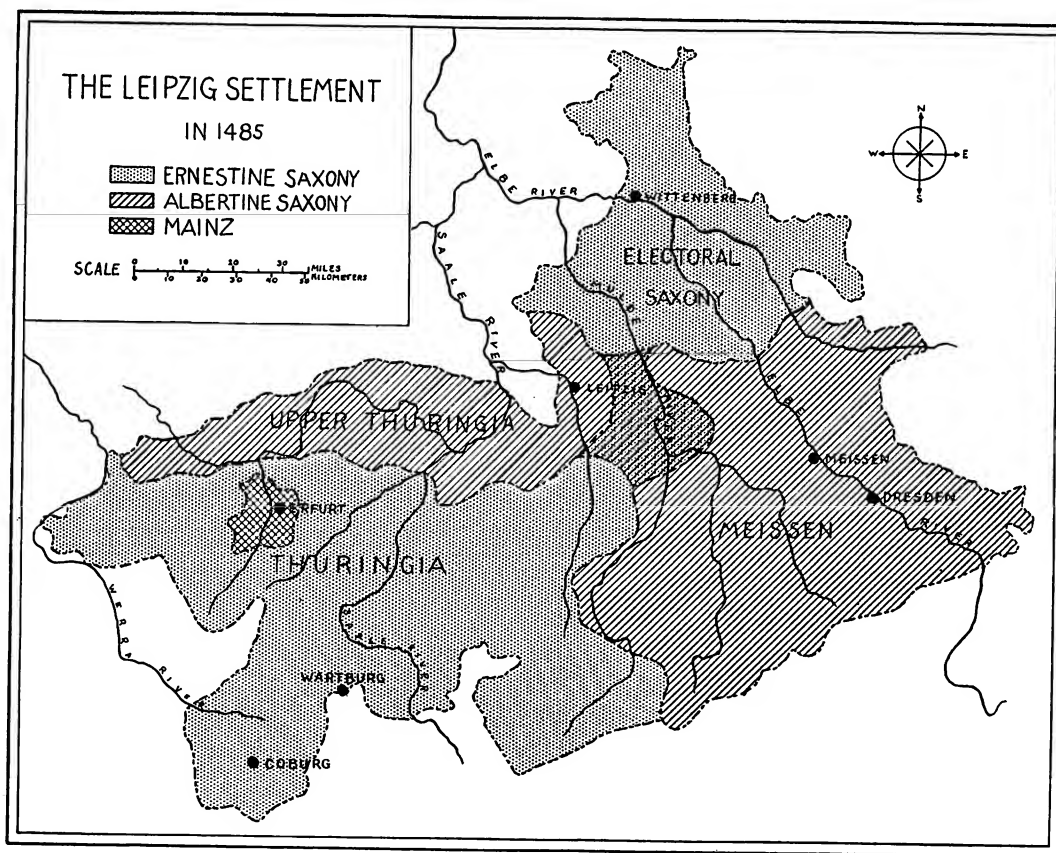


Although Luther had intended to reform the Church from within, Rome's rejection of him had thrust him out of the Church. Earlier reformers such as John Huss had met similar treatment for their efforts, but in Luther's case there was a new factor: neither the Church nor the Emperor were strong enough to put Luther to death. They might burn his books in certain areas, but in Saxony and in ever increasing parts of Germany's city states, Luther was protected by the state princes. The times had changed, the enormous prestige of the papacy had been frittered away, anti-clericalism and nationalism had weakened the power of the Emperor. Luther lived and continued to write and to preach, and the number of his followers grew by leaps and bounds.

Soon Luther found himself elevated to the head of a movement centering in a rediscovery of the early Church of Jesus Christ. His followers in Germany rejected many of the medieval additions that were contrary to Scripture, while keeping the form of the Mass, the vestments and much of the ritual.

They sought to do two things: *first*, to introduce a form of true worship into the Church (whereby the grace of God would be made real to people by the preaching of the Word and the right administration of Christ's sacraments); *second*, to teach the people themselves to know what God was doing for them personally in the Holy Spirit.

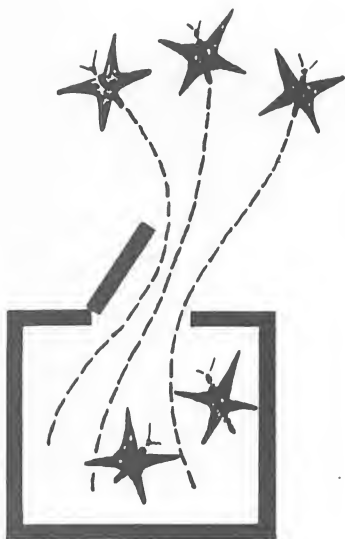
Thus, a *new Pentecost* had come to pass in the history of God's work on man's behalf. Christ, formerly seen as the stern and unyielding judge who sought only to punish wrongdoers, was again understood as the loving Savior, come to redeem the lost and dying of the earth. Accordingly, the Reformation succeeded not only because of the devotion and courage of Luther, but because God was no longer obscured from life by incorrect thinking. If the Reformation had been a purely human movement the Monk of Wittenberg could never have overcome the power of the Roman Empire and the mighty Roman Church. However, God Himself was at work in Luther, just as he had been at work in Paul and the apostles.



The Leipzig Settlement in 1485



Luther preaching. Detail from "Fluegelaltar" in Town Church painted by Lucas Cranach the Elder.



One special thought to keep in mind as we view Luther's work is that the Lutheran Church was not a unit that later subdivided into the various branches of the non-Roman Catholic churches we know today. In his success against Rome, Luther simply opened the door to freedom, and the little groups of followers of all of the protestors before him came through that same door to freedom. In Bohemia, England, Holland, France and Scandinavia, the long oppressed and hidden followers of Huss, Wycliffe, Waldo, Savonarola, etc., moved into the open with new courage and sudden vigor. University students from France and Germany seized the excitement and went home to spread the news. Thus, the many "Protestant" groups were formed almost at once.

Even Lutheranism was never united, for individual and nationalistic congregations began to form themselves long before German Lutheranism had a form of its own.

In fact, the birthday of the Lutheran Church is extremely hard to fix. Part of the trouble comes from the fact that Luther never did "found" a Church. When he and his followers were excommunicated by the Roman Church, they continued to worship in much the same ways as before and in the same church buildings as before. Only gradually did revised forms of worship and new methods of Church organizations come about. Because of this lack of a founding date many dates are chosen for Lutheranism's birthday. Some would pick October 31, 1517, the day Luther nailed the Ninety-five Theses to the church door. Others would select the Diet of Worms in 1521 as the date.

Still others prefer June 25, 1530, when eight German rulers presented to the Emperor the *Augsburg Confession*, which affirmed their allegiance to Luther's teachings. Until this date some "Lutherans" at least, including Melancthon, still hoped that the break with Rome would not be final. After it, however, everyone knew that the break was devastatingly clean, and that a church separate from Rome was the only way left. The Luther film has again portrayed this important scene for us.

Prince: This confession sets forth the whole of our beliefs as they have been preached in our lands and churches. This is the sum and substance of our doctrine. Signed this day by John, Duke of Saxony, Elector of the Holy Roman Empire; George, margrave of Brandenburg, Elector; Philip, landgrave of Hesse; Prince Wolfgang of Anhalt; Duke Francis of Luneburg; John Frederick, Duke of Saxony; Duke Ernest of Luneburg; delegates of the free city of Nuremberg, delegates of the free city of Reutlingen.

Prince: "Your Imperial Majesty, we are not impelled by party spirit, we are *compelled* by the Word of God to embrace our beliefs. It has never been our intention to introduce any dogma that is new and strange to the universal church. We have desired only that the church might be cleansed and freed from certain abuses, not for our own sakes, but for the glory of Christ, and for the salvation of all men of all nations. Your gracious Majesty, this Confession will prevail against the gates of Hell itself!"

Official: "His Imperial Majesty has summoned you here, not to continue the heretical dissension which has divided his beloved Germany, but to end it."

Prince: "Your Majesty, we cannot desert the truth, we pray that our opponents will grant us for the sake of God and Christ that which we cannot with good conscience surrender."



Charles V in middle age. Painted by Lucas Cranach the Elder

Ioannes Oecolampadius

Huldrychus Zwinglius

Martinus Bucerius

Caspar Hedio

Martinus Luther
Iustus Jonas

Philippus Melancthon

Andreas Osiander

Stephanus Agricola

Ioannes Brentius

In 1529 Luther broke with the Zwinglians at the Marburg Colloquy over the matter of the real presence in the Lord's Supper. The resulting bitterness did great harm to the cause of the Reformation, and aided the Counter-Reformation.

The Signatures at the Marburg Colloquy

Ioannes Oecolampadius, Huldrychus Zwinglius, Martinus Bucerius, Caspar Hedio, Martinus Luther, Iustus Jonas, Philippus Melancthon, Andreas Osiander, Stephanus Agricola, Ioannes Brentius

Emperor: "Nobles, all Christendom stands in peril. Our survival hangs on our unity and unity alone. The hordes of the infidel Turk are at the very gates of Vienna. Therefore we request you now to yield, unite with us, abandon these differences, these heresies, and together under one banner we shall march against the common enemy."

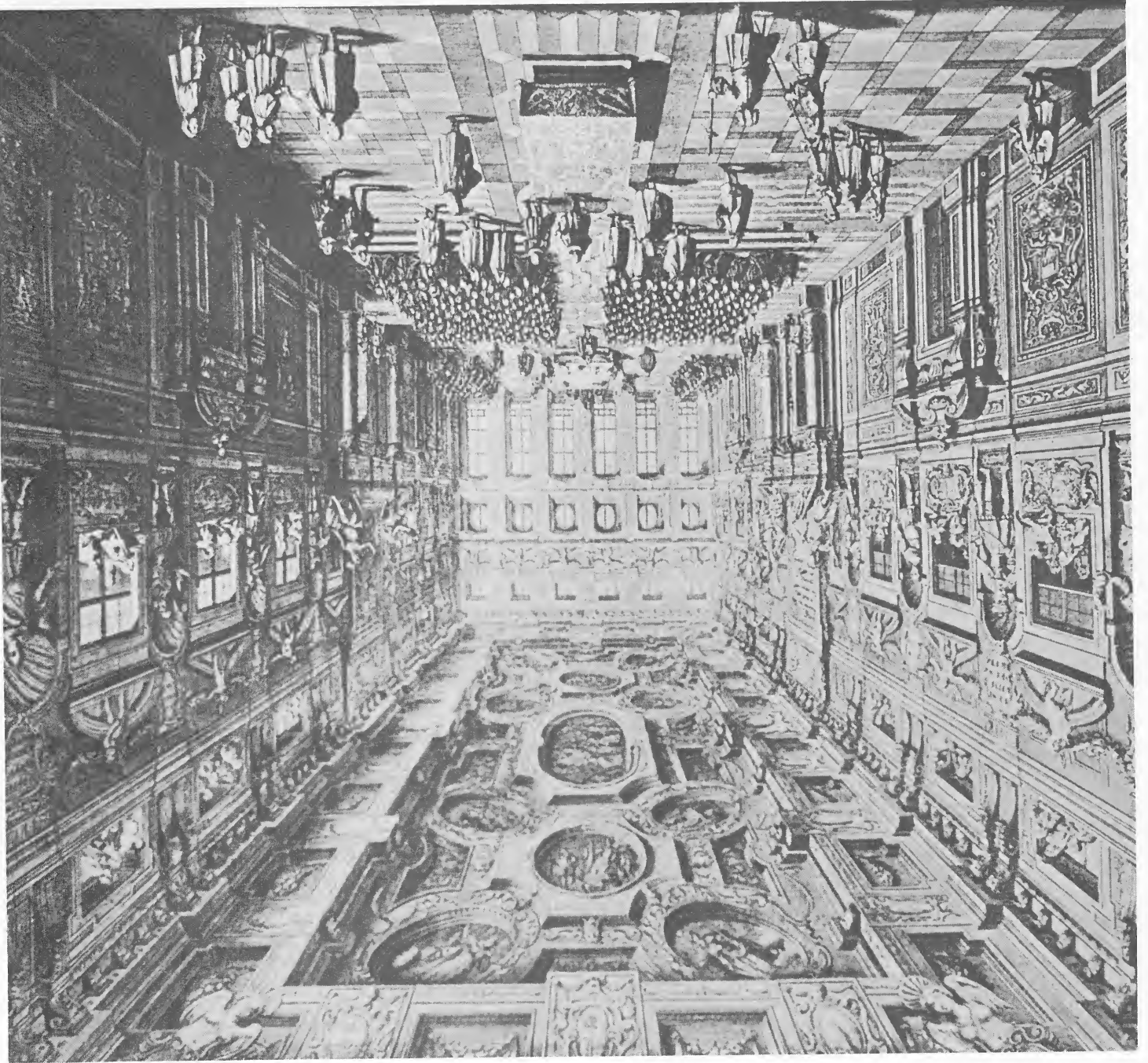
Prince: "Most gracious Emperor, all of us have been entrusted with the Word of God. As princes, we are eager for political unity but not at the price of our faith. What you call differences we call the hearts of our faith, what you call heresies, we know to be the truth. We will not yield."

Emperor: "I command your allegiance!"

Prince: "You cannot command our conscience. We will continue in our faith no matter what may happen. We testify to the gospel of Jesus Christ, by whose blood we are free Christian men, free now and free forever. Amen."

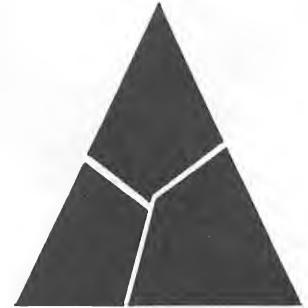
All: Amen.

Charles V tried to stem the Lutheran tide, but without success. In 1530 he called the German Estates to the Diet of Augsburg, in an attempt to find a basis for agreement. But the breach was already too wide to be easily closed and at the Diet the Lutherans presented him with the Augsburg Confession, a statement of their theological position. A contemporary engraving of the scene.





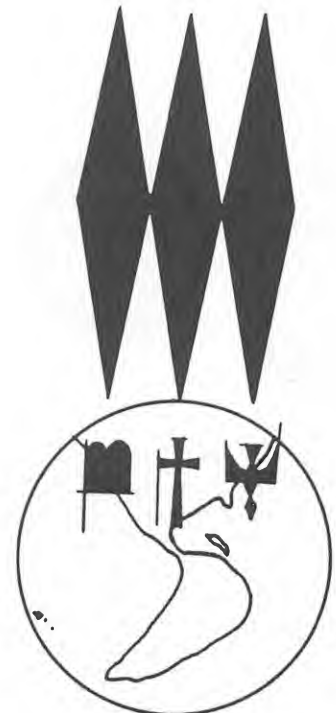
Martin Luther. Woodcut, 1521



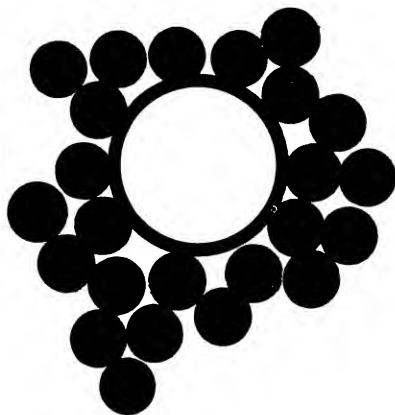
GOD



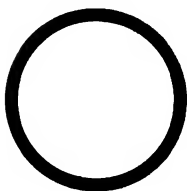
Superintendent and pastor in typical gowns of about 1600



ACTIVE IN HISTORY
WITH A REDEPTIVE
PURPOSE



At the turn of the sixteenth century, the traditions had accumulated to such a depth that the original source of truth was lost from sight. The living and personal God of the early Church had disappeared. In His place was an angry God, an understanding Virgin Mary, a detailed penal system, and a vast network of teachings about the power of the Roman Church.



Luther removed the teachings which had obscured the living and personal God in Jesus Christ, and restored the Scriptures to their rightful place as the only source and standard of divine truth. Buried under its traditions, the Roman Church still has this same truth. The difficulty is to find it—and yet, the Roman Catholic Church is making superb efforts to do just that in its present Ecumenical Council.

From this time on “Lutheran” Churches had official recognition at least in the states and cities of those eight rulers. Without that kind of political support the new movement would have had a difficult time surviving. About this time also the organization of the “Lutheran” churches was undertaken with superintendents replacing the Catholic bishops.

Did you notice the quote marks around “Lutheran” in the last paragraph? We put them there because Luther did not want a church to be called by his name—it was, he said, Christ’s Church, not Martin Luther’s. In spite of his wishes however, the Evangelical (the Gospel preaching) Church came to be called the Lutheran Church in most of the countries outside of Germany.

One of the ways that Luther’s ideas were carried to all of Europe was through students who came to Wittenberg to study. Many of these caught the Reformer’s faith and returned home to spread the Evangelical Gospel.

One such student was *Hans Tausen*, a student from Denmark. As a Benedictine monk, he had been sent to study at various German universities and had stopped last at Wittenberg. There he came under the influence of Luther’s teachings and became a supporter of Luther. When his superiors heard of it, they recalled him to Denmark and placed him in a monastery at Viborg to keep him quiet. Tausen would not be silenced, however, and he broke with Catholicism in order to preach evangelical sermons. He was supported in his rebellion by Johannes von Rantzau, the general of the Danish King Frederick I. Von Rantzau had come to know Luther at the Diet of Worms in 1521 and had been impressed by his appearance there. Tausen soon was the center of a reform movement in Denmark. Others favorable to Luther rallied to his call, and in 1524 a Danish version of the New Testament appeared, followed by the much improved edition of Christian Peterson in 1529.

Denmark was a key land for Lutheran expansion as it controlled not only the territory we know as Denmark but Norway and Iceland as well. Frederick I, who had promised to suppress Lutheran agitation, was personally in favor of Lutheran teachings. Consequently, he did not use any force against the reform movement. At his death in 1533 a civil war was waged between Catholic and Lutheran forces. Aided by Gustavus I of Sweden who had become Lutheran, the nobles who supported the Lutherans in order to gain the wealth of the lands of the Roman Catholic Church were finally able to put Christian III on the throne. Shortly after this, the Danish Church was reorganized, and the *Augsburg Confession* was accepted, thus establishing the new church as Lutheran.

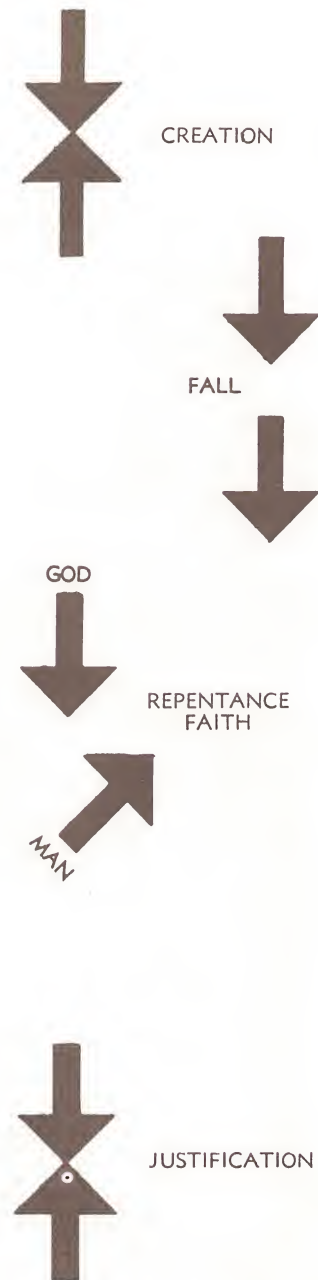
In Sweden the Lutheran Reformation was led by two brothers, Olaf and Lars Peterson, who had also been students at Wittenberg. The new movement gained support from Gustavus I, who acted out of national feelings as well as out of a need for the revenues which the Roman Church had been taking.

Thus, by the middle of the sixteenth century all of Scandanavia had become Lutheran. Unfortunately, in both Denmark and Sweden the reasons for its early success were not a purely religious nature. Frederick I, Christian III, and Gustavus I all supported the new cause largely for economic gain and for the increase of their own ruling powers.

Besides its northward spread into Scandanavia the Lutheran movement also moved eastward into eastern Europe—into East Poland, Livonia, Estonia, Poland and Austria. In these cases however, the young students and merchants who had been inspired by the new cause found no strong political support as the others had in Scandanavia, so that the Counter Reformation was able to regain many areas for Roman Catholicism. Perhaps, then, we can see that God was at work in Scandanavia, using the non-religious motives of those men to establish the cause of the Reformation.

It was in contact with the other reformation churches as well as with Rome that the "Lutheran" movement had to clarify its own aims and positions. In 1580 the major conclusions about the nature of Lutheranism were assembled in the *Book of Concord*. They included in this one book all of the confessions that the "Lutheran" churches had made during their struggle for existence and Luther's Large and Small Catechisms, as well as the three historic creeds of Christianity (the Apostles' the Nicene, the Athanasian). By including the last three named, the framers of the Book of Concord sought to emphasize once again that the Lutheran Church was one with the Christian Church of all the ages. Because they have believed that these confessions rightly interpret the Gospel of Jesus Christ, the "Lutheran" Churches since 1580 have all bound themselves to them. Thus, the Lutheran Church with its many written confessions of faith is a uniquely "confessional" church. Even today, a congregation which wishes to call itself by the name Lutheran must accept the Book of Concord as representing its own confession of faith.

Luther saw that our merciful God justifies man by faith alone, without the works of the law.



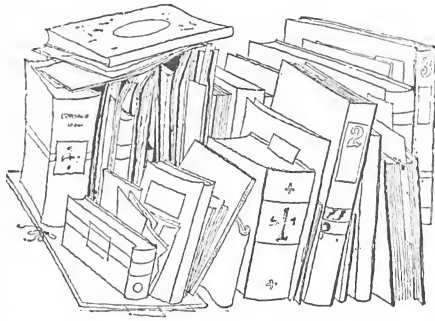


*Katherine Von Bora and Martin Luther
in the year of their marriage.*



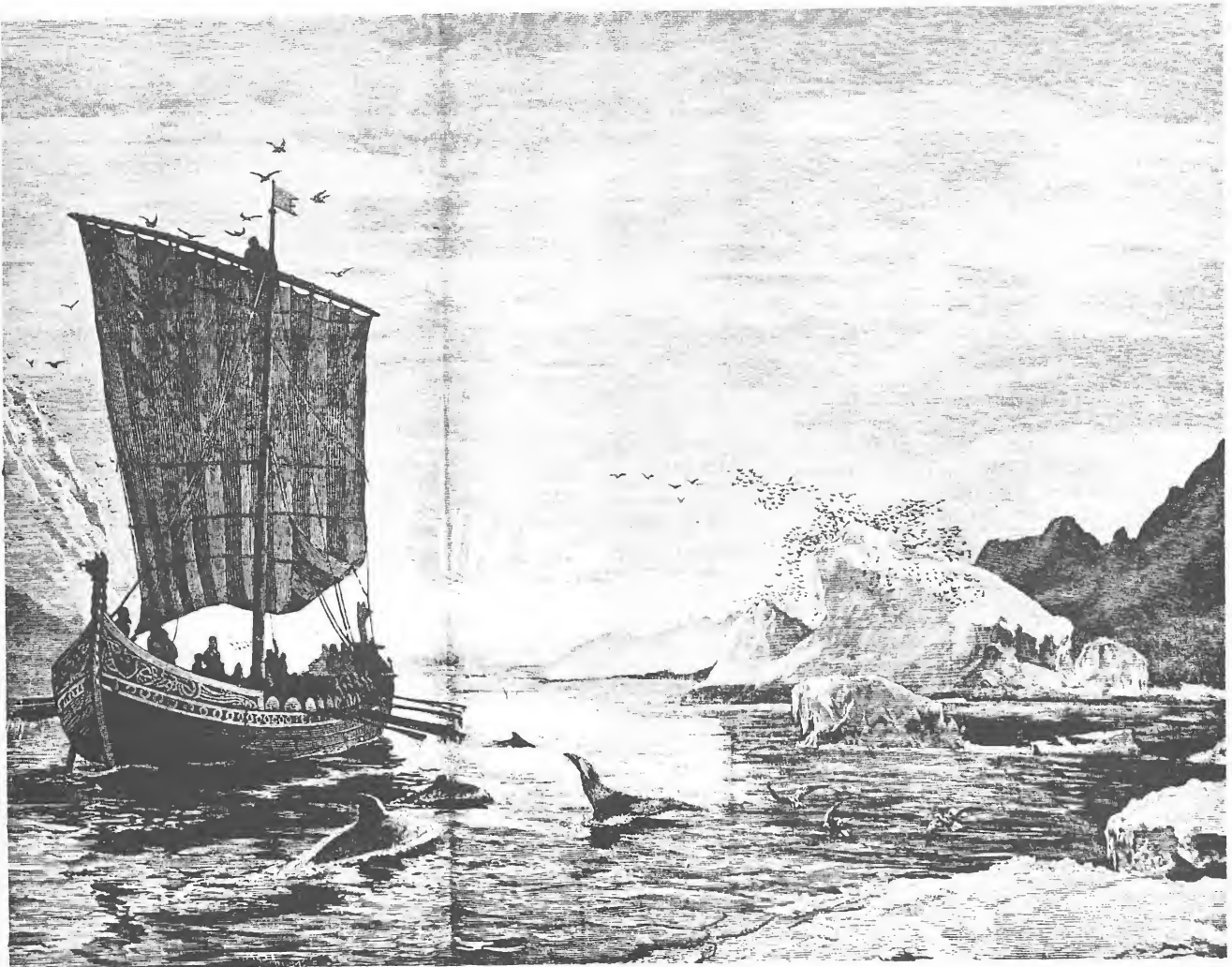
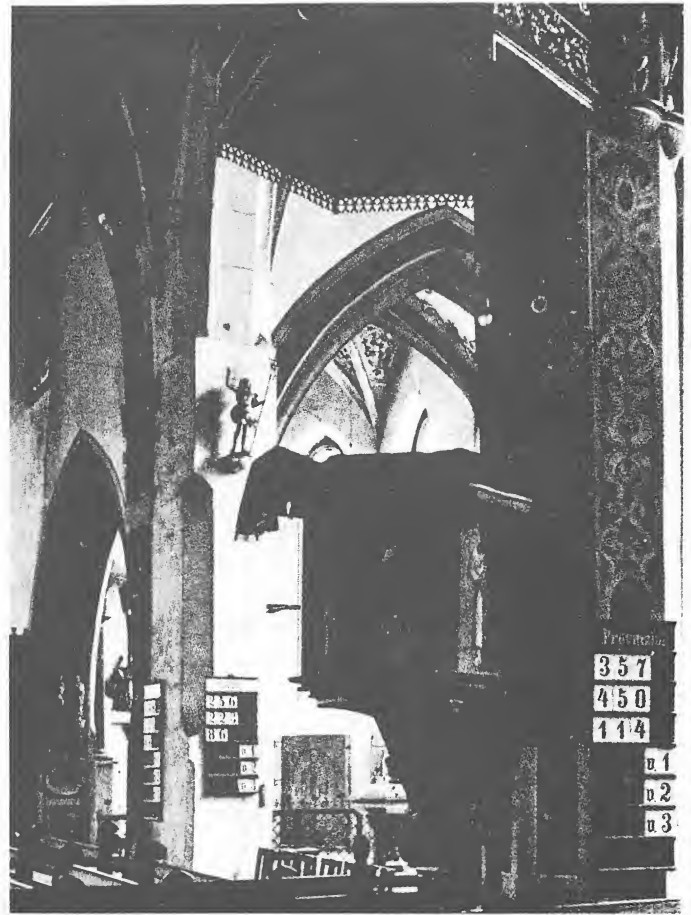
Discussion Questions

1. What are some of the foolish ways men use to try to save themselves when they forget that we are justified by grace through faith? What do you remember from the early days of Rome, etc.?
2. Is it enough for salvation just to be able to repeat the phrase "justification by faith?" If not, what must each person realize? What does justification mean? What does faith mean?
3. Read Romans 3:21-31 and discuss Luther's re-discovery of the kerygma on the basis of it.
4. In what ways was Luther a son of the Renaissance?
5. What happened that changed Luther's attempts at reform within the Roman Church into a movement toward separation?
6. Where did Luther go when he left Worms, and what did he do when he got there?
7. What do Lutherans mean when they say "The Word alone?"
8. What is the Book of Concord? Why was it written?
9. This part of the assignment will take some time, but it will be well worth the effort involved. Luther centered his reform in four rediscovered principles that had been lost: the absolute Lordship of Christ, Justification by grace through faith, the Priesthood of believers, and Scripture as man's highest authority in matters of faith and morals. Go back now through the preceding lessons and find the places where I've noted the passing of these principles from the life of the Church. They were all there in the beginning, and were all later lost until Luther. Let's see now just how good a detective you are. Make a list of the pages where you find them.



St. Andrew's Church in Eisleben, from whose pulpit Luther preached his last sermon. Here also a funeral service was held

By the middle of the sixteenth century all of Scandinavia had departed from Catholicism and from its heathen gods and become Lutheran.



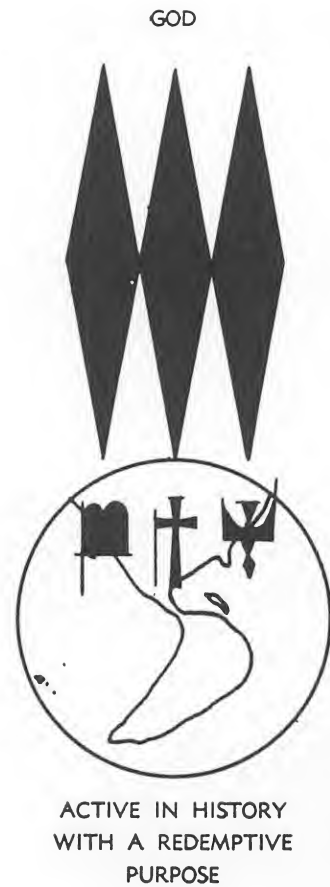
19

JOHN CALVIN: PART I

What was begun could never be undone as long as God's Word was free to work among His people. The discovery of Luther was to spread to other lands where God's Word would take root.



Calvin as a young man.



By the middle of the sixteenth century, the multifaceted Reformation was so firmly entrenched in Europe that the Roman Catholic Church would never again be able to recapture what had been lost to its domain. Besides the Lutheran churches, two other main "Protestant" groups had come out of the Reformation era, the Reformed churches and the Anglican (English) Church. Since the Reformed movement grew almost simultaneously with Luther's, we shall tell its story first.

Our attention is directed, therefore, to the peaceful country of Switzerland, where yet another form of the Reformation was emerging. This reformation was inspired by the news of what Luther had done in Germany and yet separated from it by a lack of the fast communication and transportation which we today take for granted. In those days, remember, there were no radios, TV's, telephones, cars, planes, or railroads. News could travel only as fast as man on foot or horseback, and time for such lines of communication had to be measured in weeks and months.

Switzerland was divided into *Cantons*—separate states in which there was independent government. A number of these Cantons had forcibly rejected the Church of Rome after hearing about Luther, among them the city of Geneva. Geneva concerns us in particular, because what happened there gave birth to a second great branch of non-Roman Christianity.

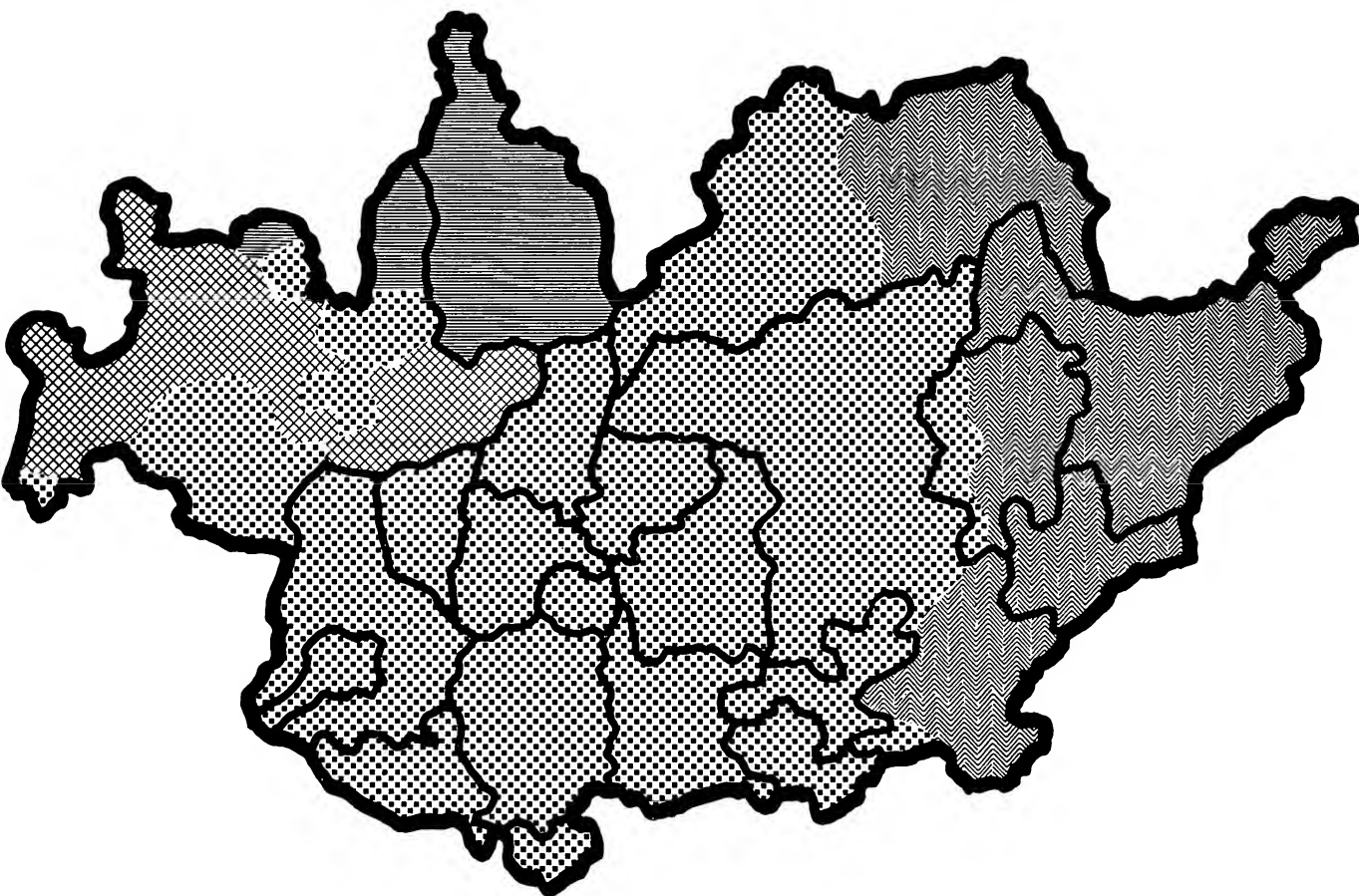
Geneva overthrew Roman Catholic rule in the early 1530's. The priests were driven from the churches, and the monasteries were closed down. The leaders of Geneva were anxious to have a "Protestant-type" church, but they were unable to find the men to organize and direct such a program of reform. In 1536 a brilliant French scholar named *John Calvin* stopped overnight in Geneva. William Farel, a zealous leader of the first stage of reform in the city, begged him to stay and help in the Reformation. Calvin at first had no serious intention of becoming involved in such a struggle. He thought of himself primarily as a scholar and writer, but Farel convinced him that God had need of him in Geneva. Thus, Calvin who had a very real sense of the call of God in history stayed on to write a living chapter in the history of the Church.

Jean Cauvin, known to us as John Calvin, was born on July 10, 1509, in Noyon, France. His father, Gerard Cauvin, was a busy notary whose occupation brought him into contact with prominent families of the city and included services to the cathedral priests. This relationship enabled him to procure for John and

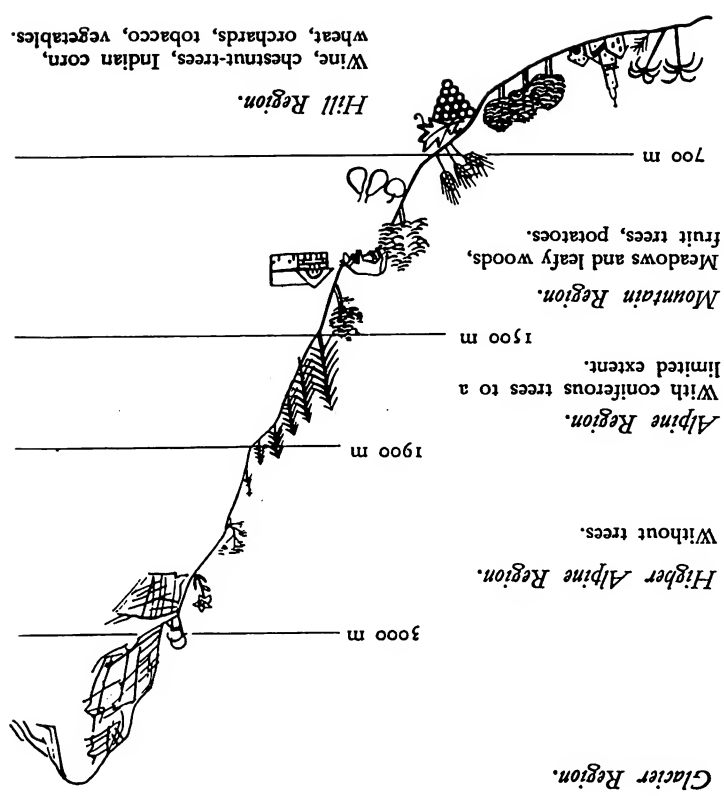
his elder brother, Charles, during their boyhood, certain church favors that were to provide funds for their education. Their mother, a devout and beautiful woman, died when John was three years old; John was raised by a stepmother. There was also a younger brother, Antoine, and a half-sister, Marie.

Calvin's formal higher education, at Paris, Orleans, and Bourges, extended from 1523 to 1533. From a good school at Noyon, he was sent at age fourteen to the University of Paris. At the Collège de la Marche he came briefly under the instruction of the eminent Latin teacher, Mathurin Cordier, with whom he formed a lasting bond of friendship and mutual esteem. Calvin long afterwards credited this brief association with a great Latinist to a "kind Providence" and saw it as the means by which all that he later achieved for the Church of God became possible.

Too young to be allowed to make his own decisions, he was soon removed to the theologically renowned Collège de Montaigu, where the lectures were good but conservative, the meals notoriously bad, and the discipline severe. Laggards were flogged at Montaigu, as they were at Mansfield where Luther had gone. He attended the lectures in dialectic (the art of examining opinions by argument) of Noël Beda, doughty champion of the old order against Erasmus and Luther; Beda had earlier led the vicious attack on Lefèvre, the biblical humanist who had been driven from the university. Calvin was probably also in the crowded and exciting classroom of the eminent Scottish schoolman, John Major, who would shortly afterwards write against Luther, and who must also have introduced his students to the theories of councils and representative government for which he is well known. Calvin appears to have read Peter Lombard's *Sentences* and to have made a beginning of his later unexcelled familiarity with Augustine. He can hardly have escaped some reading of Erasmus who, despite the antagonistic feelings of the authorities, was in favor among many of the students. Thus, even if largely in a negative way, young John Calvin had been introduced to Reformation ideas at an early age. We lack any evidence, however, of his reaction to certain under-graduate excitements at the school connected with the new stirrings in religion. These centered around a man by the name of Louis de Berquin, whose approval would later bring him to the stake. At the time of his first known responses to the Reformation, Calvin, though still in his early twenties, was a graduate in arts and in law.

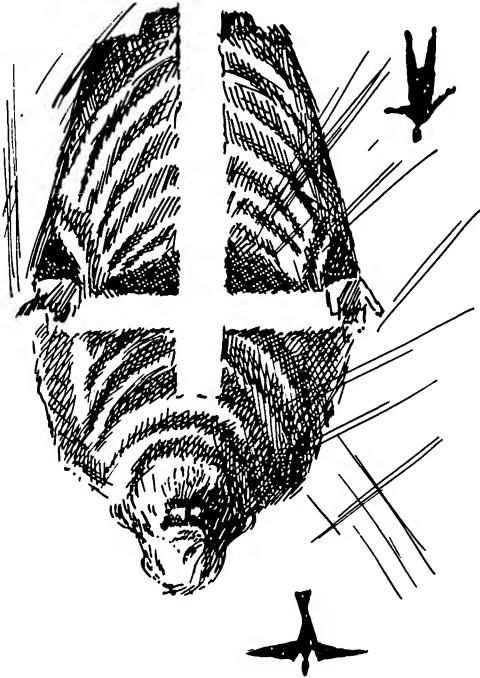


**4,500,000 PEOPLE IN 22 CANTONS, SPEAKING
GERMAN 71% ♦ FRENCH 21% ♦ ITALIAN 7% ♦ ROMANSCH 1%**



No statement of Calvin's enables us to date this event with confidence, but we can conclude from incidents otherwise known that it probably occurred in the early months of 1534. By his association with Nicholas Cop who made a sensationally bold rectorial address in the university (November 1, 1533), he had become publicly identified with the party of Marguerite d'Angoulême and of Lefèvre, whose biblical humanism remained submissive to the hierarchy of Rome. The statements from Luther and Erasmus in this discourse do not add up to a

That which made the Calvin we know was an inner transformation by which all his intellectual and personal resources were directed to new ends. John Calvin was one of the great converts of his- tory, a convert who thereafter with singular in- tensity lived by his new convictions. From a num- ber of passages in his writings, especially the pre- face to his commentary on the Psalms (1557), we learn something of the circumstances and the nature of this experience. He describes himself as "stubbornly addicted to the superstitions of the Papacy" until "God by a sudden conversion sub- dued my heart to teachableness." He must have declared his new faith boldly, for he was soon surrounded wherever he went by ardent inquirers after the "purer doctrine."



established by Francis I at Paris. In this environ- ment he produced his first book, a commentary on Seneca's treatise *On Clemency*, a brilliant little work and a typical product of Christian political humanism with minimal concern for theology.



YET IN EXTENT ONE HALF THE SIZE THE STATE OF SOUTH CAROLINA

Gerard Cauvin, having quarreled with the canons of Noyon, suddenly required of John a shift to the study of law (1528). During three fruitful years he pursued this study at Orleans and Bourges with good success. He participated in a small contro- versy among lawyers, broadened his range of friends, and took beginner's Creek under Melchior Wolmar, a Lutheran from Wurttemberg. He later expressed his warm gratitude to Wolmar but with- out reference to any religious influence. As he matured, he must have decided clearly against a legal career, and after his father's death in 1531, he felt free to follow his real desire. He entered eagerly into the study of the ancient languages and literatures under the Royal Lecturers lately

world-renowned scholars and their sons. out among students; and his many friends included speech, and a passion for knowledge marked him ordinary gifts of understanding and memory, ready- entered readily into the world of learning. Extra- With every educational advantage young Calvin



Above: Temporary field stables with walls several feet thick topped by ponderous roof slabs of gneiss. This roof is supported by unsquared limbs of local chestnut.

In the Valley Verzasca



Right: An open narthex of disarming directness.

Church, Brione, XV Cent.

support of Protestantism; whether Calvin assisted in writing it or not, it is not a Protestant confession. But he visited the aged Lefèvre, protected by Marguerite at Nérac, early in April, 1534, and promptly journeyed to Noyon, where he cancelled his church and state help on May 4. From that date, Calvin's every utterance clearly proclaimed him a recruit to the Reformation and an advocate of the evangelical cause in France and in Europe. It was now his unquestioned conviction that God had claimed him for lifetime service in a sacred ministry. Thereafter, he felt the constant presence of God, commanding him to faithful testimony and strenuous labor in the interpretation of the Word of God and the restoration of the purity and order of the visible Church. His emblem, a flaming heart on an extended hand had the motto: "To thee, O Lord, I offer my heart."

Already a trained scholar and a fluent writer, Calvin determined to give his fellow believers a book that would confirm and clarify their beliefs and at the same time serve as a statement to use in arguments with Rome. For this he needed a time of retired study not possible for him in France, where persecution and death were now common for those who agreed with his views. Early in 1535 he was in Basel, and by August of that year he gave to a printer there the manuscript of the *Institutes of the Christian Religion*. By the time it was published (March, 1536) Calvin was on his way to Ferrara, soon to return for a brief while to France. The book in this first edition was a compact, interesting summary of Christian doctrine and was intended for believers and inquirers rather than for academic readers. In the subtitle, it is called a summary of piety, not a summary of theology. Even in its enlarged editions and numerous re-printings, in the course of which it was vastly enriched in content and redesigned for the use of theological students, it retained something of its appeal to the lay public. In the Latin edition of 1559, with its French version of 1560, the book had expanded to five times its original size. In Latin it reached educated readers through all Europe, lay as well as clerical; and it was soon spread in translations to large numbers of the common people. The life of an influential writer is in a large sense the life of his books. Even while Calvin lived, those who felt the impact of his thought through reading what he wrote must have greatly outnumbered those who sat under his instruction. Perhaps just one paragraph from this monumental work will be enough for you to catch a glimpse of Calvin's evangelical spirit.

(3) COMMON OBJECTIONS TO JUSTIFICATION BY FAITH ANSWERED

Some impious persons . . . accuse us, in the first place, of destroying good works, and seducing men from the pursuit of them, when we say that they are not justified by works, nor saved through their own merit; and secondly, of making too easy a road to righteousness, when we teach that it consists in the gratuitous remission of sins; and of enticing men, by this allurements, to the practice of sin, to which they have naturally too strong a propensity. . . . I will briefly reply to . . . both . . . these calumnies. . . . We never dream either of a faith destitute of good works, or of a justification unattended by them: this is the sole difference, that while we acknowledge a necessary connection between faith and good works, we attribute justification, not to works, but to faith. Our reason for this we can readily explain, if we only turn to Christ, towards whom faith is directed, and from whom it receives all its virtue. Why, then, are we justified by faith? Because by faith we apprehend the righteousness of Christ, which is the only medium of our reconciliation to God. But this you cannot attain, without at the same time attaining to sanctification; for he "is made unto us wisdom and righteousness, and sanctification and redemption." (z) Christ therefore justifies no one whom he does not also sanctify. For these benefits are perpetually and indissolubly connected, so that whom he illuminates with his wisdom, them he redeems; whom he redeems, he justifies; whom he justifies, he sanctifies. . . . Thus we see how true it is that we are justified, not without works, yet not by works; since union with Christ, by which we are justified, contains sanctification as well as righteousness. (p. 115)

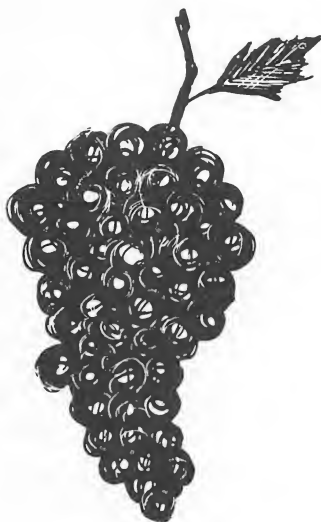
Discussion Questions

1. Who was John Calvin? What were his dates?
2. In what country did Calvin do his work?
3. What did Calvin set his mind to do above all else?
4. What was the name of his monumental theological work? What was it all about?
5. What differences do you find between Calvin and Luther? What similarities?

20

JOHN CALVIN: PART II

Luther does not stand alone as the greatest protestor. John Calvin stands beside him. Together these two men are the wellspring of all Protestant and Reform Churches the world over. There is no Christian denomination outside Roman Catholicism which does not owe its theological heritage to them.



Calvin would have been content to serve the evangelical cause as a writer. Even more than most scholars, he craved the peace of private study. But he was pressed into service in an unforeseen role of public responsibility by Farel, who solemnly, in the name of God, summoned Calvin to co-operation with him. "It was," wrote Calvin afterwards, "as if God from on high had laid his hand upon me." To such a call he could offer no resistance.

Having intended to only spend the night there, Calvin was to spend the rest of his life as a minister and leader in the church at Geneva. It was a sorely troubled city when he arrived. The people had willingly rejected Roman Catholic teachings, but had been given nothing to replace them. Visitors exclaimed at the wickedness and lawlessness of the people.

Calvin and Farel, upon receiving authority by the councils of the city, began a stiff program of religious and civil reform. Laws were passed to curb the immorality of the city and to "Christianize" the people instead. Besides this, Calvin was appointed pastor of the church, and also organized and taught in an academy for the training of pastors. Because of the strictness of his laws, he was not popular, and there was one period of several months when he was banished from the city.

The two Reformers labored in full harmony until, through the interference of the Canton of Bern, which was ambitious to control Geneva, a basic disagreement with the magistrates over church discipline arose, and they were obliged to leave. In the crisis, Calvin, citing the Church Father Chrysostom's example, declared he would rather die than profane the sacrament of the Lord's Supper by administering it to defiant offenders. Strasbourg now became the scene of his ministry of teaching and writing. But Geneva called again, repeatedly. "There is no place," he wrote, "that I am more afraid of." Farel, now at Neuchâtel, urged him to return; and many Reformed leaders joined in the effort to get him back. At length he consented, like a man going to martyrdom, and many tears were shed as he left Strasbourg, where he had enjoyed the companionship of a great man named Bucer.

On his return to Geneva in 1541 Calvin spent twenty-three years of intense effort and almost continuous strife. As soon as he returned he and the other ministers prepared, and the magistrates accepted with some revision, the *Ecclesiastical Ordinances* by which the church of Geneva was to be administered and to cooperate with the civil government. The constitution provided for a ministry consisting of pastors, doctors or teachers, elders, and deacons. Elders were chosen from the members of the three governing councils of the city and were associated with the ministers for discipline. The primary purpose for the discipline was to provide a standard for admission to the Lord's Supper, and thus to protect the sacrament

from being misused. Detailed prescriptions regulated the work of the different classes of ministers. The deacons were appointed to serve the sick and the poor. The consistory, a body of ministers and elders, exercised "fraternal correction" and claimed the right to exclude from Communion. Physical penalties were administered solely by civil authorities. The old morally restrictive laws of Geneva were revised in 1543 under Calvin's influence. The earlier reforms of Basel and Strasbourg furnished some elements of Calvin's Geneva church order, but the consistency and permanence of the Geneva plan gave it a unique and commanding influence in the development of the *Reformed* churches.



JEAN-LOUIS FORAIN • *The Judges* • Black chalk • Washington, D. C., National Gallery of Art, Rosenwald Collection



Frauenkirch (1603)

The gem-like XVII Century "Gothic" chapel at Frauenkirch, near Davos, is delightfully tied to its setting. The choir's upturned roof repeats the force lines of the stone avalanche deflector on the ground, while the shingled spire recalls the forest background.



The XVI Century house at right is a typical example of urban Engadine architecture. A masonry exterior masks the thick wooden walls behind, and deep seated windows splay out to get what light they can. Large round-headed doors, sgraffito painting, fanciful wrought iron and somewhat haphazard window arrangements are also typical.

House, Zuoz (1555)

As he had expected, soon after his return Calvin found himself and his reforms under attack. In the consistory there were tense arguments involving citizens of rank and members of their families which spread occasionally to cause angry controversy in the city. Prior to 1555 there existed a more or less coordinated opposition party, the so-called Libertines. After their victory in the elections of February, 1547, Calvin expected to be once more thrust out of Geneva; but the real purpose of his enemies was to intimidate him and nullify his discipline. On one occasion he faced a rioting crowd and, baring his breast, exclaimed: "If you must shed blood, let mine be the first"; thus winning a hearing and quelled the turmoil. In such a role the naturally timid scholar was out of his element: "I wish God would grant me his discharge," he wrote to a friend. But his wish was not granted, and he fought on.

Some of his opponents assailed his theology. Of these the most famous is *Servetus*, the Spanish anti-trinitarian. There are people who know almost nothing about Calvin except that he "burned Servetus." They are unaware that Calvin was probably the only man in Geneva who made a plea to the council for a "more merciful" form of execution. Calvin was at a low point of influence with the magistrates when Servetus appeared, and there was reason to expect that his opponents would support the accused stranger against him. But in the end they failed to help Servetus and voted in the council for his death by fire. As for Calvin, he unquestionably sought a death sentence, and he afterwards defended the act. Had Servetus not escaped from prison in Vienne but suffered death there under the Inquisition that condemned him, his burning would have been little noticed. But ever since his deplorable death in October, 1553, his ghost has dogged the reputation of Calvin.

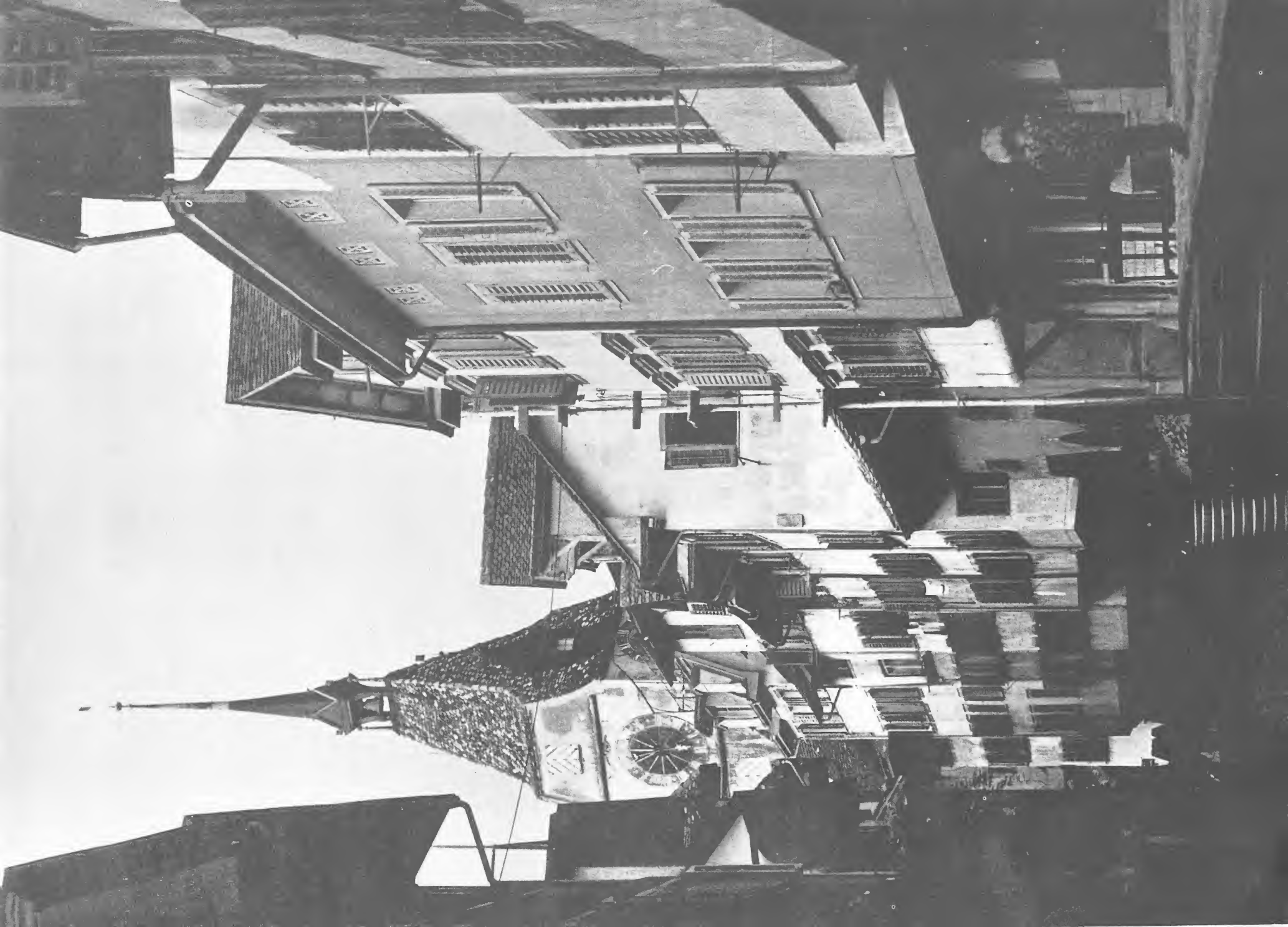


The Geneva Libertines were increasingly discredited by their own foolish behavior, and the civic elections turned in Calvin's favor. From 1555 on the Reformer could rely upon the general good will of citizens and magistrates. The dangers to Geneva, which was actually a Protestant outpost between Catholic France and Catholic Savoy, were now free from these internal enemies. There were other problems however. Henry II of France was preparing to attack the city when his sudden death intervened in 1559. Later that year an agent of Savoy, seeking the submission of Geneva, was repulsed by a magistrate who revealed the tenseness of Genevans in the words: "For the sovereignty of God and for the Word of God we will adventure our lives." Also during these years the city's population was swollen by the coming of thousands of refugees, most of them already under Calvin's influence. Thus Calvin played an increasingly important part in civic affairs. He was influential in the adoption of statutes covering sanitary reforms, covering protection from fires, in installing balcony railings to keep children from falling, and in the introduction of manufacturers to provide employment. With much forethought and labor he brought into existence the Geneva Academy, destined to be the alma mater of generations of trained Calvinists who came from, and returned to, all parts of Europe.

Calvin's labors as preacher, teacher, director of the church, and public servant were constant and exacting, and quite sufficient to keep even a man of his high ability busily employed. He lived with taut nerves and suffered frequent headaches. Nevertheless, with amazing mental energy he continued to produce works of distinction that endure in the esteem of millions today. A stream of commentaries and treatises flowed from his ready pen, all marked by sound learning, persuasive argument, and spiritual insight. Of the Commentary on the Psalms, he himself wrote:

... "If the reading of these commentaries brings us much advantage to the Church of God as the profit I have gained in writing them, I will have no reason to regret having undertaken this work." (pp. 140-41)

THE CHRISTIAN SCHOLAR in the Age of the Reformation — E. Harrison Harbison



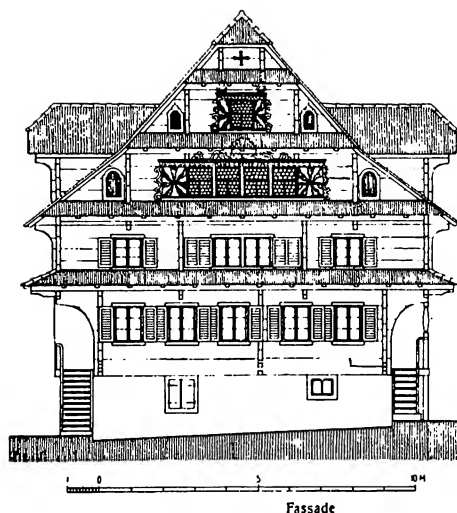
His beloved wife, long an invalid, died in 1549, but his house remained a place of generous hospitality to refugees, as testified by their letters of gratitude to him. His extensive correspondence reached into all social levels in many countries, with admonition, encouragement, religious and political news, and friendly confidence. Numerous bodily disorders assailed him, and we may be sure that habitual overwork hastened his death which came on May 27, 1564. With fifty-nine volumes of his writings before us, it is hard to realize that he died before reaching the age of fifty-five.

In fact, the most enduring work of Calvin was his great body of writing. Like Luther, he translated the Bible and wrote commentaries on every book. He also wrote the previously referred to massive theological work entitled *The Institutes of the Christian Religion*, in which he outlined Reformed teaching for generations to come. At his passing Theodore Beza wrote, "On this day, the brightest light in the world and he who had been the strength of the Church was taken back to heaven." Of his calling he wrote that he had tried to avoid it, but that God had sought him out.

... "Being by nature a bit anti-social and shy," he continues, "I always loved retirement and peace, and I began to look for some hide-out where I could be away from people; but far from gaining my desire, every retreat and hide-away became like a public school to me. In short, although my aim was always to live a private life without being known, God has so taken me about and whirled me around by various vicissitudes that he has never let me rest anywhere, but in spite of my natural inclination, has thrust me into the limelight and made me 'get into the game,' as they say." (p. 142)

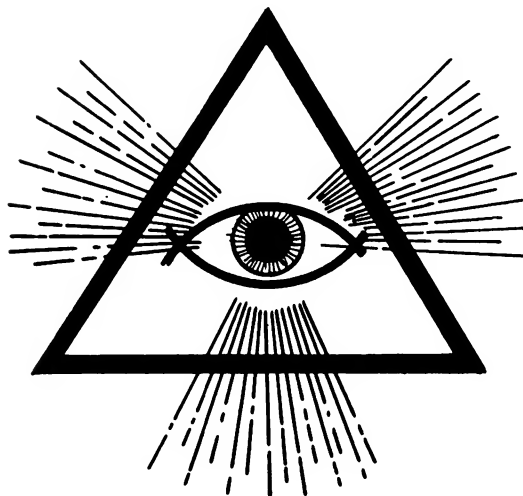
THE CHRISTIAN SCHOLAR in the Age of the Reformation — E. Harrison Harbison

In his works we see that for Calvin, God was absolutely *sovereign* over all of life. He was the loving Creator-God who ordered His universe with discipline. God was the King who man must obey out of fear and love so that he might be saved. The God who works in history had called and found a holy disciple in John Calvin.



Discussion Questions

1. What are some of the ways in which Calvin's reformation differed from that of Luther? In what did they agree? What can you add to what you listed in the last assignment?
2. How did the Reformation spread?
3. What do Lutherans believe about the Lord's Supper? What do Calvinists believe? Do Calvinists believe in the "real presence"? Ask your pastor for help on this one!
4. Who was Servetus? What opinion do you have about the manner of his death? How can we excuse such happenings, or, can we excuse them?
5. Who was Farel? What part did he play in Calvin's life?



21

GENEVA AND THE REFORMED CHURCH

England and Scotland went to Calvin, and from there his influence reached out to America. His systematic approach to a sovereign God gave people a broad but positive approach to theology that would serve even through our time.



Ulrich Zwingli



In an earlier chapter you have already learned that the Reformation in its Lutheran form quickly spread to many lands and became the established religion in most of Scandinavia. Just as students like Hans Tausen carried Lutheran teachings back to their home-lands, the students of Calvin adopted his teachings, took them home, and founded churches based upon them. These churches which followed Calvin's Reformation work are called the Reformed Churches to distinguish them from those of Lutheran origin. It is the story of these Reformed Churches that occupies the main part of this chapter.

Before we begin, however, we should take a few moments out to show the relationship between the two great reformers, Luther and Calvin. Many misunderstandings between Lutheran and Reformed Churches might have been prevented if the actual relationship between the two men had been studied in earlier years.

Calvin, like Luther, was greatly influenced by Augustine. From him Calvin saw that all of life was to be lived for the glory of God. The entire purpose of the Church and the two Sacraments was to glorify God for his redemptive work in Jesus Christ. As we have seen in the quote from the *Institutes* at the end of Chapter nineteen (perhaps it wouldn't hurt to go back and re-read that short section), Calvin like Luther was also influenced by Augustine's argument for justification by faith. Thus, on this central issue as well as that of Scripture, the views of the two reformers are almost identical.

Those who take the measure of Calvin by his severity toward opponents and his lapses in speech and writing into personal bitterness overlook what really distinguishes him among the men of his time, indeed of any age. In these days we do well not to forget that the guidance of God's Church, through an understanding of Scripture, was the task to which Calvin had set himself. "All that we have attempted," he declared in 1539, "has been to renew the ancient form of the Church." And the last words he dictated bore a reminder to his first co-worker, Farel, that their union in service had been "useful to God's Church." Because he labored with distinction alike to interpret the entire Scripture and to revitalize the entire Church, his contribution to Church history is indispensable and his name imperishable.

Luther and Calvin were contemporaries, but unfortunately they never met. There was, however, some correspondence between them. Luther had rejected the ideas of another Swiss Reformer, Ulrich Zwingli, concerning the Lord's Supper. Zwingli taught that the Communion was no more than a memorial meal in which the followers of Christ *remembered* the Last Supper of Jesus while Luther believed that the core of the Supper was faith in Christ's real presence. For a time Luther grouped Calvin and Zwingli together as having identical ideas, though this was never the case. The misunderstanding on Luther's part remained simply because the Reformers were tremendously busy individuals, so totally caught up in the issues and controversies that they had no time or opportunity for explanations, especially when letters between them took months to travel from Wittenberg to Geneva. There was, however, a better understanding between Luther and Calvin in later days. Calvin addressed letters to Luther in the most respectful terms, recognizing him as the "Father of the Reformation."

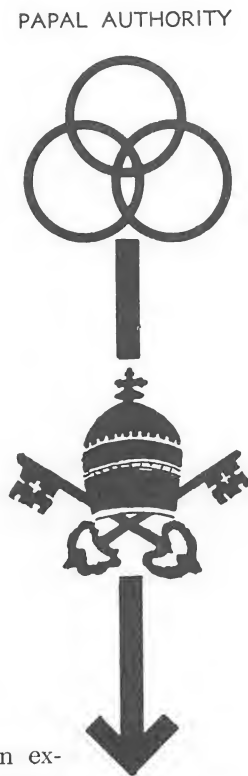
The first followers of Luther and Calvin apparently did not perceive that the two agreed as much as present study shows they do. Both men saw that the grace of God is what determines the depth of the Christian life. Luther kept the form of Mass, while Calvin rejected it. Both rejected the worship of Mary and the saints, with Calvin going further in this than Luther. Both insisted that all Christians have direct access to God through the Word, prayer, worship, and the two Sacraments of Baptism and the Lord's Supper. They agreed that the Sacraments and the Word are God's Means of Grace to complete salvation through Christ. Both accepted that man is not justified by any acts he can perform of his own power and that he is never worthy before God through any merit but Jesus Christ's. They did differ considerably in their ideas about church government, a factor that will identify itself when we shift our focus to America. In the more important doctrinal areas, however, they were actually in close agreement, and there are some scholars today who believe that if the two had even been able to meet face-to-face, they could have come to a complete agreement. However that may be, and some other scholars would disagree with what we've just said—the two did not meet, and the Churches of their followers did develop in some quite different ways.

As we have mentioned earlier, the Reformed movement under John Calvin spread to many other parts of Europe in which even today there are Reformed Churches. This was partly due to the fact that Protestant leaders from throughout Europe came to Geneva to study under the famed theologian and Biblical scholar. Among those who were students of Calvin was a refugee from Scotland, *John Knox*. Knox, along with many other Scottish Protestants, had been exiled from his native land during the time when the Roman Catholic monarch tried to establish the Roman Catholic Church in the British Isles. Knox was greatly influenced by Calvin, and when he returned to Scotland he inaugurated Reformed ideas in Scottish Protestantism which were developed into the system of belief and church government that is called Presbyterianism.

The story of the Presbyterians throughout Eng-

Catholicism and Presbyterianism was established as the religion of Scotland. This, however, did not end Knox's troubles, for when Queen Mary came to the throne, she tried to re-establish the Roman Catholic faith. Knox and Mary clashed, and several times he met her in private interviews. Finally Mary was executed by Queen Elizabeth, and Knox had a free hand in building a Presbyterian Church in his land.

The Scottish Church, or *Kirk* as it was called, was built on the Biblical faith Knox had studied in Geneva. As time went on, a system of church government was developed which is typical of Presbyterianism even today. Each congregation was ruled by elders (the word Presbyterian comes from a Greek word meaning elders), and congregations belonged to a regional "court" called a Presbytery, the idea being that through a democratic process of elected representatives, the



KNOX

land, Wales, but especially in Scotland is an exciting account to study. The Scottish Reformation did not take place without great struggles and difficulties. Before arriving in Geneva, Knox had been captured by the French and had spent nineteen months as a galley slave in a French vessel. It was twelve years later that he returned to Scotland, a land that was ready for reform. With the assistance of the Queen of England, Elizabeth, a Protestant, the French were driven out of Scotland, and in 1560 Parliament abolished all Roman

churches would have some say in their government. This was in opposition to the Episcopal (or Anglican) Church of England which was ruled by bishops (the word Episcopal refers to bishop). Knox was never in favor of bishops, and in the Presbyterian way of doing things the whole Presbytery, made up of elected representatives, fulfilled the function of a bishop. Later kings tried

to establish Episcopal ideas in the Scottish Church, but such ideas were met with violent opposition. For example, when Charles I ordered the English prayer book used in the Scottish Church, the story goes that the congregation stood and threw Bibles and stools at the bishop's head shouting "A pope, down with him." The General Assembly (highest court of the Presbyterian Church) met and threw out all of the Episcopalian ideas that the king had attempted to introduce to the church. For many years there was a continuous struggle to keep the Scottish Church Presbyterian.

Scotland has been called the chief center of Presbyterianism in Europe. In most respects this is true, although it should be noted that there developed several Presbyterian churches besides the Church of Scotland, which was the official church. The Presbyterian Church in America owes much of its government and theology to its Scottish ancestors.

Presbyterianism in England was linked strongly with the Puritan Movement, and out of the English Presbyterian Church came the confession of faith which is in use today.

In addition to Scotland, Presbyterianism was also developed in Wales, England, and to a degree among Irish Protestants. In England the official Church of England was Episcopal or Anglican—a church governed by bishops and characterized by having a high and formal kind of worship. The Church of England had rejected the Popes' rule, but had retained a Catholic "flavor" in regard to ceremonies and organization.

The Puritan movement was a strongly Protestant movement which had among its founders William Tyndale, who had translated the New Testament into English. The Puritans were not accepted by most of the English monarchs because of their rejection of the bishops and their strongly Protestant ideas. Puritans fell into two groups, many of whom were Presbyterians, while the rest followed congregationalism (the belief that each congregation should be wholly independent). For a time the Puritans gained great power, especially during the revolution led by Oliver Cromwell. During the Puritan revolution, Parliament did away with the episcopacy (rule of bishops) and called together a group of church leaders (the Westminster Assembly of Divines) in order to reform and reorganize the Church of England. The Puritans were Calvinist by nature and hoped to build, through the Westminster Assembly, a church uniting the beliefs of the "old" Church of England

and Presbyterianism. The Westminster Assembly drew up several documents which were to be official doctrine of the church. These documents were the Westminster Confession of Faith (the theology of the new church), the Directory of Public Worship, the Larger and Shorter Catechism (the teachings of the Church in question and answer form). These documents, or *standards*, were based on Calvinist theology and are still the official standards of most of the Presbyterian Churches in the world today.

After the death of Oliver Cromwell, the monarchy was restored, and the Church of England was returned to its original Anglican pattern. But the Presbyterians retained the documents drawn up by the Westminster Assembly of Divines.



Discussion Questions

1. Why is it wrong to refer to denominations who follow Calvin as "Protestants?"
2. Where did Calvin center his religious efforts? What main goals did he seek to accomplish in his religious work?
3. Make a carefully worked out list of where Calvin and Luther *agreed* and *disagreed* in practice and doctrine. This will help you understand the basic difference and similarities between the Presbyterians and Lutheran Churches as they exist today.
4. Who was John Knox? What denomination did he begin? Who was his major opponent?
5. Make a list of the various denominations described in the final paragraphs of this lesson, and add notes about each so that you can identify how they began and what made them different:
6. Does the separation of religious bodies at this point disturb you? Is it justifiable? Is it all right? Could it have been avoided? How would Jesus feel about it?
7. Be prepared to describe the Presbyterian form of Church government as given on the next two pages.

The United Presbyterian Church operates within the framework of the Constitution which is composed of six documents: The Confession of Faith, The Larger Catechism, The Shorter Catechism, The Directory for the Worship of God, The Form of Government, and The Book of Discipline.

The four judicatories of the Church are the session, the presbytery, the synod, and the General Assembly:

1. **The session** is the judicatory of the particular congregation and is composed of the ruling elders, elected by the congregation, and the pastor or pastors. The pastor of the church is the moderator of the session. When a church is without a pastor, the moderator of the session is a minister appointed for that purpose by the presbytery. The session has the responsibility of maintaining the "spiritual government" of the congregation. Among its many duties, the session decides who shall be members of the church, grants certificates of dismissal to other churches, disciplines members, instructs parents to present their children for Baptism, "admonishes, rebukes, suspends or excludes from the Sacraments those who are found to deserve censure." The session supervises the total program of the congregation including the church school, the work of the trustees and the deacons, and *all the societies or agencies of the congregation*. The session has complete authority over the worship of the church including its music and the times and places of all religious services. You will notice that we said that the session is composed of the ruling elders together with the pastor. Pastors alone nor ruling elders alone compose the session; only the pastors and ruling elders working together.

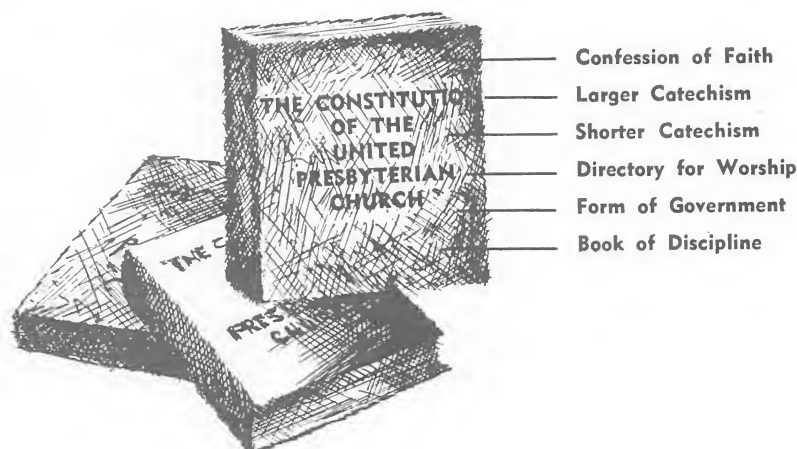
2. **The presbytery** is the judicatory, or court, immediately above the session and consists of all the ministers and a ruling elder from each church within a certain district which includes at least twelve churches. Ministers do not belong to local churches but have their membership in the presbytery. The duties of the presbytery are many, and several pages in The Form of Government are given over to their responsibilities. Basically, presbyteries have the same responsibilities toward the churches within them as sessions do toward the members within the local church. For example, the presbytery approves calls for pastors to churches, examines and ordains ministers, supervises the work of churches, hears complaints and settles disputes, and reviews the records of church sessions. The presbytery is charged with the oversight and care of the churches within it and supervises the work of all of its ministers. A ruling elder is sent from each church along with the pastor, and each has equal voting rights during meetings of presbytery. In churches where there are two or more pastors, ruling elders in equal number to the pastors are represented in presbytery.

Presbyteries also have committees which represent the work of the boards of the General Assembly (see below) as well as committees in charge of ministerial relations, pensions, and other administrative areas of the work of the presbytery.

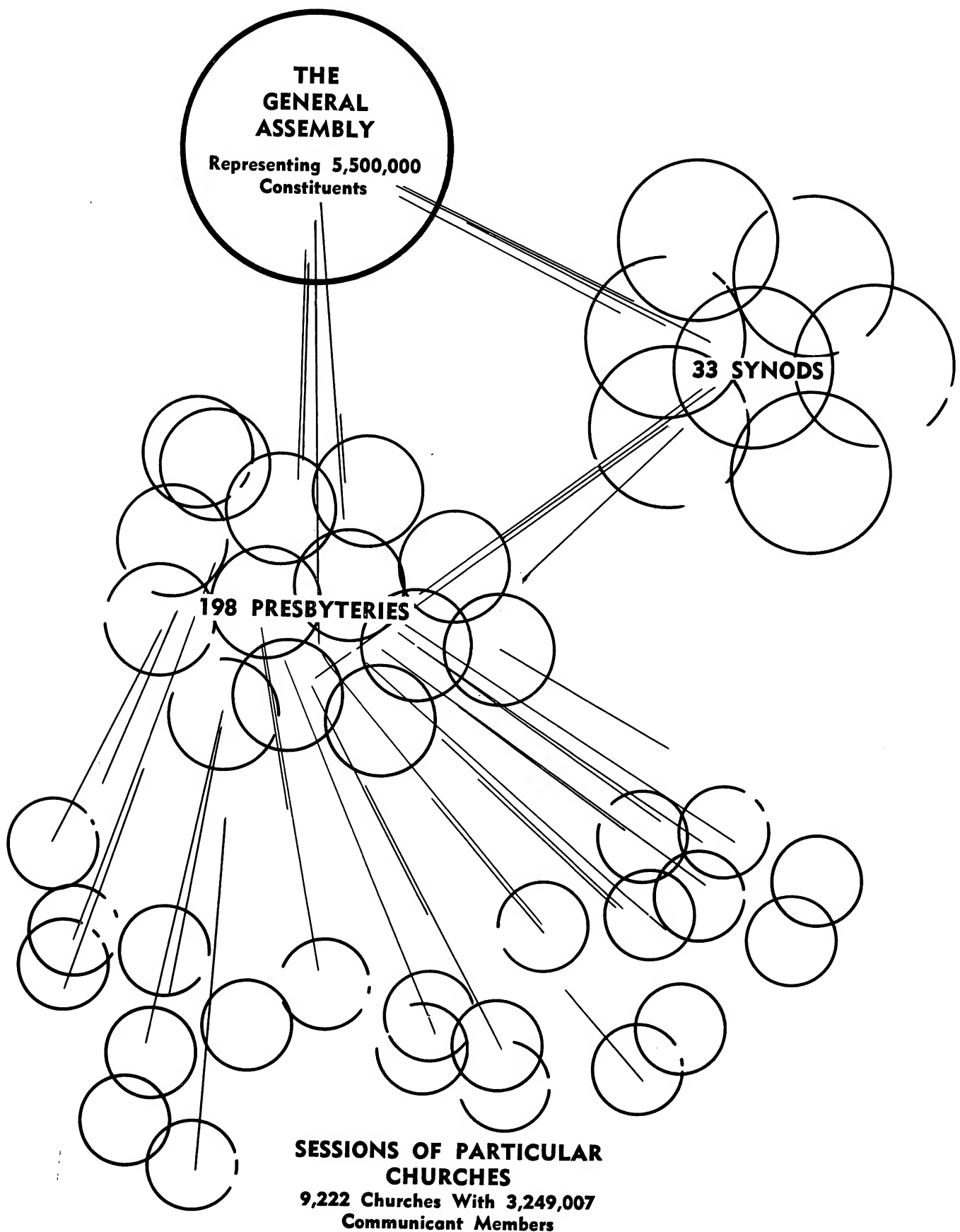
3. **The synod** is the third judicatory of the church and consists of ministers and ruling elders from not fewer than three presbyteries within a specific geographical region. Most synods cover at least a state and a few of them even a larger area. The work of synod is to review the work of its presbyteries as well as to receive and decide appeals, complaints, and references which are brought to it by the presbyteries. The synod does not have the right to settle questions having to do with doctrine or the interpretation of The Constitution of the Church. The synod's responsibility is to oversee the presbyteries. The synods also administer programs within their regional area such as church-related colleges, Westminster Foundations (which minister to students on campus), and any mission projects under the synod. Synods, as are all judicatories, are required to keep accurate records of their proceedings and to submit them annually before the inspection of the highest court, the General Assembly.

4. **The General Assembly** is the highest judicatory of the Church and represents all of the churches. Those who attend General Assembly (commissioners) consist of equal delegations of ministers and ruling elders from each presbytery. The number of ministers and ruling elders depends upon the number of communicant members within the presbytery. The General Assembly receives all appeals, complaints, and references which are brought to it from the lower judicatories. General Assembly alone has the authority to make any changes in the doctrine or in the interpretation of The Constitution of the Church. General Assembly has the power to decide all controversies as well as to review the work of its synods. The General Assembly also supervises an on-going year-round program having to do with the Mission and Christian Education of the whole Church.

In order to carry out its mission and educational program, the General Assembly maintains Boards and Agencies.



PRESBYTERIAN GOVERNMENT BY JUDICATORIES



22 THE COUNTER-REFORMATION

God's truth is available to all in Jesus Christ but not everyone can make use of it. Sometimes, right at the brink of great discovery, the magnificent encounter is obscured regardless of the availability of God's Word.

Savonarola preaching, woodcut



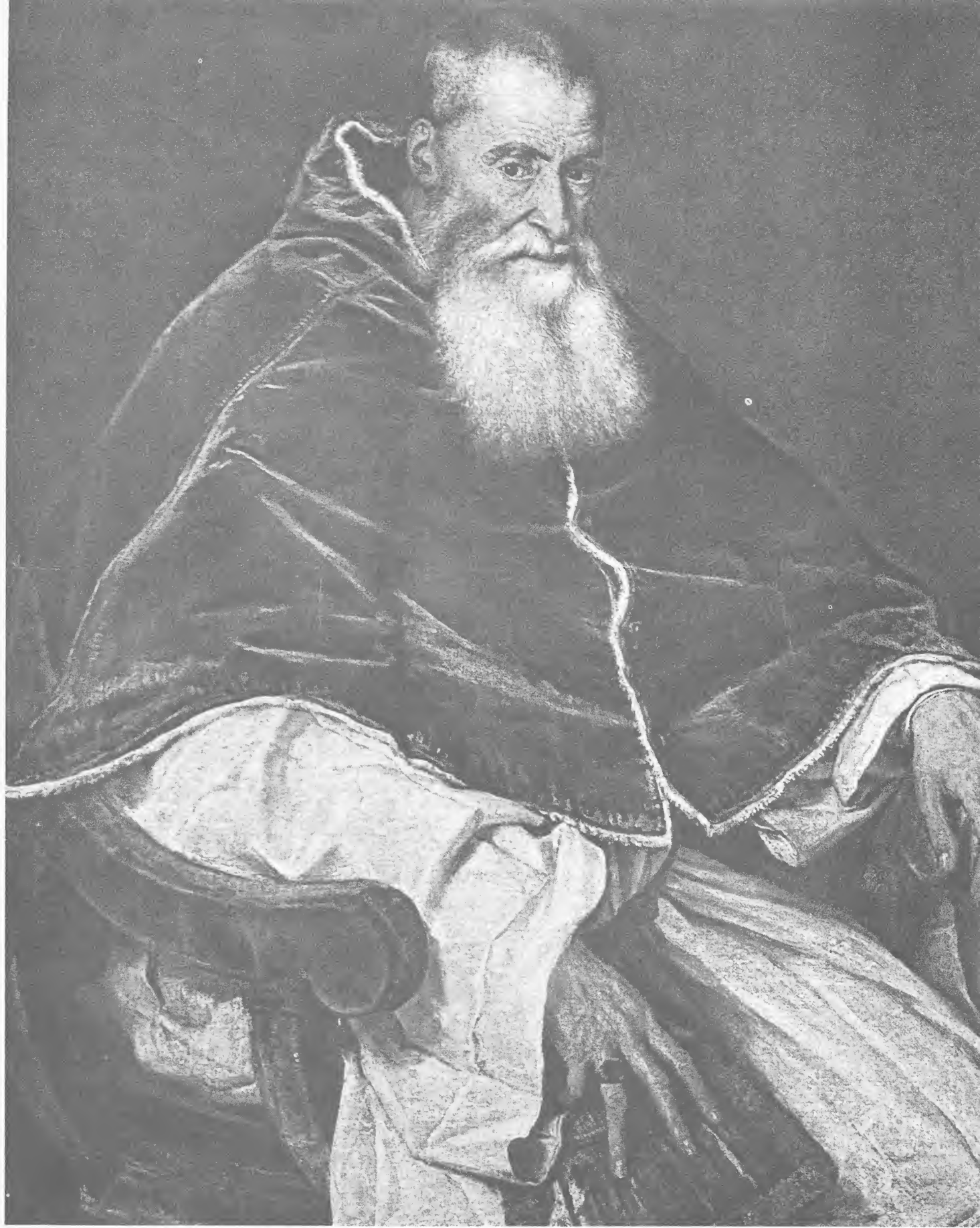
WYCLIFFE



HUS



CALVIN



Paul III (1534-39) was a Renaissance figure in the splendour of his court and his extensive nepotism. He nevertheless agreed to summon a General Council and opened the way for the reform of the Church. One of three portraits of the Pope by Titian.

Luther's hope had been to institute a reform of the entire Roman church though it soon became apparent that such a thing could not happen. Rome rejected almost everything Luther had tried to do—and soon powerful battle lines were drawn. As we have seen, many countries of Europe which had long resented the domination of the pope gladly gave up all connection with the Roman church to follow the teachings of Luther and Calvin. Everywhere men turned to Protestantism, and the Church of Rome lost much of its authority.

But this does not mean that the Roman Catholic Church sat still and did not make an attempt to straighten out the abuses which Protestants had attacked. Scores who remained Roman Catholic were so greatly disturbed at many of the things Luther had criticized that a movement within the church sought to correct what they thought to be the true abuses while still retaining the old concept of papal authority. This movement within Roman Catholicism has traditionally been called the *Counter Reformation*. To understand the Counter Reformation, we should realize that its goal was not only to reform the church from within but also to regain much of the political ground lost to the Protestants. The pope was intensely concerned to see so much of his empire slipping away from him, and so the Counter-Reformation had two main facets: the Council of Trent, and the rise of the Jesuits.

The *Council of Trent* should be viewed as an almost reluctant measure on the part of the popes to attempt inner reform. Other councils had been called in years past, but little had come from them except to "slap the wrists" of those who sought significant changes. Why? To many men the Roman Church presented the only secure institution in a world that had been in constant turmoil since the fall of Rome. It seemed to them that any significant change in it would destroy western civilization. To others change meant a loss of power, prestige, and wealth, things men do not relinquish easily. Nevertheless, many influential leaders now demanded such a council. It was not, however, until the Emperor threatened to call a council on German soil that the pope, realizing that this might mean a loss of Italian control over the Church, convened a council in the city of Trent. Trent belonged to the Empire, but practically speaking it

was under Italian control. The Council of Trent lasted from 1545 to 1563, though it did not meet continuously during this time. Actually the Council met three different times for a period of several years each. (1545-47, 1551-52, 1562-63.)

Many devoted Roman Catholic leaders came to Trent with a genuine hope that the Church could right many wrongs and possibly even bring the Protestants back into Catholicism. Protestants, however, were never invited to attend the Council, and one doubts they would have come had they been invited. During the tedious years of Council meetings the succession of popes presiding showed little interest in what was taking place, and it soon became evident that the major task of the Council was just to renew papal claims and to be sure of maintaining as much papal authority as was possible.

In humble obedience the Council drew up a long list of papal claims and official doctrines of the Church. We should note that this was the first time official Roman doctrine was incorporated into one system of belief.

What took place was that a new Roman Catholic Church emerged from Trent, newer even than Protestantism! This new church has been described, even by Catholics themselves, as the *Tridentine Church* (the Church from Trent). While Protestantism had been an attempt to recapture the spirit of New Testament Christianity, Trent was an attempt to formalize the later belief and practice of the Middle Ages which had taken over Roman Catholic theology. This, it succeeded in doing. Many doctrines and traditions which up to that time had been more or less unofficial teachings of the Roman Church were made official doctrines at Trent. Trent was then in no Protestant sense a "reform" of the church. It kept in the church just about everything against which Luther had protested. Indeed, the things like Mariology, the Mass, the seven sacraments, etc., which Luther had criticized were made the *official* belief of the church. Trent did contribute greatly to the revival of religion in the Roman Catholic Church by clearing up its own position in faith and practice. But it failed to restore unity of faith among Christians, for it refused to admit any truth in the theological position of the Protestant Reformers. Here are some samples of the results from Trent.

f. On the Most Holy Sacrifice of the Mass

Session XXII, September 1562

Chapter 2. And since in this divine Sacrifice which is performed in the Mass, that same Christ is contained in a bloodless sacrifice who on the altar of the cross once offered himself with the shedding of his blood: the holy Synod teaches that this sacrifice is truly propitiatory, and through it it comes about that if with true hearts and right faith, with fear and reverence, with contrition and penitence, we approach God we 'attain mercy and find grace and help in time of need' (Hebrews iv. 16). . . .

g. On Purgatory and Invocation of Saints

Session XXV, December 1563

Since the Catholic Church, taught by the Holy Spirit from the sacred writings and the ancient traditions of the Fathers, has taught, in holy Councils and lately in this oecumenical Synod, that there is a purgatory and that souls there detained are helped by the intercessions of the faithful, but most of all by the acceptable sacrifice of the altar, this sacred Synod instructs bishops to take earnest care that the sound doctrine concerning purgatory handed down by the holy Fathers and sacred Councils be by Christ's faithful believed, held, taught and everywhere preached. . . .

h. On Indulgences

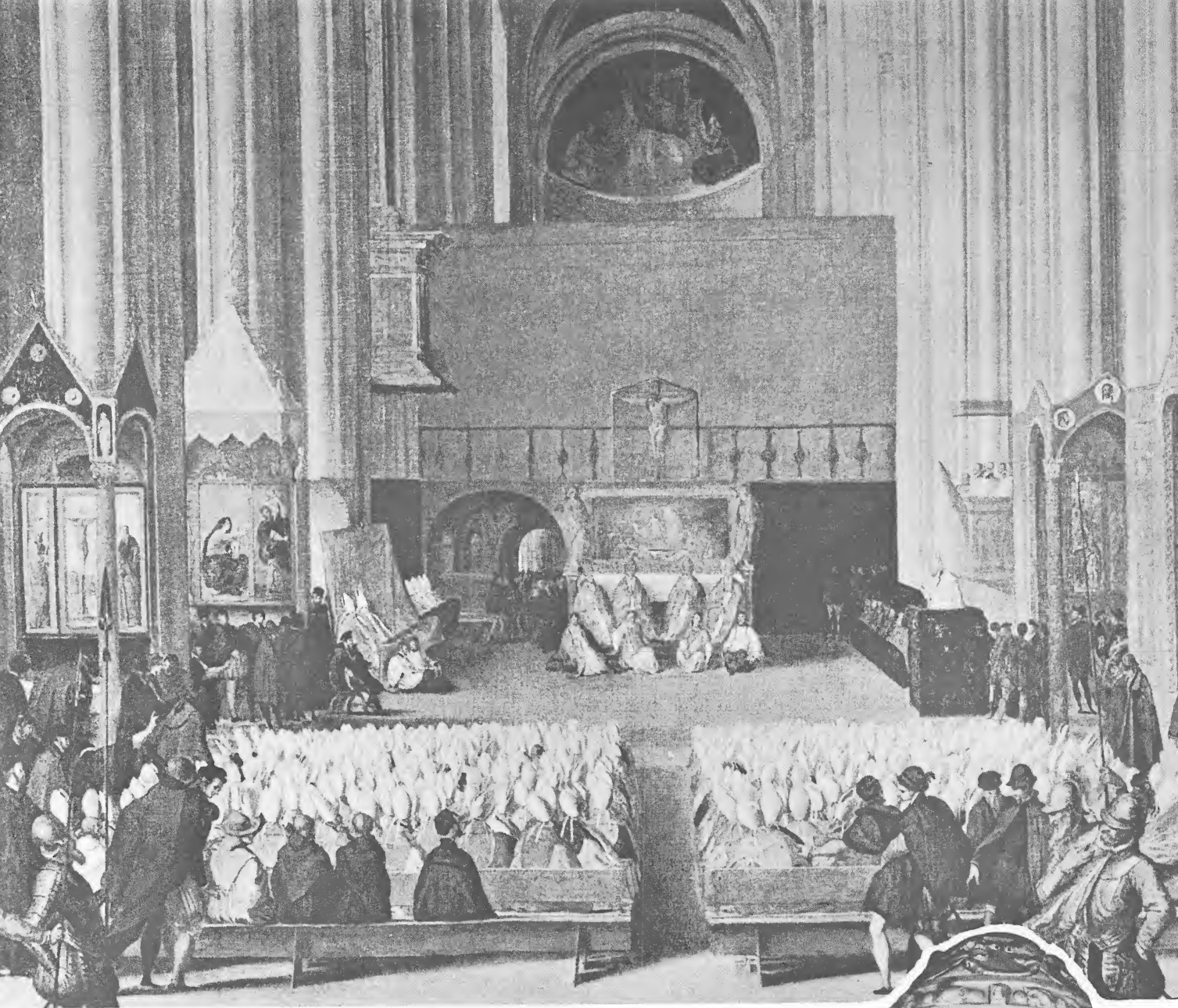
Session XXV

Since the power of conferring indulgences has been granted to the Church by Christ, and since the Church has made use of this divinely given power even from the earliest times, the holy Synod teaches and enjoins that the use of indulgences, which is greatly salutary for Christian people and has been approved by the authority of sacred Councils, is to be retained in the Church. . . .

All in all the Roman Church and the papacy emerged from Trent as a more centralized power than ever. Before its meeting, the Roman Church's position on Scripture and tradition was at least fluid, although the Church was considered the author of both. Trent however established the canon of the Scriptures for the Roman Church (including the Old Testament Apocrypha) and power of the Pope and Church to judge both the Bible and the tradition. Thereafter, then, the Roman Church's organization has been the supreme authority for Roman Catholics: to sin is to break the rules of the Church; to commit heresy is to teach contrary to Roman dogma. The attempt to reform ended in the establishment of an even more entrenched papacy, and the differences with the Protestants were deepened to where unity would be put off for ages—perhaps forever.

The second arm of the Counter Reformation was embodied in the *Order of the Jesuits* (The Society of Jesus). The Order was founded by Ignatius Loyola (1491-1556) who had been a Spanish soldier and was a nobleman. During a long recovery from wounds received in battle, Loyola turned to the only reading material at hand, a life of Christ and a volume containing the biographies of the saints, and determined to become a soldier of the Virgin Mary and to give his life to the Roman Church. Loyola offered his services to the pope and was appointed the General of his Order. The Jesuits at once became the strong fist of the papacy, dedicated to stopping the spread of Protestantism "by any means that would accomplish the task." Its men were actually trained as soldiers and were required to make great sacrifices in doing their military jobs.

Loyola believed that the church should use any method in order to win—a fact which led him to adopt very unchristian methods in "spreading the truth." The Jesuits took over the Inquisition and used its brutal methods to try to stamp out the Protestant Churches. Because of the Jesuits many of the crumbling fortunes of Rome were restored. They tried fervently to root out Protestantism in all areas but could not succeed in this except in Austria and Poland. Nevertheless, they did keep Protestantism out of Italy and Spain by their military measures.



Above The Council of Trent, first summoned in 1542 by Paul III, and recalled in 1560 by Pius IV, was the principal instrument of the internal reform of the Church. A representation of the Council in session by an anonymous sixteenth-century Venetian painter

Right Paul IV (1555–59) dismissed the Council of Trent and attempted to carry through reforms on his own initiative by means of bulls and decrees. Fiery and vigorous, his methods were not always popular and he became feared and hated in Rome. This head from a statue of Paul IV which stood on the Capitol, was torn down by the angry populace while he was still alive, rolled through the city and finally thrown into the Tiber. It was recovered and now stands in the Castel Sant' Angelo



Neither Trent nor the Jesuits accomplished what many wanted when they called for the "Counter Reformation." Protestants had neither been stopped, nor were they won back to Rome. Other councils were held, but the Catholic church was completely unable to see what the main trouble was. It had no sense of Scripture as the authority by which it should judge what it was doing. The Roman Church believed that "tradition" was equal to Scripture in matters of faith and morals, and the Church was over both since tradition is, in effect, whatever a pope declares to be the truth. The pope, the church taught, was the spiritual descendant of Saint Peter, who held in his hands the authority of the keys. Such power once taken by a human being is not given up willingly. Thus, from a Protestant point of view, much of the theology that came from Trent was an attempt to justify the power of the pope. The "Counter Reformation" did nothing to make it easier for its members to become encountered by God's saving Word and work in history. Refer back to lessons 6 and 7 on the rise of the bishop of Rome. Whatever its limitations, we must admit that it was a cleansed Roman Catholicism which was carried to the New World by the religious orders of the sixteenth and seventeenth centuries. The burst of missionary activity came in these centuries from the Roman Church. The great missionary advance of the Protestants was not to come until the nineteenth century.



IGNATIUS, JESUITS

DISCUSSION QUESTIONS

1. In what ways did the English Reformation differ from the German Reformation? Look for the deep differences as well as the surface elements.
2. Is the Book of Common Prayer at all like our Book of Concord? Would you call the Anglican Church a "confessional church?"
3. Be ready to define the "episcopal" type of church government. How does it differ from the Presbyterian form? How does it differ from the Lutheran form?
4. Looking at life in general (include the next 8 pages), give a broad picture of religious life for the common man in England and Europe. How limited were the people? How limited was the Church?

The *Inquisition* became a main bludgeon to fight Protestant heresy during this time. A permanent and universal court was established with six cardinals empowered to search out heretics, gain confessions and judge their punishments. Men often accused other men of heresy just to avoid the horrible torture which was used to gain confessions. The goal of the Inquisition was to stamp out rising protests against laxity in the Church as well as to eliminate those accused of believing false doctrine. Beginning with Pope Innocent III (ca. 1200) torture was introduced as a religious weapon, even after being condemned as un-Christian in the 6th century. Although the Inquisition was only partially successful in France, it succeeded in eliminating Protestantism from Italy by 1575. However, it was in Spain that the deepest horror of the Inquisition was inflicted. Here the greatest of all Inquisitors, *Friar Torquemada*, created in 1481 the Spanish form of Inquisition and made it into the most terrible institution of medieval times. In the process, he virtually exterminated the Spanish middle class and so crippled Spanish trade that it never completely recovered. According to generally accepted accounts, he burned 10,220 and tortured 97,321 during his eighteen years in office. Yet, this fearful man lived a strangely contradictory life of self-sacrifice and humility. He never ate meat, wore only his monk's robe of coarse cloth, and slept on a hard wooden plank.

In 1542 Pope Paul III established an Inquisition headquarters in Rome with the *Dominican monk Caraffa* in charge. With wide powers to censure, degrade both clergymen and laymen, and call upon the power of civil authority, Caraffa set out to destroy Protestant influences within the church. This austere and unrelenting man became Pope Paul IV in 1555, and as might be expected the Inquisition increased its activity. He even used spies to investigate his own inquisitors. His successor, Pius IV, had no sympathies with Caraffa's policies, but the Inquisition was too firmly established to be eliminated. The next Pope, Pius V, was more like Caraffa, and under him the Inquisition once again stepped up its pace.

We cannot avoid considering the brutality of the Inquisition. Torture is a horrible mistreatment of men, and one wonders how the Church could ever reconcile its use with Christ's command to love one another. But the logic of the Inquisitor was simple: a heretic was a spiritual disease who could infect others. Hence, heretics must be eradicated like a disease, for they were guilty of "treason before God"—the worst crime. Whenever doubts were raised that some were accused falsely, the standard answer was "Kill everyone—God will recognize his own."

The Inquisition, however, made torture more than merely a method of removing heresy and inflicting pain; it transformed it into a religious art and science. Great emphasis was put on the psychological approach to the torture. The ac-

cused was arrested in the middle of the night by black-robed, masked inquisitors, and taken to the miserable dungeons in utter silence. He was left in dark, solitary confinement for several days until he had reached the mental and physical breaking point. Then, masked figures suddenly seized him and dragged him to the torture chamber. Here, behind a long table, sat more mysterious figures with the accused's records before them. The floor of the room was covered with sand or sawdust to soak up the blood and the walls were lined with torture instruments painted red or black. The torturers, naked to the waist, stood among the terrible tools of their trade with folded hands. The only light was from flickering candles.

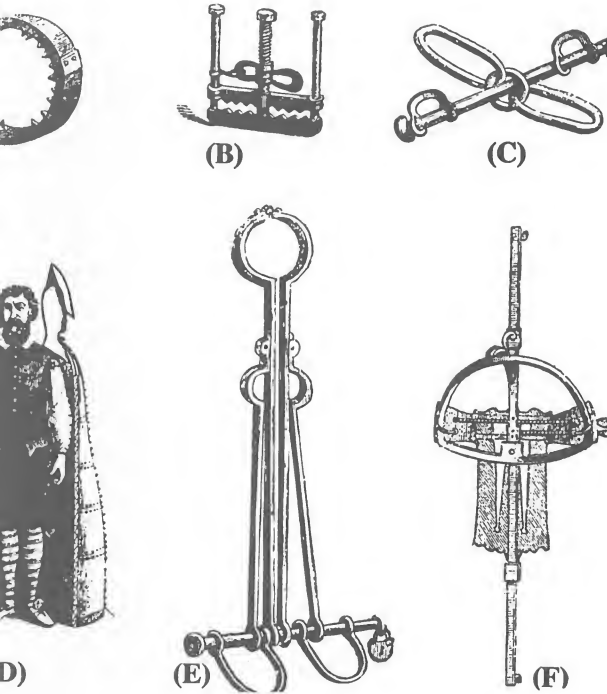
The prisoner was never told the charges against him; he was told only to confess. If he did not or could not, the Inquisitor-General warned him: "Remember that you do not pass into our hands for only an hour or a week or even a year, but until the day you die and even then you spend eternity suffering the pains of hell." If the prisoner still proved stubborn, he was handed over to the executioners. Then the torture commenced.

Besides burning at the stake, the common tortures were the garrote, strappado, and the water torture. The garrote had the man suspended from the ceiling while cords were twisted around various parts of his body like tourniquets. As parts grew numb, he was twisted to a new position so new cords could be applied. The strappado consisted of the man's hands being tied at the wrist behind his back and he was then hoisted slowly to the ceiling. If the maximum torture was needed, the man was dropped from the ceiling but stopped short of the floor so that his arms were dislocated at the shoulders. Should he still refuse to confess, weights were tied to his legs and the dropping repeated. The water torture consisted of placing a strip of linen in the victim's throat and slowly dropping water on it until the prisoner swallowed the linen to avoid being strangled. Then the strip covered with blood and mucus was slowly withdrawn and the process repeated.

In our deliberations about this we would be mistaken to think that brutality among men was confined to the inquisition, however. Man's mistreatment of man has a timeless history continuing to our day. In fact, it is clear each of us has and employs the sinful capability of brutality to someone else ranging from concentration camps to atomic bombs to beating up the kid down the block. Certainly we must stand aghast at the horror of tortures men imposed by religious men, but our horror must include the awareness that we share in the depravity of man. Even as the medieval Church sank to its depths in times past because of a wierd mis-conception of its task for Christ, so to the sinking can re-occur and has re-occurred in our time as men forget that Christ calls us to love one another in spite of our disagreements and view points.

To obtain a confession wedges were hammered into heavy wooden leg presses, fracturing leg and ankle bones: a 16th-century inquisitorial method.

Instruments of torture used in England and Germany: A, the necklace, B, thumbscrew, C, fetters weighing 40 pounds, D, the iron maiden, in which a man was slowly crushed to death, E, the scavenger's daughter, F, skull cap weighing 12 pounds.



An early medieval torture was to place the victim in a basket filled with wasps, where he was often stung to death.

Below, engraving from the Spanish Inquisition in which the water torture is applied while a device is used to break bones. At upper right corner is a pulley from which prisoners hung by their thumbs.



23

THE REFORMATION IN ENGLAND

The Reformation did not only transform religious opinions and attitudes, but it also revolutionized the countries in which it took place.

The English Reformation was entirely different from either the German or Swiss Reformation. It followed a middle course between evangelical Protestantism and Roman Catholicism. In England the break with the papacy was occasioned by the fact that the king, *Henry VIII*, wanted to divorce the queen, Catherine. Henry first sought to buy permission for this forbidden act from the pope, but the pope refused to allow him to divorce her. In retaliation Henry abolished the jurisdiction of the pope in England and took over the rule of the English church himself. When the pope threatened Henry with excommunication, the king persuaded Parliament to pass *the Act of Supremacy* in November, 1534, which placed the entire Church in England under his control as its head. From that time on, Henry decreed, the King would be the only head of the Church in England. Thus, the Church there became a state church; the church of England.

Actually, the English Reformation was motivated primarily by political considerations. As a result the Church became subservient to the state, and since England had no predominant theological leader it lacked uniformity and soon began to fragment into denominations. We should also notice that the widespread support it gained from the people was undoubtedly influenced by the spirit of reform generated by the Lollards from the days of Wycliffe to the reign of Henry VIII. Added to this were rising national interests, which colored peoples' thinking with secular concerns. Expediency rather than moral and spiritual principles all too frequently determine public acts.

In other countries, the Reformation had meant a complete reversal of the medieval religious system, but in England the church stayed at first very much as it was, except that the pope was no longer the ruler. Bishops and cathedrals remained because Henry wanted it that way. The English church, however, did not long continue the same as it had been. The English had heard of Luther and of the reformation on the continent; furthermore, the New Learning (the Renaissance) was also making itself felt in England; and the name of Wycliff was not forgotten. Now, a great English scholar,

William Tyndale, was urging that the Bible be translated into English so that all the people would know God's Word. Tyndale was persecuted and died a martyr, but less than three years after his death, a Bible in English, based on his translation, was made available to the people. The result of this was the *the Bible began the real Reformation in England*. It became so much a part of English life that art, literature, drama, and the English language itself all became saturated with Biblical teaching. We do not mean to play down the roles of the noble people who wanted reform, but we do want you to notice that England produced no great reformers like Luther or Calvin. Nevertheless the Bible, open to the people, changed English life.

Following the reign of Henry VIII, the Prayer Book (the Book of Common Prayer) was introduced into the English Church. Prior to this, all church services had been in Latin as before and had been largely the same as those used while the church was still Roman Catholic. The *Book of Common Prayer* put the liturgy in the language of the people and gave the world some of the most beautiful prayers of the Christian Church. Read the following prayer as an example of what we mean. Read it first of all noting the beauty and the rhythm of its language. Then, read it again to see how the English Reformation had caught the spirit of the rediscovered Gospel. (Adopted 1549.)

THE BOOK OF COMMON PRAYER The Seabury Press A GENERAL THANKSGIVING

Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; (particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them). We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen. (p. 19)

The man who had directed the work on the Prayer Book also directed the preparation of a statement of faith for the English Church. At the time of its writing (1552-53) it took the form of forty-two articles about the nature of Christian faith. Later on, these forty-two were reduced to the thirty-nine articles which are still the fundamental statements on which the Anglican and the Protestant Episcopal (America) Churches are based. They are quite conservative in nature and show the influence of Calvin's teaching more than that of Luther's. A few of the articles will illustrate for you the flavor of the English Reformation.

ARTICLES OF RELIGION

VI. Of the Sufficiency of the Holy Scriptures for Salvation

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

X. Of Free-Will

The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. Of the Justification of Man

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

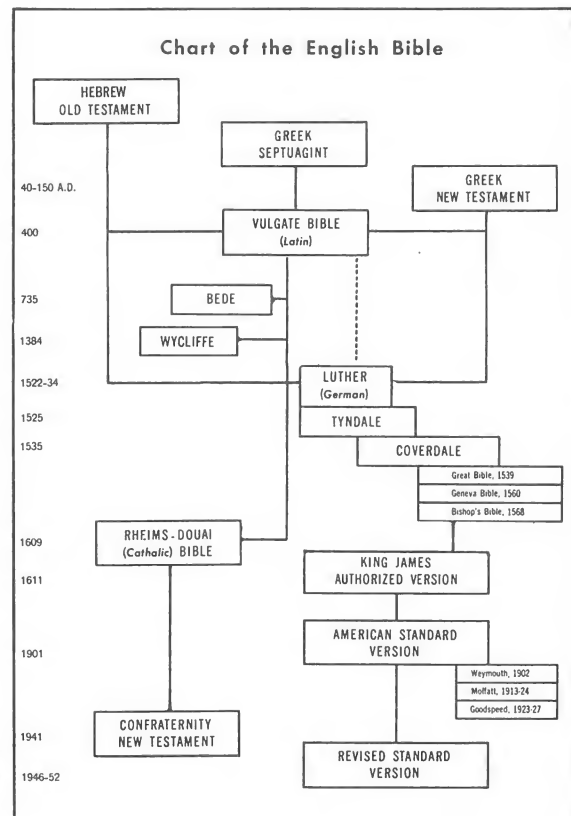
XXVIII. Of the Lord's Supper

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ. Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions. The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped. (pp. 603-608)



Tyndale



THE FAMILY TREE of the Bible shows that all Bibles had a common origin in ancient Greek and Hebrew manuscripts. The Vulgate Bible, first to combine these old sources, was for many centuries the only Bible, and its influence on other versions may readily be seen in the dotted line which connects it with Protestant Bibles.



In 1553 a new monarch, *Queen Mary*, came to the throne. Since she was a loyal Roman Catholic, she tried to stamp out English Protestantism and to return the church to Rome. Bloody persecutions of the Anglicans, hence her nickname in history, *Bloody Mary*, followed. For the next one hundred and fifty years England was rent asunder by religious controversy. All this time the popes hoped to regain England and looked to the mighty Spanish kings for help, which would have assured Catholic rule, but when the Amada was defeated (see Chapter 25) the day had come when the Reformation in England was secure.

This did not mean however that the Church envisioned by Henry VIII was the church that survived in the country. There had been many Calvinists—Englishmen who had fled the Roman Catholic persecutions and studied in Geneva. The Calvinists called themselves *Puritans* and differed in theology from the Anglicans (Church of England) who wanted to retain the kind of church Henry had in mind. The national church remained the Church of England, but there also came to be a strong “free” or Puritan church stressing simpler worship and the idea of lay representation in the government of the congregation. The official Church was ruled by bishops, a system which is called the “episcopal” type of church government—*episcopal* comes from the Greek word meaning *bishop*. The Puritan churches were divided into two main groups—the *Congregationalists*, who felt that each

Queen Elizabeth (left), daughter of Henry VIII and Anne Boleyn, came to the throne of England in 1558. During her forty-five year reign the struggle between Catholicism and Protestantism reached its climax. Leaning towards Protestantism in her theology, she decided to reject Catholicism. She restored the policies instituted by Cranmer and the place of Protestantism in England was secured when Parliament by the Act of Supremacy gave her the title of Governor of the Church of England with control of religion similar to her father's. By the Act of Uniformity everyone was required to conform to the established standards of worship, with fines and imprisonment as penalties for disobedience. Elizabeth soon found herself the object of attack of two extreme factions—Puritans and Catholics—neither of which approved her course. The Puritans, who at first were pleased with her changes, soon became dissatisfied when she refused to do away with all Catholic survivals in the Church. The Catholics, frustrated by her failure to restore the old religion, plotted to replace Elizabeth with Mary, Queen of Scots.

From the outset the Queen of Scotland was intent upon re-establishing the Catholic Church in Scotland. She had to move cautiously, however, for John Knox was a formidable opponent with a wide following. Also, precipitate action might prevent her gaining the crown of England. Mary's marriage to her cousin Darnley was a failure and it is believed she was an accessory to her murder by her lover, the Earl of Bothwell, whom she later married. Rising in revolt against Bothwell, a group of Scottish lords defeated him. Mary was taken prisoner. She escaped and fled to England where she threw herself on the mercy of Elizabeth, who had her imprisoned. Later, Mary was implicated in a conspiracy threatening murder of the queen. Parliament petitioned for her death. Elizabeth reluctantly assented and Mary was beheaded on Feb. 8, 1587.





congregation should completely rule its own affairs without any outside authority—and the *Presbyterian* type of church government (Remember John Knox and Scotland?) which was organized around *elders*, elected by the people.

During the seventeenth century the Anglicans brought great pressure to bear, first to convert, then to persecute the Puritans, whom they considered a threat to Christianity in England. It was during this time of persecution that many of the Puritans left England to travel to America in hopes of setting up free communities of their own.

All of the Protestant churches in England which were outside of the official, or Anglican Church were called Independent or Free Churches. In addition to the Puritan Churches, one of the most

important of these Free churches was the *Baptists*—those who believed only in adult baptism by immersion. Originally followers of Zwingli, the Baptists (or Anabaptists—because they re-baptized those who had received baptism as infants) had fallen out of favor on the Continent and had been persecuted by all the Churches. The Baptists were never acceptable to the Puritans or to Anglicans either. Their best remembered leader was *Roger Williams* who set up the famous Rhode Island colony in America.

In spite of their many difficulties, the Free Churches were able to maintain their independence from the Church of England. Not all of the Puritans and Baptists left England, though they suffered much by remaining. At one time a council was called to unite the Anglican Church with the Scottish and English Presbyterian churches. The council met in Westminster Abbey and was called the Westminster Assembly of Divines. The union of the churches never took place, but out of the assembly came the *Westminster Confession of Faith*, which is the official confession of the English speaking Presbyterians. In 1689 the Act of Toleration was passed by the English Parliament which stated that there would be complete religious freedom in England from that time on. The Church of England remained the national church but the Puritan and other Protestant churches were allowed to exist side by side with the Anglicans.

Thus, the English Reformation was long and difficult, but it resulted in religious toleration for the churches of the country and the establishment of an evangelical church. England has always been looked to as the cradle of a strong legal system under which the people are ruled by just and carefully drawn up laws. Much of this has come about because of the freedom which the English Bible brought to the land.

DISCUSSION QUESTIONS

1. In what ways did the English Reformation differ from the German Reformation? Look for the deep differences as well as the surface elements.
2. Is the Book of Common Prayer at all like our Book of Concord? Would you call the Anglican Church a "confessional church?"
3. Be ready to define the "episcopal" type of church government. How does it differ from the Presbyterian form? How does it differ from the Lutheran form?
4. Looking at life in general (include the next 8 pages), give a broad picture of religious life for the common man in England and Europe. How limited were the people? How limited was the Church?

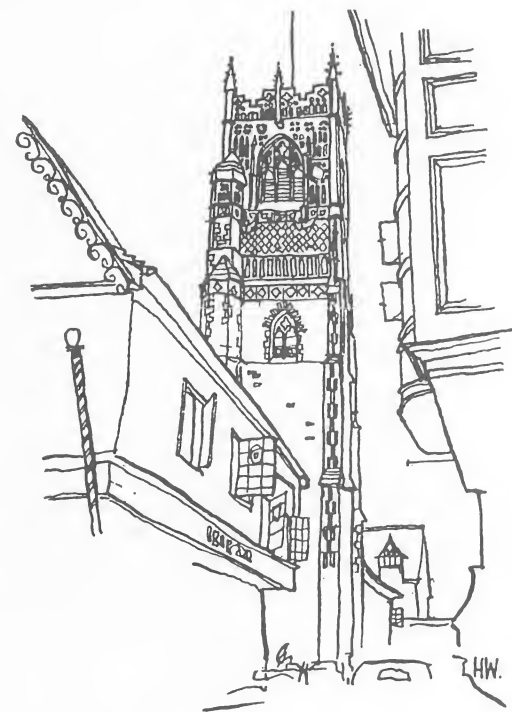


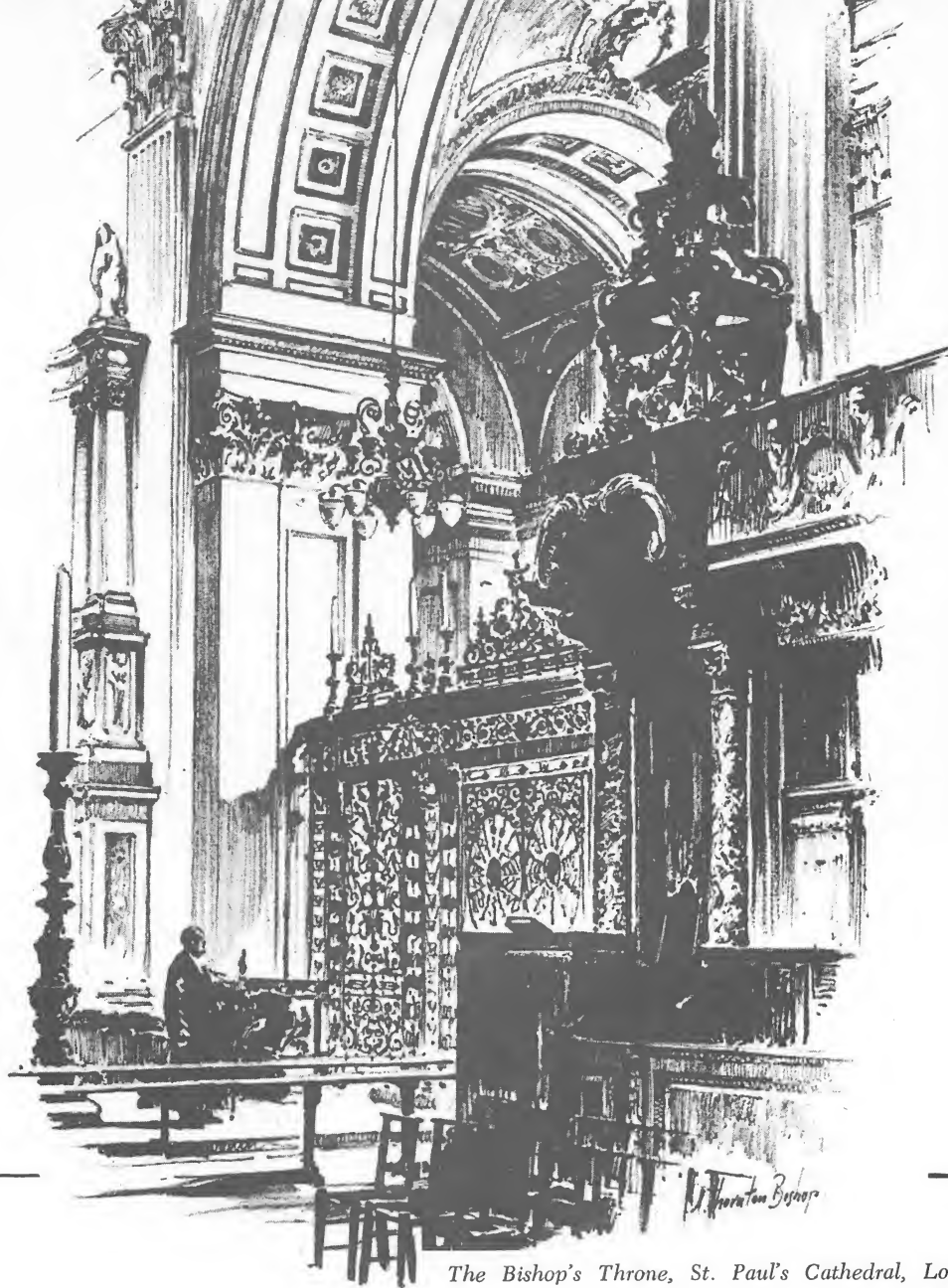
The Anabaptist Preacher

Clement's alliance with the anti-imperial powers led to the disastrous humiliation of the Sack of Rome in 1527. The city was ravaged by the mutinous imperial troops and the Pope imprisoned in the Castel Sant' Angelo. A contemporary engraving showing German soldiers in a parody of a papal procession, while in the background are scenes of fighting and looting.



In England, the parish churches record the skill of masons in the use of local materials. Left: Flint and stone used in the mediaeval church tower at Ipswich, Suffolk, is in contrast with the less permanent (though still surviving) houses of timber and plaster. Below: the interior of the parish church as Cuckfield, Sussex: an Early English example, typical of the structures that gave serene and lovely architecture to villages throughout the country.





The Bishop's Throne, St. Paul's Cathedral, London



A Gothic revivalist's vision of a mediaeval city. This idealized reconstruction of a "Catholic town in 1440" was drawn by Pugin and included in his book of Contrasts, and this is reproduced from the second edition, published in 1841.

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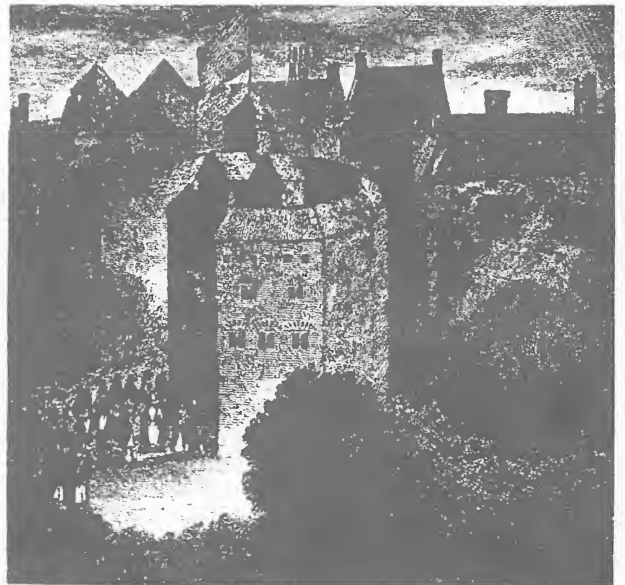
425

The Elizabethans were great devotees of outdoor games of all kinds, and small boys in the Grammar Schools spent their recreations playing football and chasing after hoops. In class they stumbled through their Latin recitations as best they could to satisfy the schoolmaster, who sat enthroned in cap and gown with the dreaded birch in his hand*. One of these scholars has left us his exercise-book, and besides his homework he has filled it with pictures of what will be his favourite sport when he grows up, like that of most other men in the kingdom: archery. Another popular diversion was play-going and the reign of Elizabeth was the golden age of English theatre. Posters fixed to the walls of buildings gave the title of the play, though not the names of the actors, and at one o'clock in the afternoon in summer people would flock to the Globe theatre, a hexagonal wooden building with galleries running round the inside and open to the sky in the centre*. The groundlings, the poorer members of the audience, stood in what is now the stalls while the well-to-do sat on wooden benches in the galleries, and those especially privileged had private boxes or sat on the stage itself. The men smoked their pipes, or played cards while they waited for the performance to begin, and nuts, apples, beer and wine, and even the latest books, were on sale in the theatre. There was no curtain to go up, but when actors dressed as soldiers came onto the stage, the audience grew quiet and the play, a new piece by Shakespeare, began.

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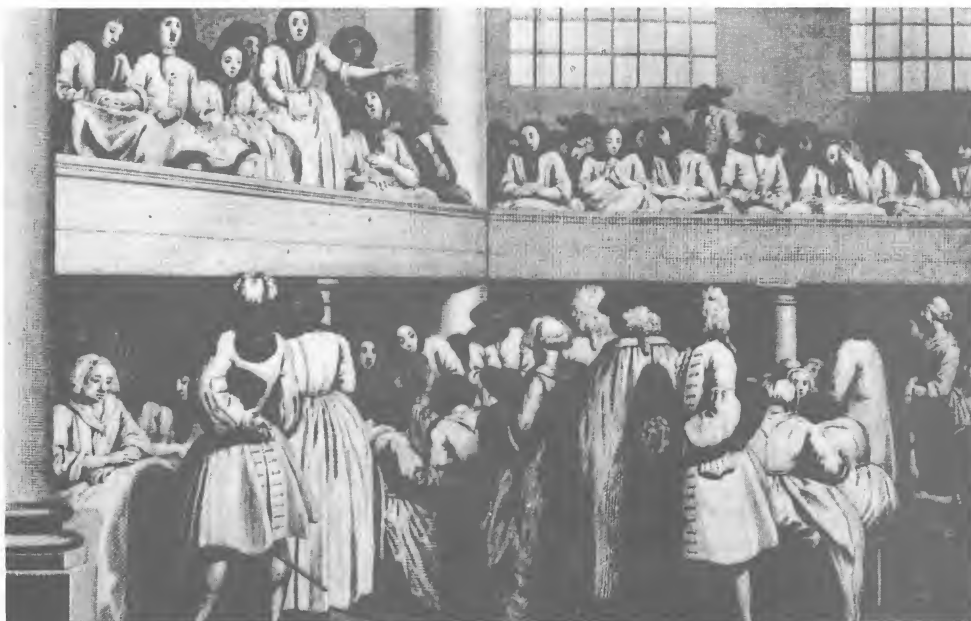
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In 1581 Robert Browne organized the first Congregational Church at Norwich, England, under the revolutionary principle that any one who had the gift could preach and all were free to question or criticize. He also believed that the individual congregation should not be responsible to any ecclesiastical authority outside itself. Jailed several times, he and his followers, who became the first Separatists, were compelled to flee the country. They found refuge in Holland where Browne published his "Reformation Without Tarrying for Anie" that became the platform of the Congregationalists. "A true church," he declared, "is a company or number of believers, who by a willing covenant made with their God are under the government of God and Christ." The civil government should be respected but have no authority over the church. Browne returned to England where later, broken in health and spirit, he retracted his views. But other Separatists, following Browne's ideas, were driven to Holland by continued persecution. In 1609 they were joined by a congregation under John Robinson who formed a church at Leiden. In 1620 a group from this church sailed for America and founded Plymouth Colony. Together with the Massachusetts Bay Puritans they formed a powerful theocratic government in the New World. Meanwhile, from Holland Congregationalism was reimported into England where it was forced underground. When Oliver Cromwell, who favored Congregationalism, came to power in 1653 he sought to establish Congregational churches in England on the model of those in New England.



The Society of Friends came into formal existence in London in 1660. Their creed was simple. Each individual could find salvation for himself and need not make obeisance to any religious authority, not even the Bible. Sacraments, ordinances, or ordained ministers were unnecessary. All were welcome to speak from the pulpit and Quakers were the first to allow women to preach "below, left). George Fox (right, below) a poor shoemaker who became a traveling preacher, was the founder of Quakerism. In his teachings spiritual liberty and spiritual equality were united. The true spirit of Christ's doctrine, he held, was the brotherhood and equality of man and he advocated simplicity in language, dress and worship. He preached peace and good will despite barbaric persecution of himself and his followers.

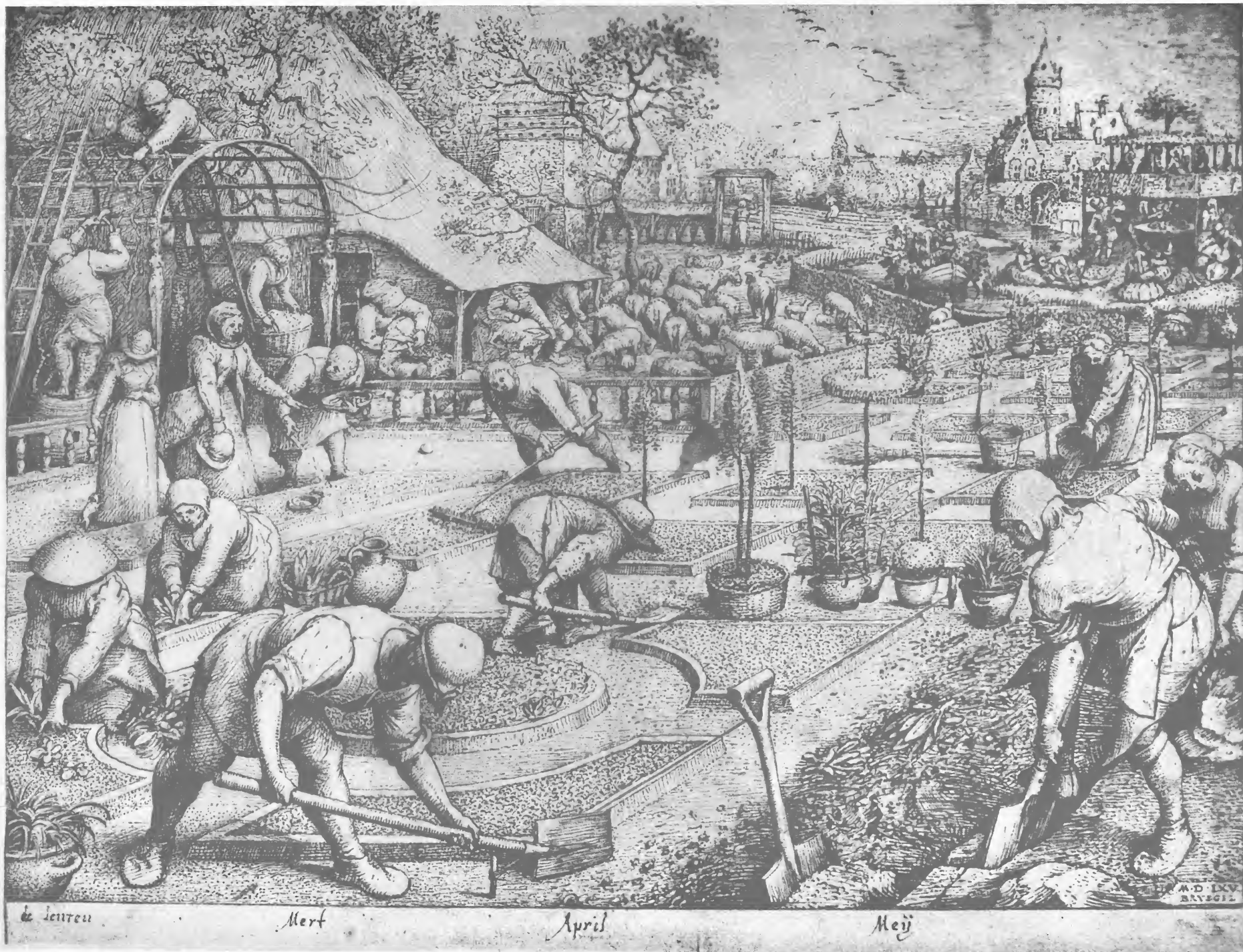


Although the work of Luther brought great and immediate changes to Germany and the rest of Europe we are often prone to forget that the actual living and other conditions of his time remained, by our standards, exceedingly primitive. Thus, we always do Luther an injustice when we seek to modernize both him and his audience.

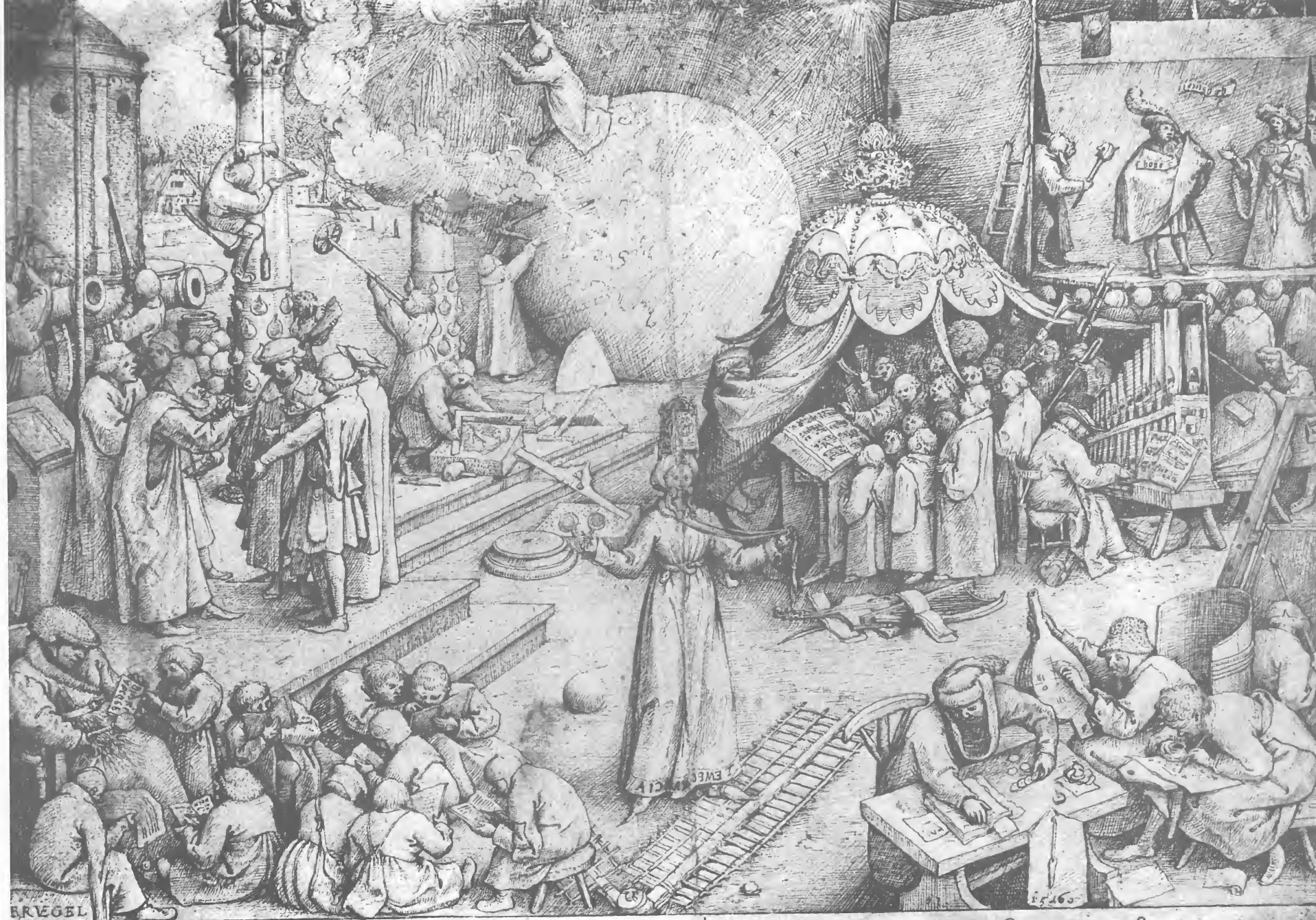
Luther, by his own admission, addressed himself to crude and poorly educated people any moment he moved below the level of the scholar. About 1557, some eleven years after Luther's death, the great artist of the Netherlands, Pieter Bruegel, did a series of magnificent compositions which described in vast detail both the inner and outer natures of people living in that far off time. Seven drawings selected from these compositions follows Study each carefully, and you will soon know more about the people and their time than a dozen history books could teach you.



THE KERMESS OF HOBOKEN. Dated 1559. Formerly London, Oppenheimer Collection

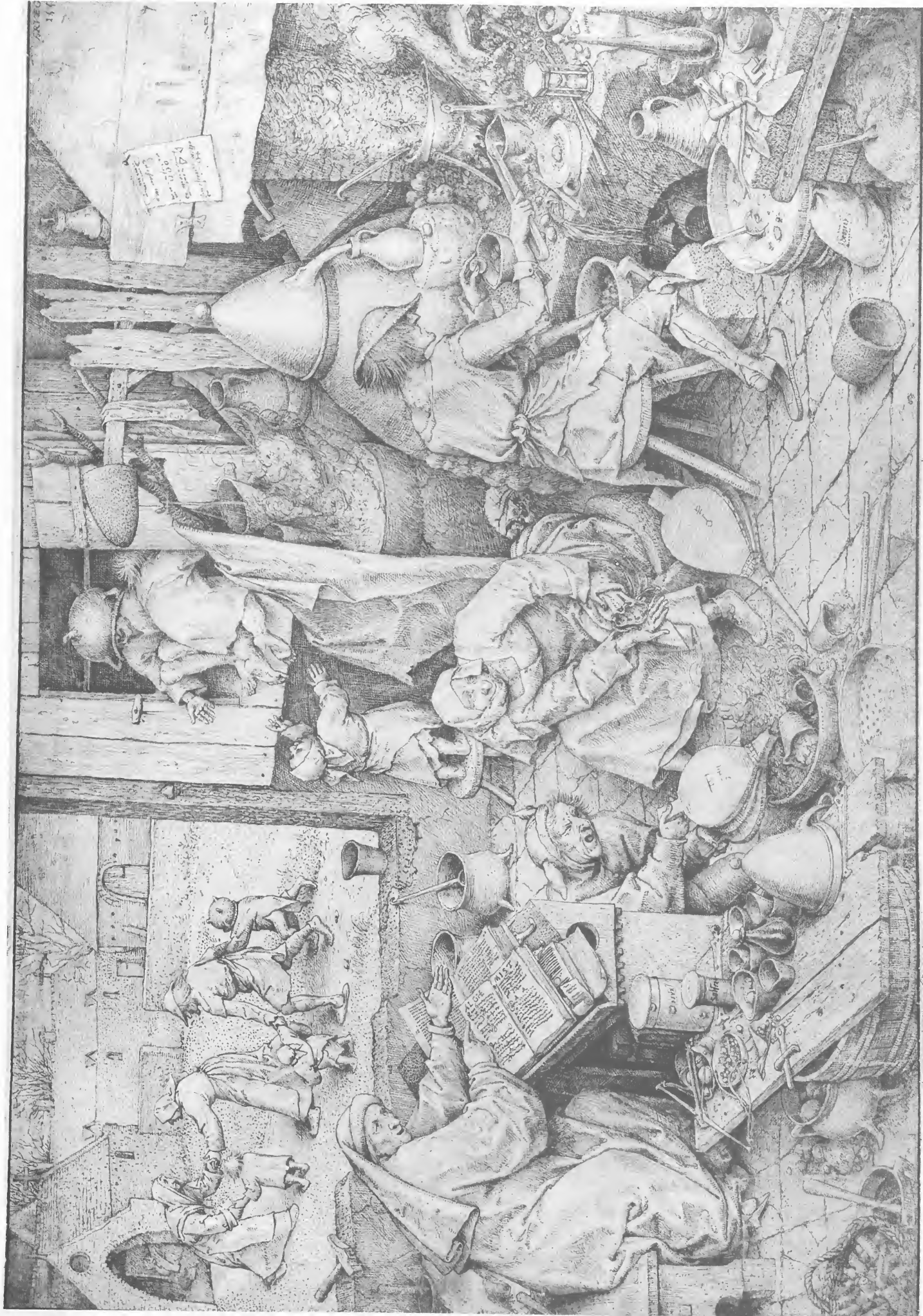


SPRING. Dated 1565. Vienna, Albertina



videndum ut nec voluptati dediti prodigi et Luxuriosi appareamus nec avara tenacitati sordidi aut obscuri existamus

TEMPERANTIA. Dated 1560. Rotterdam, Boymans-van Beuningen Museum

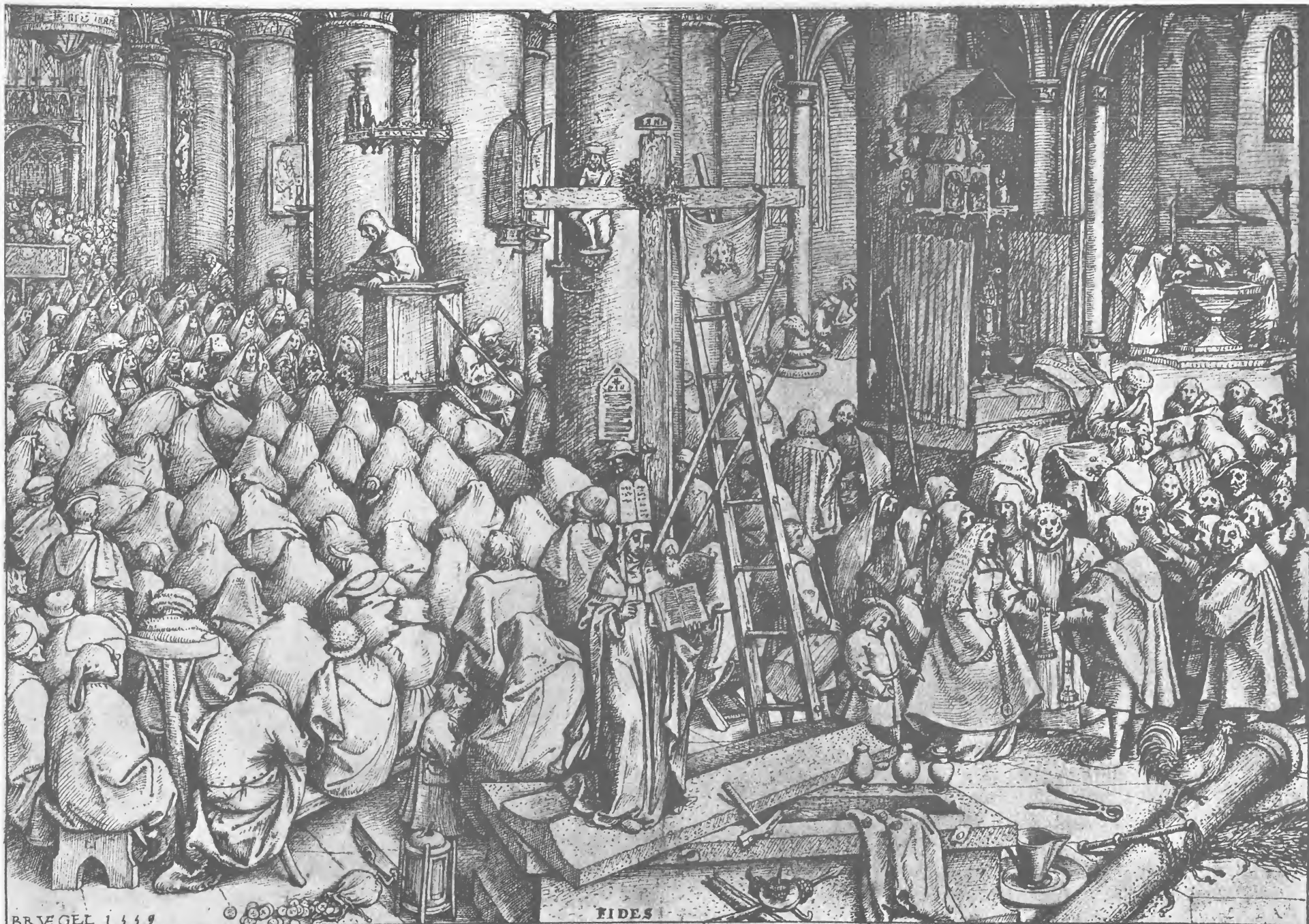


THE ALCHEMIST. Dated 1558. Berlin, Kupferstichkabinett



Securus Legio es. E aut ut eum quem punit emendet, aut poena eius ceteros meliores reddet aut sublatiis malis ceteri
 securiores sequantur.

JUSTITIA. Dated 1559. Brussels, Bibliothèque Royale



BRUEGEL 1559

FIDES

fides maxime a nobis conseruanda est: praecipue in religionem, quia deus prior et potentior est quam homo.

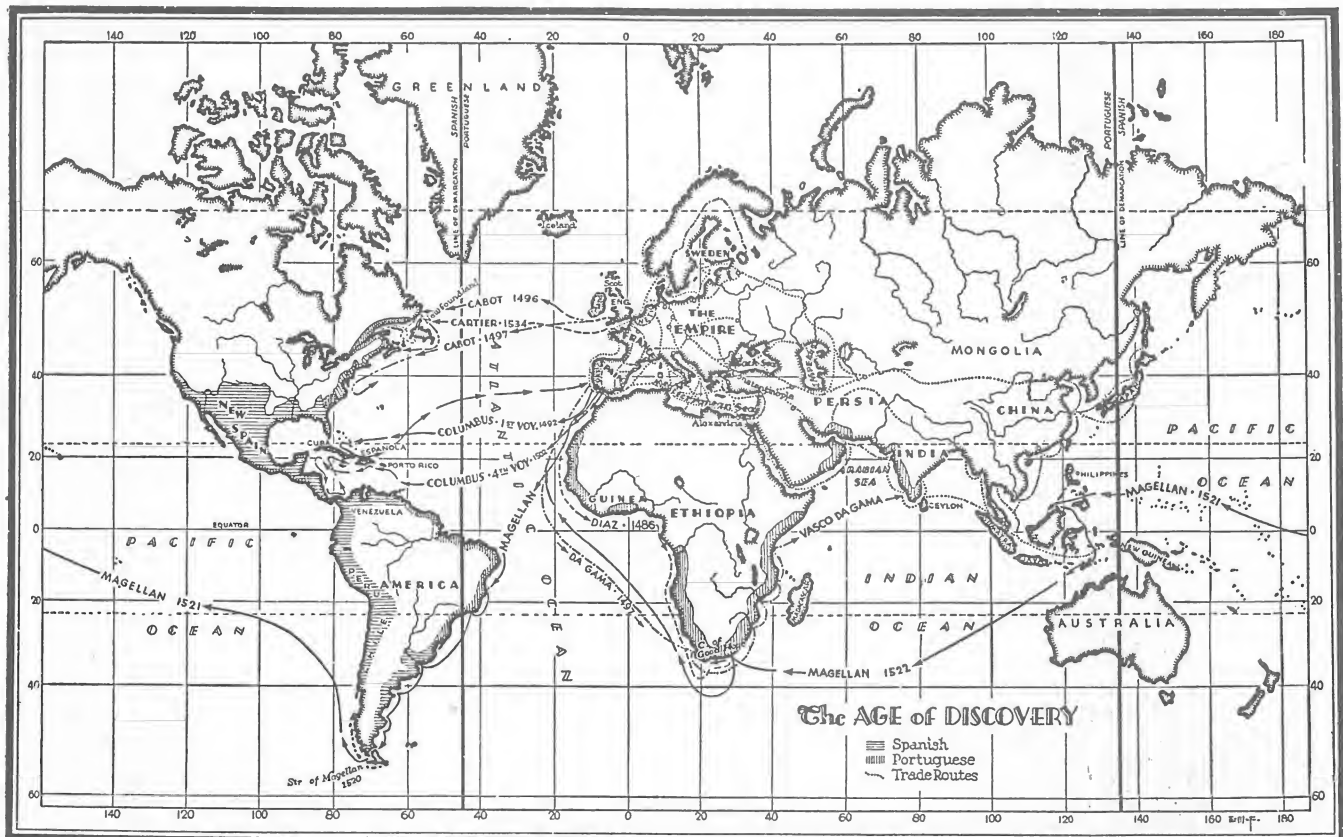
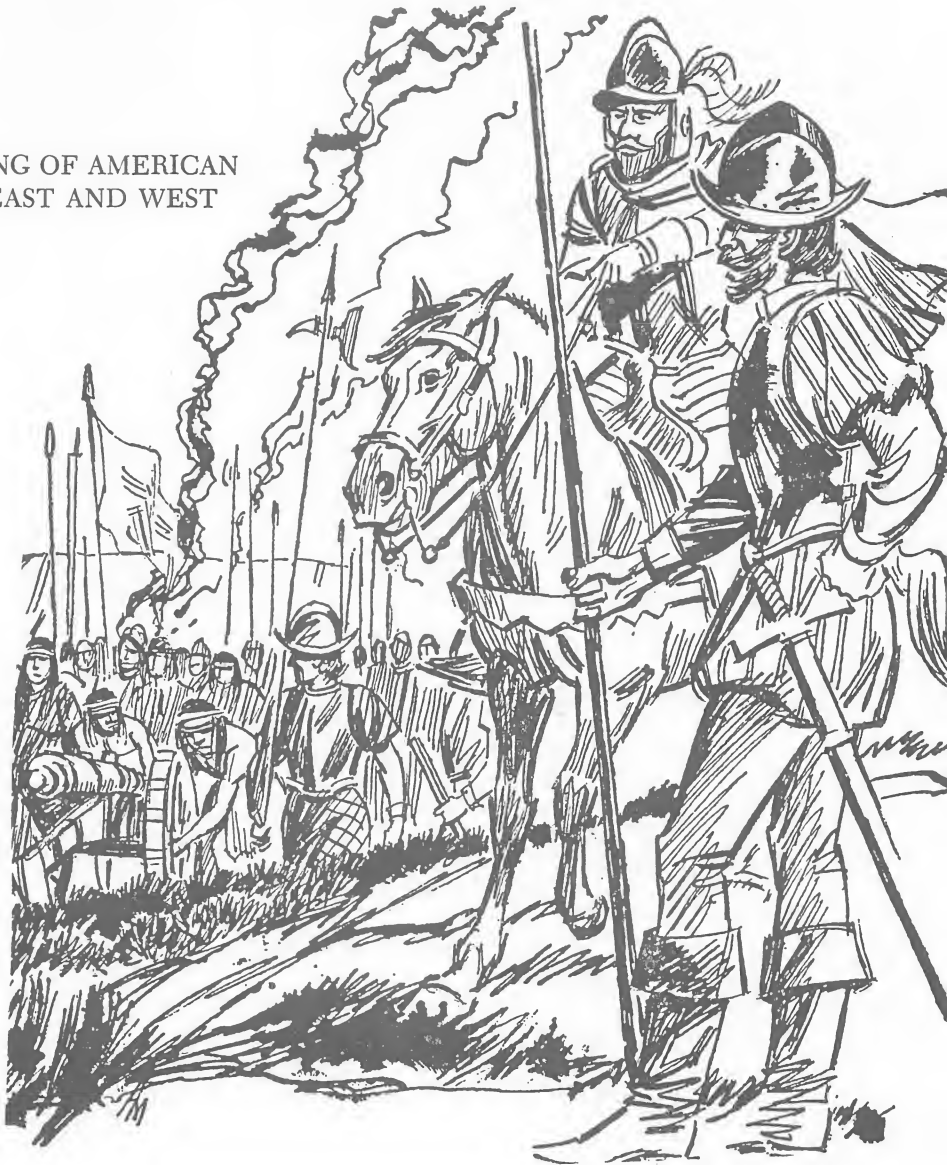


Compt ghegebenedyde mynne Vaeders. Hier * En gaet ghy vermaledyde in dat eenavighen dier

THE LAST JUDGEMENT. Dated 1558. Vienna, Albertina

**THE
AGE
OF
LIBERTY**

Roman Catholicism came to the Americas long before the followers of Calvin and Luther, a fact that would establish the religious pattern of this part of the world so long as it exists. The tenacity and vitality of Rome can never be ignored. She survives and triumphs in the face of all adversity.





By the time the good ship *Mayflower* and its Puritan pilgrims landed at Plymouth Rock in 1620, the Roman Catholic Church had been on the North American continent for almost a century. Priests probably accompanied the Spanish colonizers into Florida in 1521, and we know that a Mass was offered in 1526 by two Dominican priests with Vasquez de Ayllon's expedition.

Other Spanish explorers also brought missionaries with them on their trips into the Central plains of the newly discovered continent. A Franciscan friar, *Juan de Padilla*, who was working among the American Indians, became the first Christian martyr in America when he was killed by them in 1542. French Catholic priests opened up the northern region of North America—now mostly Canada. Two Jesuit priests led an expedition into the Mississippi Valley and opened it to westerners both for colonists and for missionary activity.

While the Catholics were working in these areas, a wide variety of Protestant churches settled the eastern seaboard, which was under the rule of England. Although many of them came to escape religious persecution or the rule of the established Church of England, their own history in America is largely one of gaining that same type of control in the areas in which they settled.



FIRST BIBLE printed in America was this translation into the dialect of the Algonquin Indians. Published in Cambridge, Massachusetts, in 1663, it was the work of John Eliot, called "Apostle to the Indians." The Bible has now been translated into more than one thousand different languages and dialects for world-wide reading.



Congregationalism became the official or established church of Connecticut and Massachusetts. Their name, you remember, signified that each congregation took care of its own business instead of being subject to a bishop.

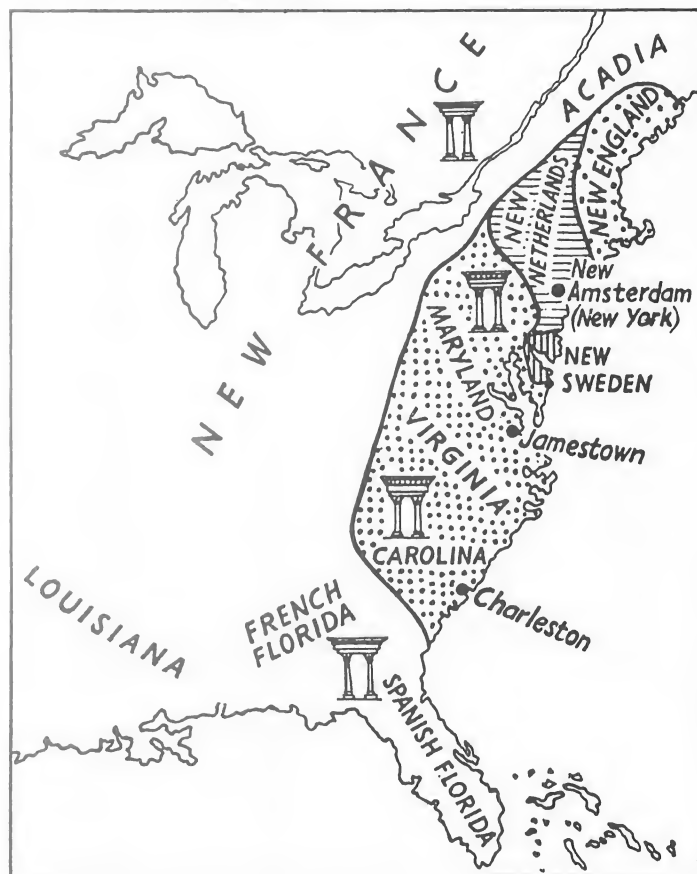
The churches of New-Haven, Milford, and Guilford, were formed first, by the choice of seven persons, from among the brethren, who were termed the pillars. A confession of faith was drawn up, to which they all assented, as preparatory to their covenanting together in church estate. They then entered into covenant, first with God, to be his people in Christ, and then with each other, to walk together in the strict and conscientious practice of all Christian duties, and in the enjoyment of all the ordinances and privileges of a church of Christ.¹

For all practical purposes this was the first time that such a form of Church government was successful, and as we shall see, it soon became the dominant American form among every denomination in America. The American Church, as well as the American government, was to be democratic.

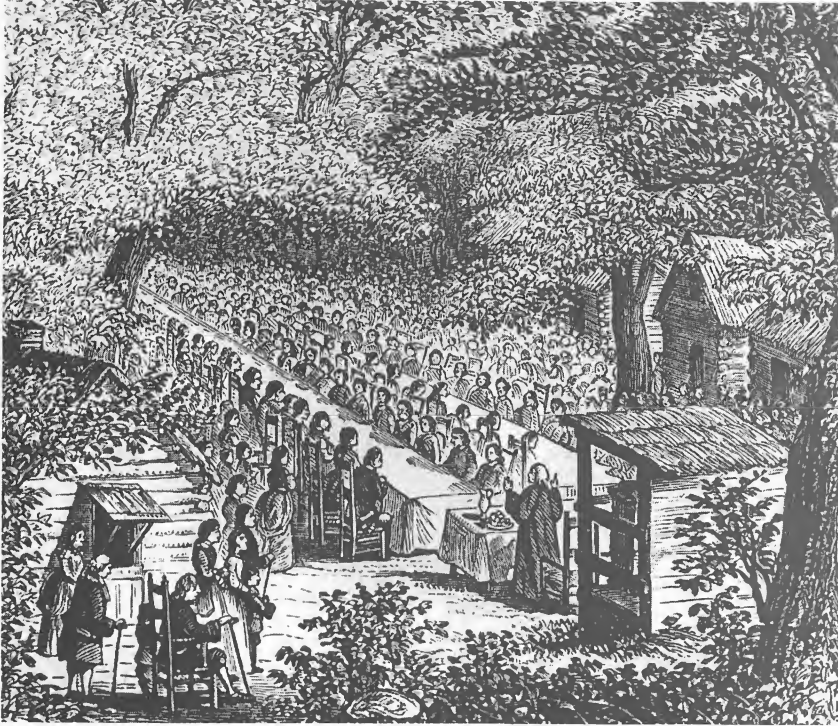
The Congregationalists began at once to do missionary work among the American Indians of Massachusetts. The first and only Bible to be printed in America in the entire seventeenth century was John Eliot's translation of it into the language of the Algonquins. Before it could be printed, Eliot had to devise a way of writing their language, even as today missionaries in other areas of the world, such as Africa, must first invent a way to write a new language. By the end of the seventeenth century, Cotton Mather estimated that there were 3000 Christian Indians on the Islands of Martha's Vineyard and Nantucket.

¹Gaustad, Edwin Scott, *Historical Atlas of Religion in America* (New York and Evanston: Harper and Rowe, Publishers, 1962), p. 14.

During the seventeenth century France, Spain, England, Sweden, and Holland all had flourishing colonies on the eastern seaboard of North America. Sweden and Holland lost their American Possessions, but France and England left a permanent mark on the architectural character of the areas that they governed, and Spanish influence is still apparent in Florida.



Presbyterian Communion gathering was typical in colonial times. Most early English colonies included a number of Presbyterians, especially among the Scottish emigrants. The first presbytery was formed in Philadelphia in 1705 with Francis Makemie elected its moderator. Ten years later a Synod was organized with four constituent presbyteries, one each in the colonies of New York, Pennsylvania, Delaware, and Maryland.



Lutheran Patriarch Henry M. Muhlenberg (1711-1787) came to Philadelphia when he was 31 and devoted the rest of his life to organizing Lutheran churches in America. His three sons joined him in becoming Lutheran ministers. During 1748 he organized the first Lutheran synod in the colonies. The picture above represents Muhlenberg delivering his first sermon in 1743 to a small group in a barn at Trappe, Pennsylvania.

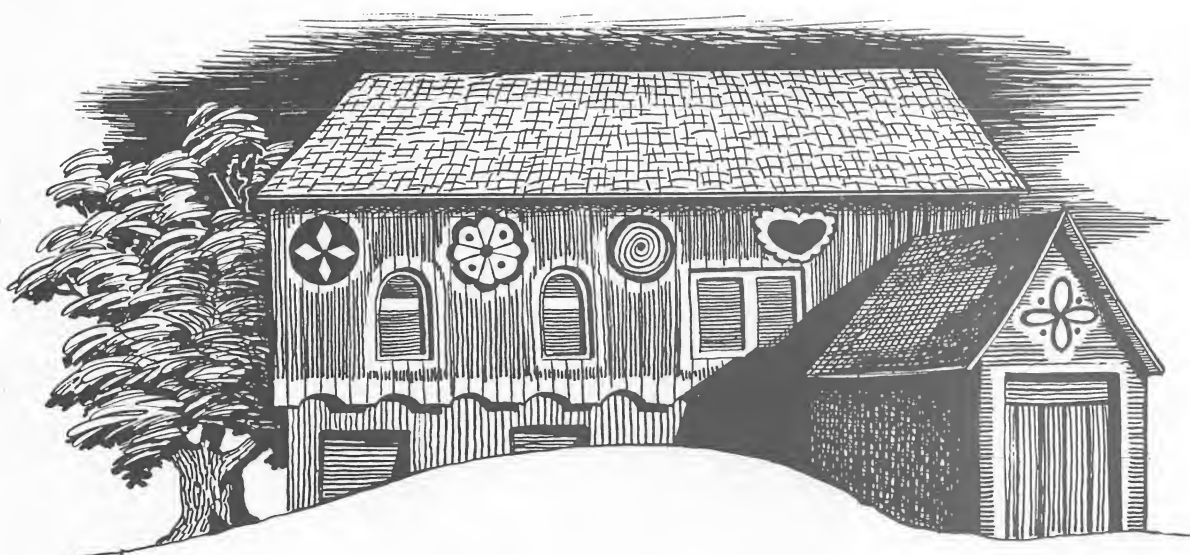


Rhode Island was a unique experiment as all denominations were tolerated there. Among its contemporaries, early Rhode Island was known, however, not for its toleration as much as for the fact that those who could not live quietly in the other colonies usually ended up there. Two Dutch Reformed Ministers of the mid-seventeenth century observed: "We suppose they went to Rhode Island; for that is the recepticle of all sorts of riff-raff people, and nothing else than the sewer of New England." Roger Williams founded the colony in order to be able to practice his own religious teachings, which led ultimately to the formation of what was really a new denomination, the Baptists. Baptist strength soon moved south, and by the end of the eighteenth century it had sixty-thousand members.

The middle colonies were settled by various nationalities who brought their religion with them. The English Governor of New York, Edmund Andros, wrote in 1686 of his area:

Noe account can be given of childrens births or christenings. . . . There are Religions of all sorts, one Church of England, severall Presbyterians and Independents, Quakers and Anabaptists of severall sects, some Jews. . . ."

Actually the Dutch Reformed Church had been the first in the area when it was under Dutch rule. Some Swedish Lutherans founded the first Lutheran Church in America at Wilmington, Delaware, in 1638. Both of these denominations continued for some time to depend on their homeland churches for support. The Lutherans, for example, decorated their churches according to Swedish customs and conducted their services in "the good old Swedish language."





Cart and Whip Act. The Quakers were perhaps the most harshly treated sect in America. In every colony except Rhode Island they were subject to fines, imprisonment, scourging, banishment and even death should they return. A Massachusetts law provided that Quakers be stripped naked from the middle upwards, and be tied to a cart's tail and whipped through the town," then conveyed to the next town and again whipped, and so on until out of Massachusetts.

Anne Hutchinson (ca. 1600-1643) also dared defy the theocratic oligarchy of Massachusetts. She and her family had followed their beloved minister, John Cotton, to the New World and all would have gone well had she been able to silence her inner spirit. But Anne was a mystic, a born leader and feminist, with a keen mind, a sharp tongue, and a fervent public spirit. At weekly meetings for women she expounded her views and revelations. She also criticized the clergy for, among other things, abandoning the doctrine of justification by faith. Charged with subversive practices, she was tried, convicted, and banished. She fled to Providence. She and her large family were massacred by Indians in 1643.



Baptists were also outlawed in early Massachusetts. A few, however, cherished their beliefs in secret. In 1651 an aged blind man wrote to some friends in Rhode Island asking them to visit him. John Crandall and the Reverends Obadiah Holmes and John Clark responded. While at his house the visitors were seized and dragged off to church. Refusing to join in compulsory worship, they were sent to jail. The charges: that they had held a private meeting, disturbed public worship, were suspected of rebaptizing one or more persons. Their sentence was a heavy fine or, in default of payment, severe flogging. Friends paid the fines for Clark and Crandall but Holmes refused and suffered the full penalty of thirty lashes (left). Several of the spectators who spoke to him compassionately after his painful ordeal were arrested and two of them were fined.

After the trial Clark returned to England as an agent for Rhode Island. There he published the facts about the persecutions which he and his friends endured.

It was not until Henry Melchior Muhlenberg arrived in Philadelphia in 1742 that American Lutheranism found a leader. Muhlenberg's motto was *Ecclesia Plantanda*—the Church must be planted. He organized schools and churches, and encouraged cooperation among all Lutherans. In 1748 he led in the founding of the Ministerium of Pennsylvania, the first Lutheran Church organization in America.

The Presbyterian Church in America grew when some of the early Puritan churches affiliated with Scottish Presbyterian Churches in the Middle Colonies. By the end of the colonial period the Presbyterians were exceeded only by the Congregationalists in number.

West Jersey and Pennsylvania in these early days were dominated numerically by settlements of Quakers, who had been attracted by William Penn's experiment in "freedom of religion." Because of their unique beliefs in themselves as true interpreters of the Bible, the Quakers were feared and persecuted in most of the colonies, and Penn's friendship was the boost they needed to survive. An Anglican churchman wrote in 1712 "that Quakerism is generally preferred in Pennsylvania, and in no county of the province does the haughty tribe appear more rampant than where I reside, there being by a modest computation 20 Quakers. . . . to one true Churchman." By the time of the Revolutionary War there were about 30,000 Quakers in the thirteen colonies.

All of the southern colonies had an official establishment of religion in the form of the Church of England. Only in Virginia did the Anglican church leave a permanent stamp, however, and even there it was not particularly strong. In 1649 there were only twenty Anglican churches in Virginia to serve an English population of about fifteen thousand. Ministers were in scarce supply although their salaries of 100 a year were paid in corn and tobacco. Many of the parishes lacked a meeting place, a parish house, or even the land on which to build them. Nor was church attendance very good, at least according to one account.

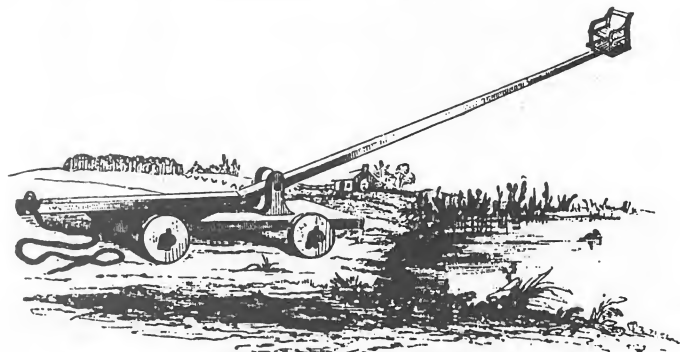
. . . where there are Ministers the People meet together Weekly, but once upon the Lords day, and sometimes not at all, being hindered by Extremities of Wind and Weather: and divers of the more remote families being discouraged, by the length or tediousness of the way, through extremities of heat in Summer, frost and Snow in Winter, and tempestuous weather in both, do very seldome repair thither.¹

¹ Edwin Scott Gaustad, *Historical Atlas of Religion in America* (New York and Evanston: Harper and Rowe, Publishers, 1962), p. 14.

In South Carolina matters were even worse in the seventeenth century. There was only one Anglican clergyman outside of the city of Charleston. However, through the work of the "Society for the Propagation of the Gospel" after 1701, several fine church buildings were built, and the congregations were somewhat strengthened.

The first Anglican cleric to reach Georgia was *John Wesley*, whom you'll meet again in Chapter 26. The results of his work were so meager that he returned to England after a short two and one-half years. Yet although they did not bear much immediate fruit for the American Church, Wesley's experiences were not all in vain. It was on his voyage to America that a fellow shipmate, a Moravian named Spangenberg, asked him an embarrassing but fruitful question: "Do you know Jesus Christ?" Wesley responded, "I know He is the Savior of the world." But, asked Spangenberg, "True, but do you know He has saved you?" In answering that "call" question in the following years, John Wesley was moved to found the Methodist Church. Because of his American experiences Wesley always maintained a vibrant interest in American affairs, and his concern and energy for the Methodist cause in America were one of the main reasons for its great growth and influence in this country.

Maryland was founded by Lord Baltimore to provide a free place under English rule for the practice of the Roman Catholic faith. Shortly after landing, the two Jesuit missionaries, Andrew White and John Altham, offered a mass and then cut down a tree and made a cross "as a trophy to Christ our Savior, after reciting humbly on our knees, with feelings of profound emotion, the Litany of the Holy Cross." In order to accomplish his purpose, Lord Baltimore had proclaimed complete religious toleration for the new Maryland colony. Soon the dissenters from other groups and colonies flooded into the colony, and by 1700 the Roman Catholics were in a majority. Although they were harassed by the growing Anglican establishment, Maryland Catholics continued to serve as a vital center for the Roman Church in America.





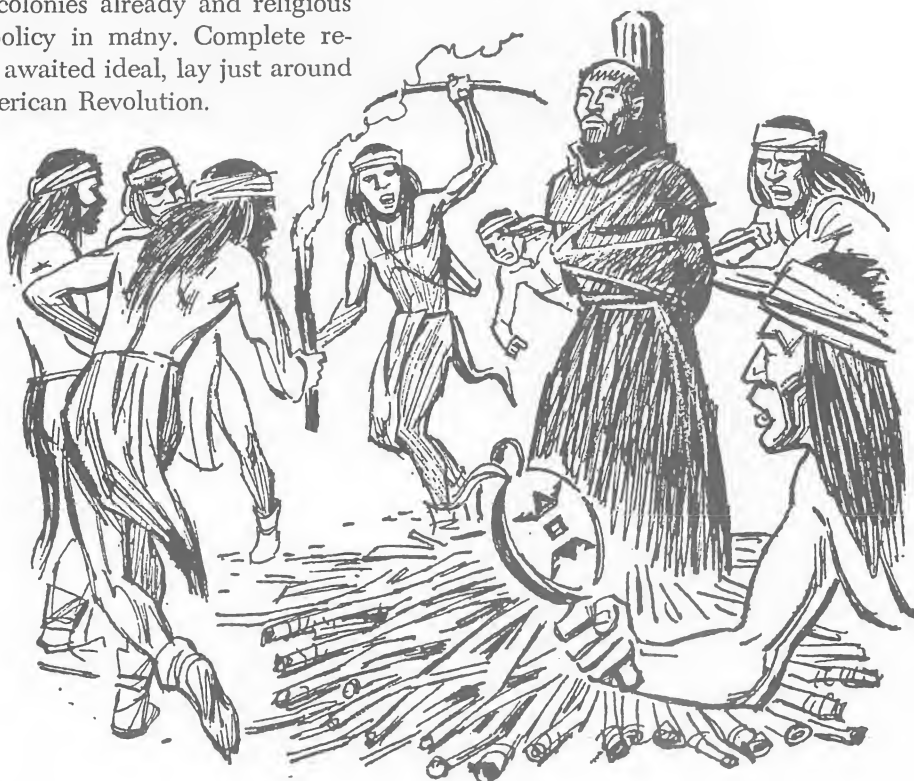
The situation of the Church in North Carolina was probably the worst of all—at least according to the account of Anglican Charles Woodmason in 1766.

As to North Carolina, the State of Religion therein is greatly to be lamented—If it can be said, that there is any Religion, or a Religious Person in it. . . . The manners of the North Carolinians in General are Vile and Corrupt. The whole Country is in a Stage of Debauchery, Dissoluteness and Corruption — and how can it be otherwise? The People are compos'd of the Out Casts of all the other Colonies who take Refuge there . . . Marriages (thro' want of Clergy) are perform'd by ev'ry ordinary Magistrate.—Polygamy is very common—Celibacy, much more—Bastardy, no Disrepute—Concubinage General—When will this Augean Stable be cleans'd!

During the same period a great impact was being made by the Catholic missionaries who worked in Mexico and the Far West. The Indians of Arizona, New Mexico and California had all been reached by the middle of the eighteenth century. The mission churches of these Spanish priests soon became the focal points for the spread of both Christianity and western civilization in those areas of the New Land, and their work left its deep imprint on American culture. One of the oldest of these missions was at San Juan Capistrano. It was founded in 1776, just one year after the start of the American Revolution, by Father Junipero Serra. This mission is still well-known today, and the famous swallows of the area return to it each spring on March 19. At the mission in its early days, the priests preached to the Indians, helped them in farming and introduced them to many other areas of western life. By 1800 there were an estimated 2000 Indian converts in the area. The mission today is partly restored and still reveals to us the types of handicrafts that were used in brick making, farming, cooking, and leather crafts.

The Mission is particularly significant for American Church history in that it contains the oldest church building in the western part of our country. In fact, the church or chapel building built by *Father Serra* is the oldest western style building in the state of California!

From all accounts then the many varieties of Christianity in America were having their struggles, but at the same time were gaining a foothold in the mainstream of life in the colonies. Religious liberty was a fact in a few colonies already and religious toleration was the policy in many. Complete religious liberty, a long awaited ideal, lay just around the corner in the American Revolution.







In the early eighteenth century, there swept through the American colonies a religious re-awakening that affected all of the churches. In the New England Colonies, a young Congregationalist minister by the name of *Jonathan Edwards* led the attack on religious apathy and inactivity. After picturing his listeners as “sinners hanging over the fires of hell by a slender thread,” he would offer to them the free gift of salvation in Jesus Christ. By 1735 he was able to write, “There was scarcely a single person in the town, either old or young, that was left unconcerned about the great things of the eternal world.”

The revival of religion—now called *the Great Awakening*—spread to the other colonies. *George Whitfield*, who had preached Methodist reform in England, toured almost the entire country and everywhere generated a great enthusiasm for a religion based upon personal conviction. One of the most significant results of the revival was the growth of the Baptist churches. In the North they benefited from the fact that the Congregationalist churches split over the issue of revivals. In the South the growth was even greater with thousands of churches organized in a few years and mass baptismal services in which groups of almost two hundred persons were baptized. Because of the fervor

and energy required, the great awakening gradually died out, but it left as its heritage a more vigorous and widespread American Christianity. Surely we can say that God was at work, readying these new churches for the task to be faced in the perilous years of the Revolution.

DISCUSSION QUESTIONS

1. Would the excitement and new knowledge of discovery change the religious views of people? How?
2. Who was John Eliot? What success did he have?
3. Who was H. M. Muhlenberg?
4. Would you say that people in the colonies were religiously different from people in Europe? Why or why not?
5. Does the idea of torture and oppression being applied to people by the church bother you? Can it ever be justified in any historical time?
6. Obviously we are greatly indebted to the Roman Catholic Church for its S. American and Californian missionary work. From your own knowledge, what were its good effects and what were its bad effects.



25

EUROPE IN THE 16TH AND 17TH CENTURIES



Best known Bible in English was sponsored by a British king. James I attempted to end English religious controversies by authorizing an entirely new translation which would be acceptable to all groups. From 1604 to 1610, 54 scholars labored to produce the King James Bible, shown here in a first edition dated 1611.



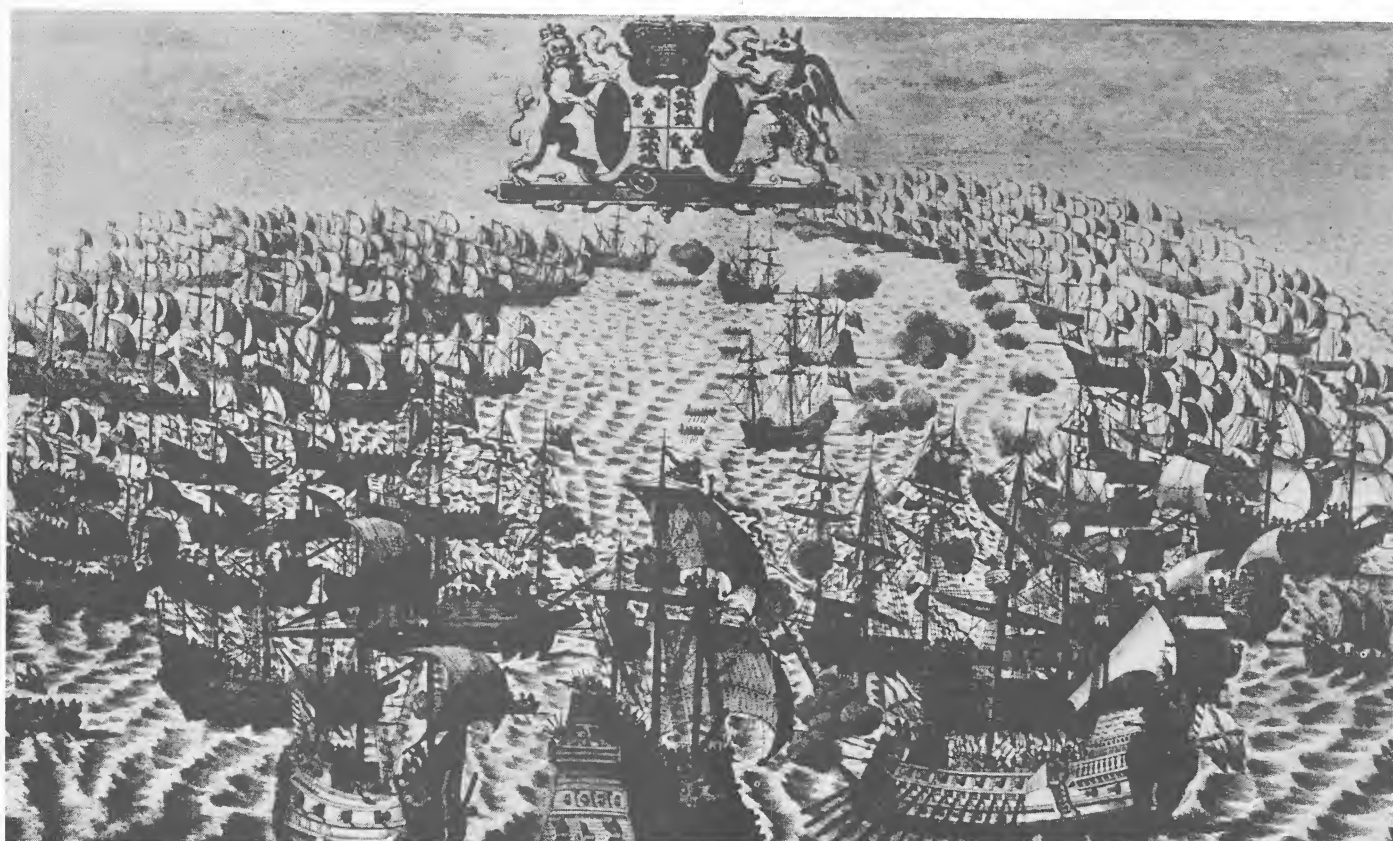
“WARS, WARS, AND MORE WARS”

If, by some oversight in your education, you've come to believe that wars or threats of wars are a modern curse and invention, you ought to have lived in Europe during the years 1580-1715. No matter what country you might have had as your homeland, England, Germany, France, the Netherlands, Spain or any other, you would have had an excellent chance of being involved in a terrible war. These were not little brush fire affairs such as we've seen recently in Laos and Viet Nam either; most of them were vast, bitter, cruel, devastating wars fought over whether an area should belong to Roman Catholicism or to one of the Reformation Churches. They were, in the most tragic sense, especially lamentable, since they were religious wars in which both sides claimed the support of Christ and the name of Christian. Of course, other factors such as the growing powers of the European kings and the rise of a powerful merchant class also played a part in them, so that it would not be fair to place *all* of the blame on religious issues. Nevertheless, the major problem stemmed from recognition by officials that the “heretic” Lutheran and Reformed branches of Christendom were here to stay. In time only France, Spain, and the southern parts of the Holy Roman Empire remained as centers of Roman



When Charles V abdicated in 1556 his Hapsburg Empire was split into a Spanish half (dark) under his son, Philip II, who conquered Portugal, and an Austrian half (light) under his brother, Ferdinand I. Greyed areas are territories lost by Spain to the Dutch (1648) and by Austria in almost constant fighting with the Ottoman Turks.

The Spanish Armada meets the English fleet (below). In 1588 Spain cast hungry eyes on Britain, but her “Invincible Armada” of 132 vessels was outfought in the Channel and destroyed by a storm off northern Scotland.





Paul V (1605-21) saw the beginning of the Thirty Years War, in which he supported the Catholic League.



The Spanish butchery of the heroic defenders of Haarlem after 7 months' siege, 1573. The Spanish conqueror, Don Fadrique, had pledged leniency; but, the battle won, he beheaded, hanged or drowned almost 2000 of the beleaguered town's defending troops.



The siege of Magdeburg by the Catholic forces of Ferdinand II in 1631. No Protestant town paid more heavily for its faith. After its collapse, some 20,000 inhabitants were killed in a 5-day orgy of cruelty that shocked Europe.

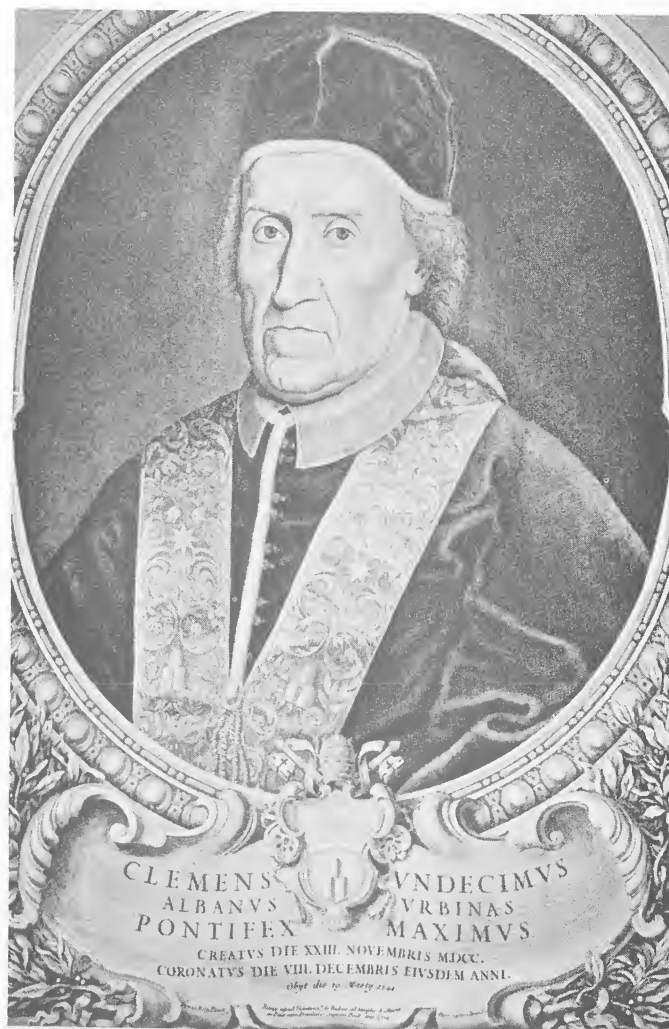
*This print is one of a series by the 17th-century French artist Callot, called *The Miseries and Horrors of War*. Little pity was shown by either side in the 17th-century religious wars. The troops were a terror wherever they went, leaving poverty, famine, plague behind them.*



Catholic power. England, Scandinavia, some of Switzerland and parts of Germany were now largely Reformed or Lutheran. The Assembly of Augsburg in 1550 had granted at least a temporary recognition (called the Peace of Augsburg) from the German Empire as to the legitimate existence of the Lutheran Churches, in spite of the fact that the Roman Catholic powers still hoped to regain these losses and to prevent any further tolerance of what, in their eyes, was a departure from the true Church.

One of the first war areas was the *Netherlands*. The northern sections of that land had been greatly influenced by Calvin and his reformation, even though the Netherlands was ruled by Catholic Spain. When Philip succeeded the Emperor Charles on the throne of Spain in 1581, these northern areas reacted like a mad bull and declared their independence as a separate United Provinces of the Netherlands. When the furious fighting ended a "short" eighteen years later, their independence was a secure fact.

At the same time that war was in progress Anglican *England* and Catholic *Spain* were engaged in an equally great struggle for supremacy. Both countries had been active in the New World, and although Spain had gotten a head start, England through her vast merchant marine was at last catching up. Thus, with resentment already at the breaking point Mary Stuart, a devout Catholic and the former Queen of Scotland who had married Philip II of Spain, came to England for a visit—was imprisoned by Queen Elizabeth, and set the stage for a titanic struggle. The angry Philip of Spain vowed to set Mary, who was second in line, upon the English throne. The issue as to how this was to be done was settled when Philip determined to smash English sea power in one massive attack. He assembled a great fleet of ships, called *the Spanish Armada*, and in 1588 set sail for England. The English had fewer but faster ships when the two great fleets met in the English Channel. Weather conditions, superior sailing ability, and bold tactics enabled the English to crush the Armada, and from that time until this very century England ruled the seas.



Clement XI (1700-21) became embroiled in the War of the Spanish Succession and was unable to prevent the Papal States being violated by the contending armies.



Hanging Catholic monks, a band of Huguenots show ruthlessness of the French religious strife of the late 16th Century. The Huguenots were strongest in southwest France, their unofficial capital the city of La Rochelle.



Ejecting Catholic officials, Protestants throw two representatives of Catholic Habsburg Empire from a Prague window in 1618. Victims landed on a dung heap and lived, but the incident touched off the Thirty Years' War.

France was having internal problems of its own, and religion was, as usual, the focal point. A relatively small group of townspeople had become Calvinists. Although they were few in number, the *Huguenots*, as they were called, were so ardent in the support of their cause that many French noblemen backed them as allies in the struggle against the Catholic monarchy. From 1562 to 1598 there were eight periods of conflict, marked by such tragedies as the massacre of thousands of Protestants on St. Bartholomew's day, August 24, 1572. The issue was not concluded until 1598 when Henry of Navarre, a nominal Calvinist, accepted Catholicism in order to gain the throne. He satisfied his bartered conscience by issuing the *Edict of Nantes* which guaranteed the Huguenots almost complete religious freedom and civil rights.

The next war in Europe lasted *Thirty Years*, from 1618 to 1648, although the fighting was not continuous for the whole time. The German states provided the sites for most of the battles of the war, in which the advantage see-sawed between the Catholic and the Protestant (Lutheran and Reformed) sides. The Protestant League, under the leadership of selfish King Gustavus Adolphus of Sweden and with the support of Cardinal Richelieu and Catholic France, which sought its own gain over that of its religion, was able after ten years to gain at least a draw in the fighting. In 1648 the belligerents signed the *Peace of Westphalia* which guaranteed, once and for all, to both Reformed and Lutheran Churches their continued existence in their present areas of control. With this decree, the religious wars ended.

Although the issue seemed to have been settled, grinding disputes over religious affiliation continued to provoke internal troubles for many nations during the second half of the 17th century. When Louis XIV had ascended to the throne in France, his country was in a strong position in terms of population and prosperity, and he determined to make her the master of Europe. In many respects he succeeded, but that ultimate goal of being "master" always eluded him. France did become the center of European culture, and the French language became the universal language of Europe. Louis XIV's greatest failure and biggest mistake was his treatment of the Huguenots. In 1685 he revoked the *Edict of Nantes* and ordered



SCIPIO TYRMINVS CRESCENTII FILIVS CV FVERIT MAGISTRATVS BICCHERNÆ
CAMERARIVS TEMPORIS QVO GREGORIVS XIII PONTIFEX MAXIMVS ANNO REFORMAVIT



Left: The struggle between the Catholics and the Huguenots in France for political and religious domination came to a climax in the Massacre of St. Bartholomew in 1572. This appalling act of bloodshed and treachery resulted in the slaughter of thousands of Huguenots. A painting by Francois Dubois, who was an eye-witness of the massacre.

Left below Gregory XIII is also remembered for the reform of the calendar in 1582, known as the Gregorian Calendar. His reform was gradually accepted, first by the Catholic countries and then by the Protestants, but not by some Orthodox countries until after the First World War. A contemporary painting showing Gregory presiding at a discussion of the calendar.

Above Sixtus V (1585-90) was an energetic administrator, who organized and centralized the Curia on lines followed to this day. He restored order to the Papal States and was the greatest builder in Rome since Julius II. A fact commemorated in the borders of this contemporary engraving.

the Huguenots to leave the country. A tremendous exodus followed, and France was drained of about three hundred thousand citizens, most of them skilled craftsmen. It was an economic blow from which France never completely recovered.

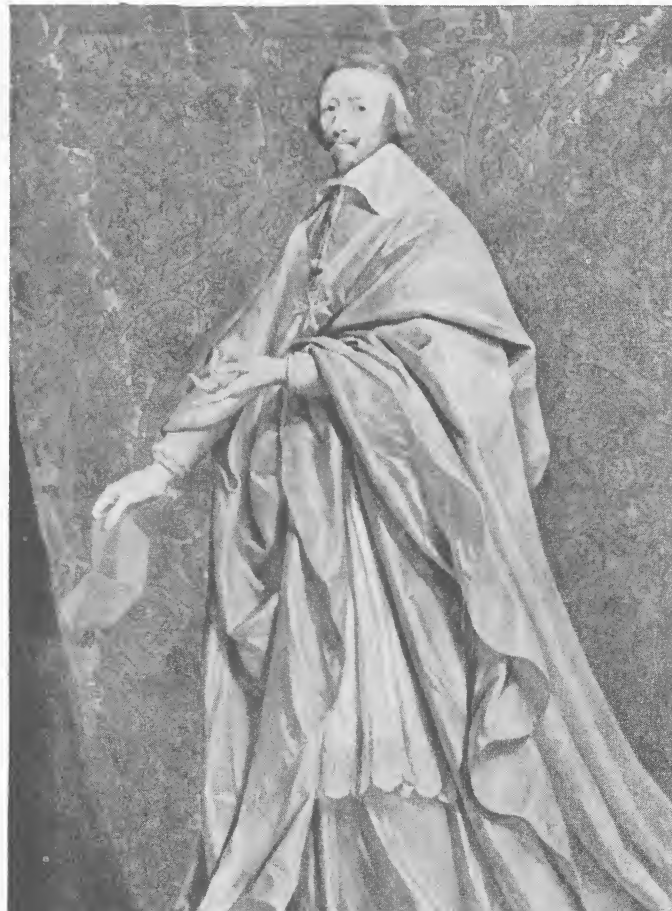
While Louis XIV was reigning in France, the steady growth of a constitutional monarchy was continuing in *England*. The disagreement which brought about the biggest advance in that process was—you guessed it—a religious one. James II, who became the King of England in 1685, was an avowed Roman Catholic. Since the king was also the nominal head of the Anglican Church, such a contradictory situation was bound to create problems. When the birth of a son opened up the prospect of another Catholic ruler, the people rebelled. After a secret meeting, the leaders of Parliament sent a request to William of Orange, James' son in law, to come and lead a revolt. When William arrived with his Dutch army in the fall of 1688, James fled to France without a fight. Parliament decided he had in effect abdicated and awarded the throne to William, thus securing the crown for the Anglican cause. In return for his crown, William agreed not to make laws or levy taxes without the consent of Parliament. Thus, the king's central powers of government were relinquished to the legislative branch of the government. Remember that all of this happened over a religious issue.

The last major war of this period was the *War of Spanish Succession*. Protestant Charles II had, by this time reigned for many years. When his death at last seemed imminent, his two aggressive brothers-in-law, Louis XIV of France and the Emperor Leopold, decided to split Spain between them. Charles got wind of the plot and made a will leaving all of Spain to Louis' second grandson, Philip, because he wanted to keep Spain in one piece. At Charles' death in 1700, Louis decided to accept the will rather than honor his treaty with Leopold. Leopold, however, organized all of Europe—the Empire, England, the Netherlands, Savoy, and Brandenburg-Prussia—against France. This war had, therefore, the dubious honor of being the first war in which all of Europe participated. It dragged on for thirteen years, and during this time the continental situation changed greatly. Charles IV of Spain became the Emperor of the Holy Roman Empire as well. Again there was war, until at last England and the Netherlands sought a negotiated treaty, and in the *Treaty of Utrecht* (1713), Philip was recognized as king of Spain on the condition that Spain and France would never be united.

DISCUSSION QUESTIONS

1. Begin your analysis of this lesson by getting separate pictures of the Protestant and Roman Catholic churches in Europe during these vicious war years. What was good about each and what was bad about each?
2. What countries were Protestant, what countries were Roman Catholic? Did the picture change over the years?
3. When we consider the church on both sides, can either side excuse itself and say that the other side was worse and not "Christian?" Was either side truly Christian?
4. What significant things were done by Roman Popes during this period aside from their war involvements?

The subtle statesmanship of Cardinal Richelieu, secretly supported by Urban despite the French alliance with the Protestant states, dominated the later stages of the Thirty Years War. Richelieu laid the foundations of the absolutist policy in France, which under Louis XIV was to cause such trouble to the Papacy. A portrait by Philippe de Champaigne



Near Lutzen, Swedish troops (background) in 1632 battle attack across Leipzig road (center) toward Habsburg force (in foreground). Smokepuffs show battle line.



26

AGE OF REASON AND NATURALISM

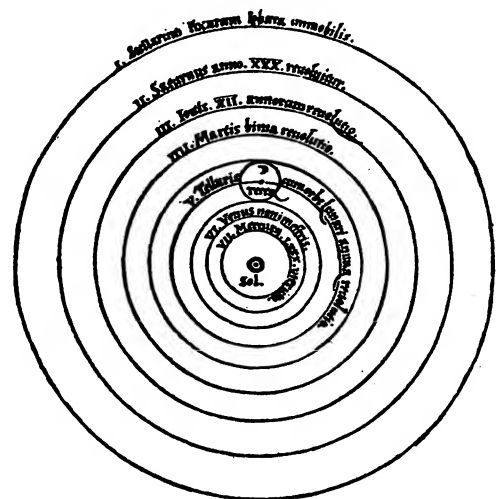
The early church moved into a rapidly changing world and had to change with it. The church also played a great part in the revolutions and upheavals of history—for neither the church nor the world stands still.

Of even greater significance to the Western world and to Christianity was a war of a different kind, a war against ignorance concerned with *scientific method*. Until 1700 the study of the physical universe had been largely by-passed, and what study had been done had been based on the principle of *deductive reasoning*. Into this atmosphere *Francis Bacon*, an Englishman, introduced a new method of study called *inductive reasoning*. Using his method the scholar was to begin, not with a general truth, but with every piece of evidence available. Only after studying all of the evidence was he to try to formulate general truths. Using this approach, many scientists began to search for new truths about the universe, and in their searching came to a startling conclusion—that the physical world functions according to mathematical laws. Although in this period the search for these laws remained largely on the purely mathematical level, the studies of men like *Galileo*, *Kepler*, and *Newton* laid the foundation for a new Age of Science that would soon engulf the Western world. Hindered for a time by, of all things, the Church (first the Roman Catholic and then the Protestant and Reform), the fruits of their efforts have burst free like a dazzling Fourth of July celebration in our generation—the space age!

Copernicus's idea of the universe; from his De revolutionibus, 1542. It places the sun at the center and shows the first six planets in their true order. The outer sphere, he thought, was the home of all the fixed stars.



The Church idea of the universe: from Peter Apian's Cosmographia, 1539. It shows the earth at the center surrounded by eight spheres for the planets, moon, sun, and fixed stars; then two more spheres to provide the system's motion. Beyond all was heaven "dwelling place of God and all the elect."





Two milestones in Western science were the completion, around 1530, of Nicolaus Copernicus' great astronomical volume and the development of Galileo's telescope in 1609. In the same period three only slightly less important figures were working, all of whom struggled with old concepts and odd instruments. They were Peter Apian (1501-52), Tycho Brahe (1546-1601), and Johannes Kepler (1571-1630). Apian, a German known for his contributions to mathematics and geography, invented the torquetum, a large device which could be adjusted to measure the altitude of celestial bodies above the horizon; with it Apian was also able to resolve spherical triangles and trace the course of comets. Kepler published an astronomical book in Germany in 1619. Kepler dedicated his book and its astronomical tables ("Tabulae Astronomicae") to the Holy Roman Emperor Rudolf II, who gave to science in Central Europe the same patronage the Medici granted it in Italy. Some rulers of the day hoped that court astronomers would stake out claims for them in the heavens; but people of all nations benefited equally when Galileo and his contemporaries began to unlock the secrets of the universe.

Aristotle advanced a wholly incorrect conception of the physical sciences—astronomy in particular.

It was unfortunate that no one had the wit or the stature to challenge him before he became a kind of saint. In the Middle Ages his writings were taught without question in monasteries and also in Church schools and universities. The theories he set forth became part of Christian dogma, and anyone who dared to challenge them was chastised for questioning God. Thus Aristotle's mistaken, unproved ideas of astronomy and physics were preserved; they were still being taught in Galileo's lifetime, nearly nineteen centuries after the great Greek philosopher's death.

During that long span of time the Church never wavered in its acceptance of Aristotelian law. And since all schools were Church controlled, Aristotelian theories continued to be accepted by scholars and taught throughout Europe.



For a time, Galileo studied medicine, another branch of learning revived during the Renaissance. In the hospitals of his day occurred scenes such as the one in the fifteenth-century painting below—a patient with a leg wound is treated amidst general confusion.



When Galileo journeyed to Rome in 1615, Paul V (above) was pope. During his reign the Copernican theory was declared heretical by the Inquisition. The rather kindly portrait (below) of the severe inquisitor Robert Cardinal Bellarmine is by an anonymous painter.



When Galileo was in Rome to meet with Church officials in 1624, Ottavio Leoni did this crayon portrait of the embattled sixty-year-old scientist.

PHILOSOPHIÆ
NATURALIS
Principia
MATHEMATICA

Definitiones.

Def. I.

Quantitas Materiae est mensura ejusdem orta ex illius Densitate & Magnitudine conjunctim.

A Er duplo densior in duplo spatio quadruplus est. Idem intellige de Nive et Pulveribus per compressionem vel liquefactionem condensatis. Et par est ratio corporum omnium, quæ per causas quascunq; diversimode condensantur. Medii interea, si quod fuerit, interstitia partium libere pervadentis, hic nullam rationem habeo. Hanc autem quantitatem sub nomine corporis vel Massæ in sequentibus passim intelligo. Innotescit ea per corporis cuiusq; pondus. Nam ponderi proportionalem esse reperi per experimenta pendulorum accuratissime instituta, uti posthac docebitur.

B

Def.

*First page of the Principia,
by Isaac Newton (1642-1727)*



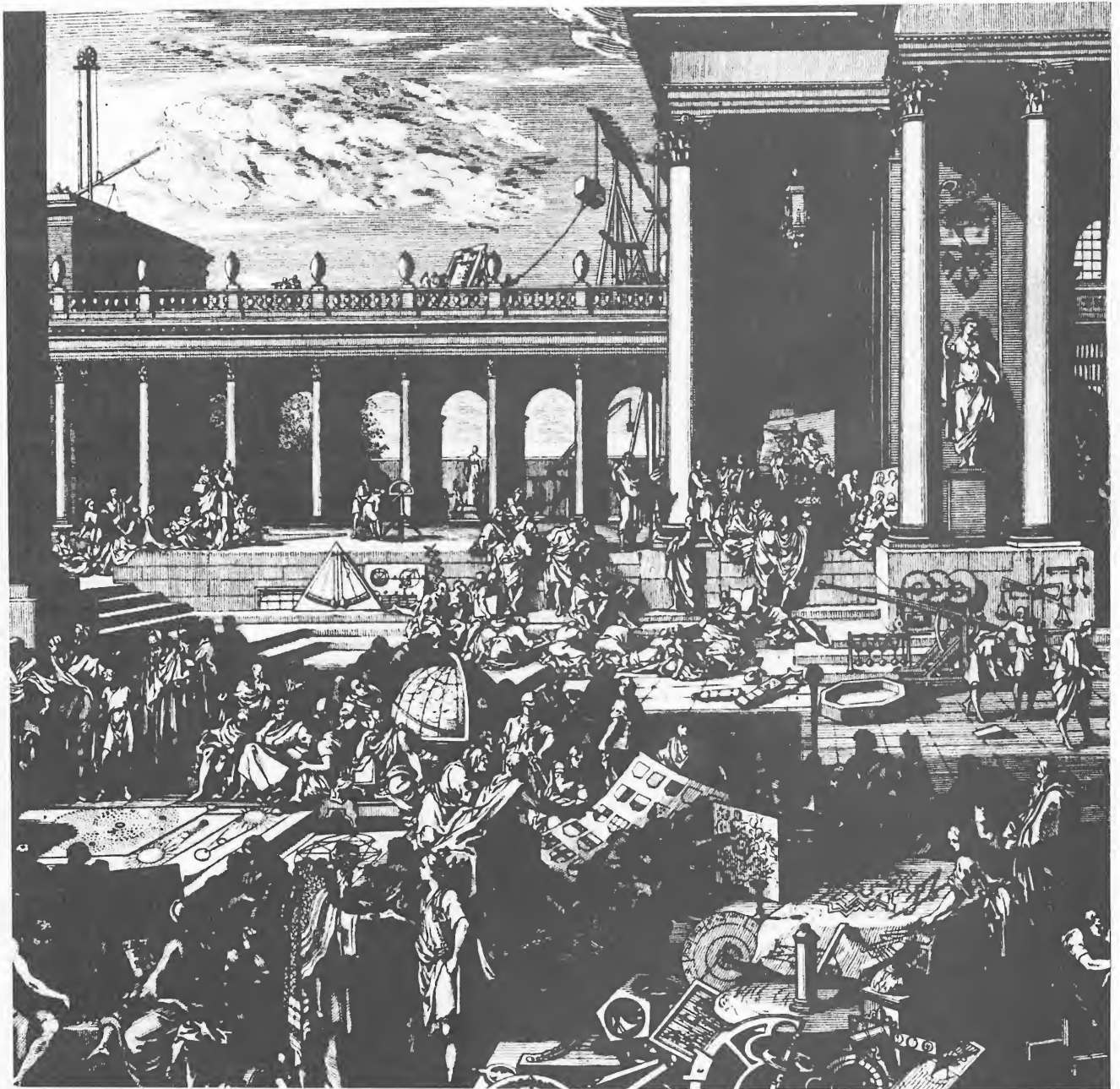
Always the skillful speaker, Galileo discourses with a skeptical cleric. He is pointing toward the sun, which he believed was at the center of the earth's orbit and, according to him, only seemed to rise and set because of the revolutions of the earth on its own axis. On the table at his left is an armillary sphere; this model appears to represent the Ptolemaic universe, which puts the earth in the center.



PHOTO BULLOZ

A further development with enormous significance for our time was the rise of *Russia*. The original home of the Russians was Asia. Slavic groups drifted into Southwestern Russia about 500 B.C., and after years of consolidation defeated the Tartars in the thirteenth century to establish a strong kingdom. During these years the Russians were greatly influenced by the Eastern (Byzantine) civilization, and in becoming Christianized, adopted the heritage of Eastern theology and practice. *Peter the Great* (1672-1725), westernized Russia by an ambitious program of interchange with Europe, introducing ship building, commerce,

industry and military control. He also removed the Patriarch and made himself virtual head of the *Orthodox Church*. After a successful war against Sweden he secured an outlet to the Baltic Sea, thus insuring that Russia would hold her place on the chess board of growing world powers. For a long time she remained poor and somewhat insignificant, but later on we will come back to Russia, to the powerful Communism she developed, and to a consideration of the total import of her atheism vs. Christianity as it will face us all today and tomorrow.



Scientists swarm about the Academy of Science and Fine Arts in Paris, one of several learned societies that invited Newton to become a member.



The year of 1613 saw a completely new city of Moscow beginning to rise from the ruins of the old, which had been almost wholly destroyed by civil war. Its crooked streets were lined with innumerable single-storeyed wooden houses, all heavily bolted and barred with iron doors and shutters and each standing in its own high-walled garden. Some of the more important houses were built of stone blocks, and there were countless large churches with gilded or brightly painted domes. Dominating the whole city was the Kremlin, surrounded by an earthwork and guarded by wooden towers set at intervals along the ramparts. Red Square, which was so named as early as the seventeenth century, was already the centre of the city and the place where the great religious processions took place. The most impressive of these was the Palm Sunday procession, in which the file of priests with their swinging censers was followed by the high nobility, called the Boyars.



The "Century of Conflict" ended in 1715 with the death of Louis XIV and the ascension of the boy king Louis XV to the throne of France. New rulers were coming to power elsewhere also. The European world was tired of wars, and it turned its energies to a more productive and exciting task, the further development of the scientific theories of the preceeding century.

At the opening of this turbulent age, a large majority of people still lived in little primitive villages surrounded by the land they farmed. Small industries were only beginning to come into existence. Large scale international commerce was just breaking out of its cocoon, and only the new business class (the bourgeoisie) was enjoying all of the "benefits" of city living.

In France, especially, the inequalities in the distribution of wealth had begun to disturb the common man. He resented paying a high tax on his tiny 15 acre farm while the nobility paid none on their mammoth castles, and he was disturbed about the tithes he had to pay to the Church—or at least he was disturbed that most of the tithes went into the pockets of the local bishop.

Discontent with the established system of government was not limited to the common man of France, however. A group of educated men sought to find natural laws for political life by the same methods that scientists were using in exploring the physical universe. These men were called the *philosophes* (philosophers). Their political ideas came largely from the writings of *John Locke*, who had lived in England in the preceding century. Locke had two "laws": one, all men are created free and equal; two, all men have certain natural rights such as life, liberty, and property. The leading figure among the philosophes was *Voltaire*, whose sarcastic pamphlets sought to awaken all men to the inequalities of society.

Gathering of the encyclopaedists, amongst them Voltaire (1), d'Alembert (4), Condorcet (5), and Diderot (6)



The philosophes also sought to inaugurate a new era in France in which reason and science would be supreme. Although some of them rejected a belief in God, most of them were content to believe in a god—but not the God who works in and through history. To the contrary their god had created the world, started it running according to unchanging natural laws, and left it running in perfect shape. This religious belief was called *deism* and was a serious challenge to the traditional beliefs of Christianity.

The spirit of freedom which produced these changes was occasioned by the new spirit carried over from the Reformation, and yet it was a revolution moving apart from the Church itself. Indeed the seventeenth century had witnessed the marvellous rise of modern science, not only in the great discoveries that were made, but the spirit or *mood* of the people who were discovering these new and strange things about the universe and man was no longer religious. And while the foundations of the new science laid in the last century were beginning to bear *practical* fruits, these fruits were to face the church with a new set of problems. All the people began to feel for the first time not only that there was a reason for everything that took place, but also that there were certain *laws* which must govern the universe—laws that quite possibly had nothing to do with what man had called *God*! Obviously this new attitude was to raise profound questions about religion. Religion, it was said, should be founded on *reason* and could only be believed when reason could provide an explanation for what religion said.

Thus, the new point of view shifted to where nothing should be believed that could not be *proved*—demonstrated to be true. It was inevitable that uncertain and even devout people would begin to question the truth of the Bible—and at the same time that other convinced Christians should set out to “prove” that God exists and that the things the Bible says can be proved as absolute fact. As a result, the Church became bogged down in the attempt to demonstrate what it believed. It forgot that God’s actions in history are visible only to those who have already accepted Him in faith. It forgot that faith involves a total commitment, “the assurance of things hoped for, the conviction of things not seen” (Heb. 11:1). Of course there were those who saw the danger of attempting to change faith into scientific proof, and it looked to some men, like Joseph Butler of the Church of England, as if the Christian age were at an end; that the people would all turn from the faith.



John Locke (1632–1704)

Of EDUCATION.

223

to be made, and what weight they out to have.

§. 177. *Rhetorick* and *Logick* being ^{*new*} ~~the~~ Arts that in the ordinary method ^{*Logick*} usually follow immediately after Grammar, it may perhaps be wondered that I have said so little of them: The reason is, because of the little advantage young People receive by them: For I have seldom or never observed any one to get the Skill of reasoning well, or speaking handsomly by studying those Rules, which pretend to teach it: And therefore I would have a young Gentleman take a view of them in the shortest Systems could be found, without dwelling long on the contemplation and study of those Formalities. Right Reasoning is founded on something else than the *Predicaments* and *Predicables*, and does not consist in talking in *Mode* and *Figure* it self. But 'tis besides my present Business to enlarge upon this Speculation: To come therefore to what we have in hand; if you would have your Son *Reason well*, let him read *Chillingworth*; and if you would have him *speak well*, let him be conversant in *Tully*, to give him
the

Page from a pamphlet by Locke
on education, published in 1695

Space makes it impossible to make a detailed examination of what happened in the Church during this time, though it should be obvious that such an idea presented a burden that was more than an unprepared Church could face. We have seen how the Medieval Church was unprepared to cope with the changes that took place during the sixteenth century, and that this was part of the reason for the success of the Reformation. Likewise the major Protestant churches—Lutheran, Anglican, Calvinist—had never been faced with the questions that were now being thrown at them. The old answer, “the Bible says,” did not seem to satisfy those who wanted proof for everything, for how could the Bible be proved to be true? Apparently Jesus could be “proved” to have lived, but what possible proof could there be for demonstrating that he was the Son of God?

We can look back now and see that the Age of Reason was based on some ideas that were not in themselves proofs. In fact a great philosopher of that time, *David Hume*, had questioned the point of view of those who worshipped reason, but few had felt that Hume’s protest made any difference. Hume had said that even in science no one can accept any statement as an absolutely final unchanging truth; knowledge of this kind, he said, is impossible. Today we know that the science of one age is often the superstition of another. Our greatest scientists tell us that science is always making new discoveries that contradict the old. Meanwhile the Church in that day was faced with a world which accepted at face value the idea that unless everything in religion could be shown to be true scientifically, then religion was false and a waste of time.

Looking back over the years, we can see that the threat presented by the Age of Reason was probably the best thing that could have happened to the Church, for it caused Christians to question many things they should never have taken for granted. The Reformation was to be a continuing thing, yet the Lutheran and Calvinist churches in Europe had lost much of the zeal they had in the beginning; they were content to go on repeating the same rituals and phrases without understanding, and without facing the issues of the day. Consequently a most interesting thing took place—especially in Germany; the Age of Reason, which had looked like it would destroy the traditional Protestant churches, in the long run brought new life into them. Perhaps God used some of these things to shake the churches out of their complacency.

Because the new age brought peace and the necessary money, it was a time when the arts, especially music, could flourish. Two great com-

posers, Bach and Handel, enriched the Church’s treasury of music. Johann Sebastian Bach, a Lutheran church organist, wrote hundreds of pieces of church music—cantatas, preludes, hymns, and the richness and the beauty of his works is one of the lasting heritages of this time. George Frederick Handel should be remembered for his magnificent oratorio, *The Messiah*. Written in three short days, after a frustrating period when no notes would come to him, it covers the entire life of Christ in stupendous music that inspires the listener to an awesome emotional experience.



EMILE-ANTOINE BOURDELLE • Beethoven

Contemporary engraving of Hume and Rousseau





John Wesley, son and grandson of English clergymen, was born at Epworth Rectory June 17, 1703, the 15th child in a family of 19 children. He decided on his work after his graduation from Oxford. For the next 60 years Wesley kept journals and from these in his own handwriting comes the story of the beginning of Methodism. Wesley was ordained a deacon in 1725 and became a priest of the Church of England three years later. As one of the Holy Club's early members, he had become its guiding spirit but "saw little fruits of his labors." However, at the age of 35 he had a "heartwarming experience" when he put his trust in God. A changed man, full of faith and courage, Wesley in the next 50 years wrote 400 books, preached 40,000 sermons, and travelled 250,000 miles. A tireless worker, he died among his friends (below) in London, March 2, 1791, in his 88th year, having preached until just 10 days before his death.

DISCUSSION QUESTIONS

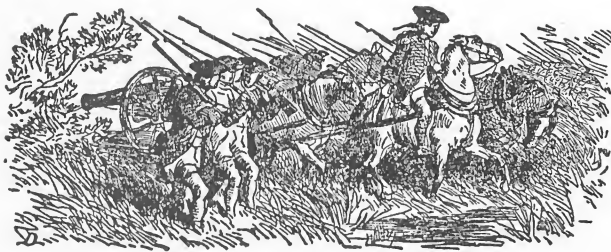
1. What gave the new churches the zeal which the traditional churches had lost? What does this teach us about the church's mission today?
2. How much of our thinking is conditioned by the scientific way of thought?
3. Read Hebrews 11:1-2 (or all of Hebrews 11) and discuss the church's attempts to prove its teachings.

In Germany, indeed in *Saxony*, the very province where Luther had worked, a new type of Protestantism was emerging. Refugees from Moravia were arriving, people who had worshipped in the tradition of John Hus. They were met by *Count Von Zinzendorf* of Saxony, a man of towering faith. Zinzendorf became their protector, much as Frederick the Wise had been the protector of Luther. They called themselves the *Moravian Brethren*, and while we may not agree with many of their teachings, we cannot disagree with their stressing that the church *must* be a missionary organization. They went everywhere in search of converts for their church. They wanted to tell the world about the God who had come into history to save man and who was still at work in that history. This church of missionaries reminded the rest of Protestantism that the church must engage in missionary work just as the early Christians did after Pentecost.

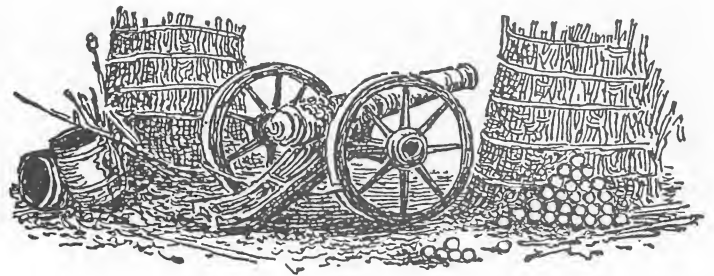
Another awakening took place in England. *John Wesley*, an English clergyman, had been converted by the Moravians. Wesley had been raised in the Anglican church, but was disillusioned to see how little the church touched the life pattern of England. Only the wealthy went to church, and these had little concern for the poor. The slums were incredible messes, and conditions in the jails were unbelievably primitive.

Wesley and his brother Charles began their work in a small religious society, encouraging Bible study, rendering service to the jails and calling for more frequent participation in Holy Communion. They were so enthusiastic and persistent in their work that people laughingly called them "Methodists." The Methodists became highly evangelical and stressed missions—and their movement spread quickly onto the continent. But their greatest impact was made in America, where they set up Indian missions and built churches at a greater rate than any other denomination of the time. To conclude then, the Age of Reason had shaken the entire church, giving rise to new questions and to new churches with a zeal unknown for a long time. These new churches evidenced a spirit which caused even the traditional churches to see by comparison how little they had been doing. So, science was to move ahead, and the church was to move ahead too.

27 THE AGE OF REVOLUTION: THE AMERICAN AND FRENCH REVOLUTIONS



Big Guns for Washington





The political views of Locke and the philosophes were to bear their first visible fruit on the North American continent. Although England's rule of her American colonies had been carried out in a fairly liberal manner, the colonies elected their own legislatures for local issues, and eventually the vast distance between England and America led to a desire for both civil and religious independence on the part of the colonists.

Imagine for a moment how the colonists must have felt. England was far, far away—several thousand miles in distance—and several months in travel time. There were no steamships, no planes, no telegraphs, no radios, no Telestar or Relay satellites to shrink those distances. Instead, they had to face the problems of establishing religious patterns, government, of law and order, of Indians, and of a thousand other details of life virtually by themselves. Yet, they could not make the final decisions; always they had to wait and wait for approval or disapproval. No wonder some came to think of revolt.

The issue came to a head over the non-religious matter of taxation. Even then, the British government backed down and repealed all taxes, except a token tax on tea to show that Britain had the right to tax her colonies without their agreement. When some Bostonians answered this claim by

breaking into the tea ships and throwing the tea into the harbor, the revolt turned from thought to action.

The First Continental Congress met on September 15, 1774, to decide how to meet the problem. Earlier, Patrick Henry had said to the Virginia Assembly, "We must fight! I repeat it, sir, we must fight! . . . Gentlemen may cry, peace, peace!—but there is no peace. The war is actually begun! . . . Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? *Forbid it, Almighty God!* I know not what course others may take; but as for me, give me liberty, or give me death!" Other men such as Thomas Jefferson and James Madison had been converted to the beliefs of Locke that all men are created free and equal—and that they have the *right* to govern themselves. On July 4, 1776, the Second Continental Congress, meeting in Philadelphia, passed the Declaration of Independence.

The story of the Revolutionary War itself is not ours to tell. We all know that a majority of the colonists rallied to the cause of independence and that their armies under George Washington eventually won freedom for the colonies. By 1790 the Constitution of the United States had been written, and a new nation—a new *kind* of nation—had emerged.

We can describe, however, some of the ways in which these stirring events affected the churches and the ways in which the churches affected them. In general we may say that at least two significant things happened to every American church. First of all, they were all separated from their European ties and forced to set up an organization to take care of their affairs. Second, they soon found themselves—some willingly, some unwillingly—completely on their own, devoid of official ties with the government. Agitation for the separation of Church and state, like that for the independence of the nation, had its beginning in the state of Virginia. The Virginia Convention of 1776 adopted the following resolution:

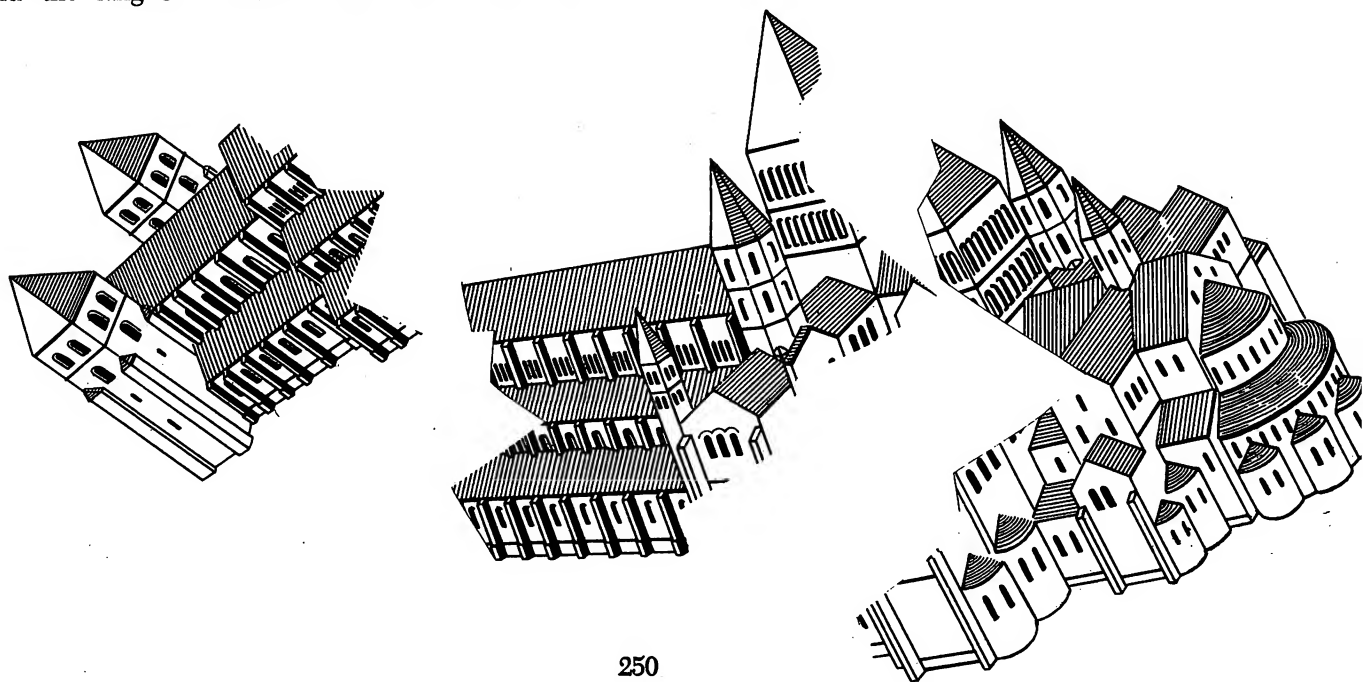
That religion, or the duty which we owe our creator, and the manner of discharging it, can be directed only by reason, and conviction, not by force or violence; and therefore, all men are equally entitled to the free exercise of religion according to the dictates of conscience; and that it is the duty of all to practice Christian forbearance, love, and charity towards each other.

The Anglican Church was the most hurt by the Revolution. Besides having the "bad" reputation of being connected with the British government, they were further handicapped, from the American point of view, by the fact that most of her ministers remained loyal to England and opposed the revolution. The Reverend Charles Inglis of New York reported that the rebellion was "certainly one of the most causeless, unprovoked, and unnatural that ever disgraced any country," and he waited for the time when "his Majesty's arms will be successful, and finally crush this unnatural rebellion." Not only did the Anglican Church lose much favor be-

cause of such attitudes, but also it was faced with the severe task of maintaining itself after the success of the revolution without the support of the British government. As an attempted solution, after many legal maneuvers, Samuel Seabury was consecrated in Scotland as the first bishop of the new "Protestant Episcopal Church," but the new Episcopal Church was to be held in disrepute and to remain small in number for the next thirty-five years.

The courses of the Congregationalists and the Presbyterians were not greatly affected by the Revolution. Both groups supplied leaders for the Revolutionary cause, both supported the War itself, and both led the fight for complete religious freedom. When the war ended, these were in high favor and ready to move ahead with the new nation.

During the war itself the Methodists suffered some decline in number and in influence. John Wesley, who was in England, and most of his English ministers in America, supported the King against the colonies. Many Methodist preachers were staunch pacifists, so that Methodists were generally suspected of *Toryism*, in spite of the fact that all of them were loyal to the Revolutionary cause. After the war was over, the Methodists were the first American Church to form a national organization. Wesley had drawn up a recommended structure and had sent it to America. When, at a "Christmas" convention in 1784, ministers were formally ordained and two Superintendents were elected, the Methodist Church was ready to push ahead on its own.





During the war itself Roman Catholics did not have an easy time. Since some of the supporters of the Revolution felt that there was no place for Catholicism in the new nation, many loyal American Catholics left the country and settled in Canada. French support of the Revolution helped the colonies however, and when the Bill of Rights was drawn up for the new Constitution, it guaranteed all religions, including Romanism, freedom of religion. The Pope's appointment of *John Carroll* as the first American bishop cleared the final barrier to a Roman Catholic Church in America. The number of Roman Catholics was to double in the next fifteen years under religious freedom, so that by 1800 there were about 50,000 Roman Catholics in America.

The Baptists were completely loyal to the cause of liberty and supported it with every resource at their command. Their enthusiasm was generated in part by a passionate desire for religious liberty, since they had been persecuted in many countries. In spite of their organizational structure giving complete independence to each congregation, the Baptists developed a "family spirit" which led to larger groups or associations, and eventually to national organizations. The post-war period was one of fantastic growth for the Baptist Church as they eagerly pursued their missionary activities in the new areas west of the Alleghany Mountains.

Lutherans had for the most part supported the War. Most of them had no ties with England anyway, and some were deeply resentful of her economic policies and against the wealthier Tory class. One of pioneer pastor Henry Muhlenberg's sons left his pulpit to join the Continental army in a dramatic but perhaps not altogether laudable move by throwing off his robes in the pulpit to reveal his uniform, and by 1783 he had risen to the rank of major general. After the war, the Ministerium of Pennsylvania, led by Muhlenberg, adopted a formal constitution which recognized the end of European control over the American Lutheranism. The main Lutheran problems at this time and for over a century to come were to center in internal discension over *the language question*. Most pastors and congregations feared that if the English language were adopted, they would not remain "pure" Lutherans. Most American Lutherans were of German descent at this time, but the same problem was to raise its head as Scandinavian Lutherans established themselves in America. The Lutherans for the most part simply ministered to their own and waited until the twentieth century to make a significant mark upon the American development scene.

The Long Hunters

Before the Gold Seekers, the City Builders or the Homesteaders,
the West Belonged to the Hunters for Furs, the Hunters of
the Buffalo

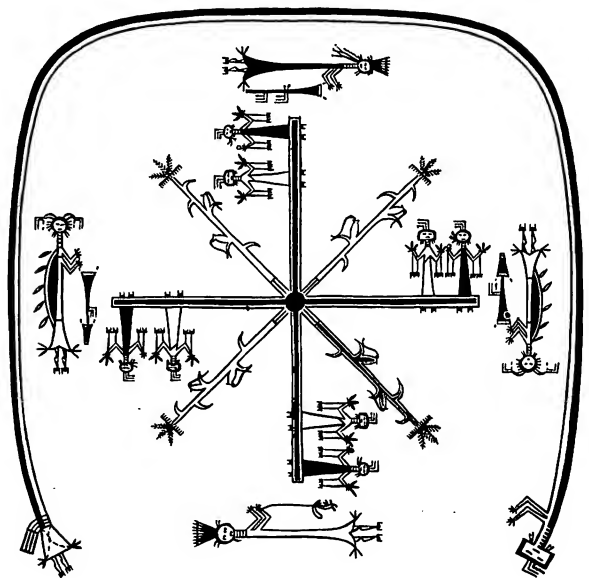
THE LONG HUNTERS and the Mountain Men were pretty much the same thing: operatives in the fur trade in the Rocky Mountain regions of the West in the opening decades of the nineteenth century.

They were the starred performers in the great drama and at times melodrama of exploring the Old West and at least commencing the opening up of its limitless regions to later exploitation by other seekers: land speculators, gold rush participants, railroad projects, cattle grazing, ranching and city building. Before any of these could come in safety or, in fact, at all, the Mountain Men sought out the way and made some sort of record of it available to their successors. Neither the Argonauts to California, the followers of the Oregon Trail nor the later discoverers of Santa Fe and Colorado were, in the essential meaning of the word, pioneers. The Long Hunters had been there before them. When Captain John Charles Frémont first set out for the Far West in 1842 he selected as his guide a Mountain Man who had followed the Columbia to its mouth and known the passes of the Cascades a full decade before that time—Kit Carson. The Long Hunters knew all there was to know—plenty—about the West from the Great Plains of Colorado and Wyoming all the way to Walla Walla and Fort Vancouver, but to the south the Wasatch Range and the margin of Great Salt Lake were the practical limits of their hunting grounds.

Most of the dramatis personae who appeared on this continental stage fell conveniently into four groups, from one to another of which they occasionally moved in shifting allegiances but whose essential framework remained the same as long as the mountain fur trade lasted.

They were the American Fur Company, the vast trust organized by John Jacob Astor, the Rocky Mountain Fur Company, known as "the Opposition," the Hudson's Bay Company, a chartered British monopoly which had merged early in the game with its own most powerful opposition, the Northwest Company, and the independent operators or free hunters.

Sand paintings are made by the Navaho for all curing ceremonials. This one, representing Holy People and corn plants, surrounded by the rainbow, is from the Night Chant.



Beaver Brought The Mountain Men To Wyoming



The caption on this unsigned action drawing when it appeared in the *Police News* read, "Old Jeff Sampson's Winchester Doing Christian Work," and purported to show life on the frontier, presumably near Fort Union, forty years previous. In the lower drawing Captain John Charles Frémont of the Topographic Engineers of the U.S. Army, flanked by bearded trappers, is shown addressing a group of chiefs on the subject of hunting rights at Fort Laramie in the year 1842.





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FORT LARAMIE, OUTPOST AND MEETING PLACE FOR THE LONG HUNTERS

Fort Laramie in eastern Wyoming at the junction of Laramie Creek and the Platte River was the regional seat of the American Fur Company and, excepting only Bent's Fort on the Arkansas, the most important meeting point in all the mountain trade. Fort Laramie originally had been built by the Rocky Mountain Fur Company and named Fort William for Bill Sublette but passed into the hands of the Astorians and eventually to the federal government as a military outpost of importance. Built to a hollow square, Laramie's walls were fifteen-foot-thick adobe with heavily fortified blockhouses at each corner and a vast courtyard for trading within. Almost everyone headed West, including Francis Parkman bound for Oregon, stopped here. The inner portion of Fort Laramie is sketched here by Alfred Jacob Miller, while below a group of Astorians encounter a group of Hudson's Bay retainers for a conference over trapping rights.



We must now make a quick trip back across the ocean for a brief look at France. The success of the American Revolution inspired a revolution in France itself where many of the philosophical ideas had originated. The writings of the philosophes at last moved the wealthy bourgeoisie to do something about the economic problems of France. When Louis XVI finally agreed to a national assembly (called the Estate's General), it looked as if things might be settled peaceably. Louis and the nobility, however, tried to muzzle the views of the bourgeoisie. In reaction to this, they met by themselves and set out to create a constitutional government for France. The King gave in to their demands and again all looked promising for a quiet "revolution." While the details were being worked out, however, rioting erupted on the streets.

By 1791 the situation was out of control, and anarchist rebels controlled France. France was soon ruled by a reign of terror, with thousands going to the guillotine. One of the targets of the revolution was the Roman Catholic Church. Her lands were confiscated, and her ecclesiastical machinery was placed under state control. These excesses—terror and anti-clericalism—began to make the revolutionary cause itself unpopular before long.

In 1796 an ambitious general named *Napoleon* led French armies to victory in Italy. During the next few years he rose to power as the national hero of the country until, by 1801, he was absolute dictator of France. Napoleon brought to France in his early years the reforms that had been sought originally in the revolution itself. He set up an organized system of laws which guaranteed all French citizens equality before the law for the first time. He also re-established the Catholic Church, perhaps for a political motive, as doing so won him even greater popular support.

After consolidating his reign, Napoleon set out on a brutal campaign to make all of Europe into a French Empire. He began by demolishing the old Holy Roman Empire—the one set up by Charlemagne a thousand years before; next, he consolidated several hundred independent nations into fourteen large nations. These moves were so successful that by 1812 France was at war with both England and Russia, who feared for their independence also. Until this point, the French armies were undefeated; Napoleon seemed invincible. But Russia—or rather the Russian winter—dealt Napoleon his ultimate defeat. Although his army conquered Russia's capital city of Moscow, the cruel Russian winter and the Russian tactic of burning the city and the countryside before fleeing left Napoleon no choice but to begin his own retreat. On March 20, 1814, the allies entered Paris, and Napoleon's dreams of an Empire were smashed. Yet he left behind even in defeat a greatly reformed and much more stable France than he had conquered.



Pius VI was driven from Rome by the armies of the French Revolution and died a prisoner at Valence, after being carried, a sick man, across the Alps. An anonymous nineteenth-century drawing.

Liberty. Equality. Fraternity. A new Republic is born

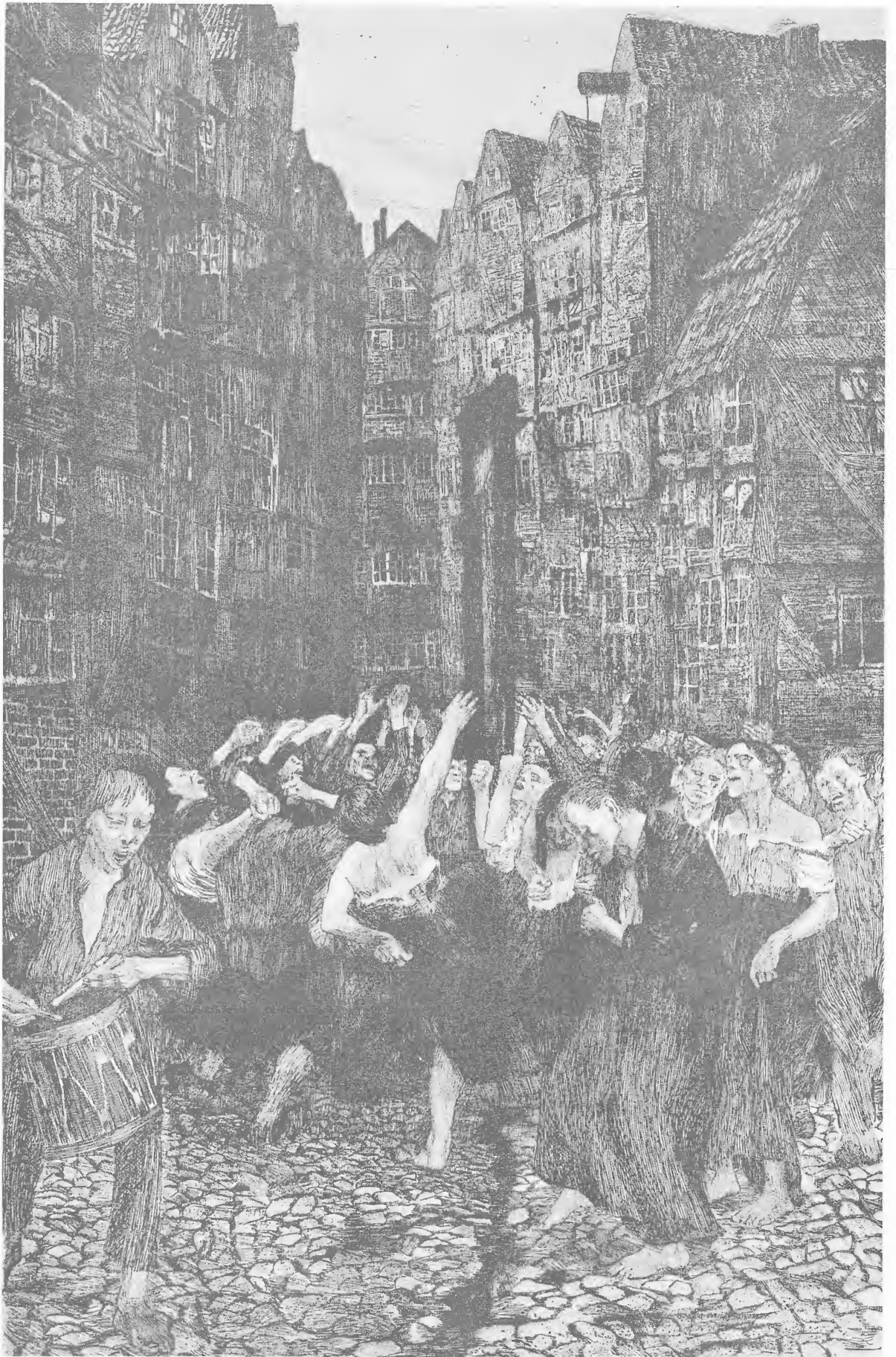


For twenty-six years, from 1789 to 1815, the eyes of Europe were turned towards France, where one society was dissolving as they watched and being replaced by a totally new one, based on the belief in Liberty, Equality and Fraternity. The years of the Revolution, with their many innovations, transformed the lives of everyone in the land, but progress in everyday life was brought about gradually; it came from evolution, not revolution, and as soon as life returned to normal, people were only too thankful to forget all that had happened. It was decided in the Assembly and in the clubs and cafés*, which were the centre of the new thought and where everybody was busy clamouring for reform, that the words Monsieur and Madame should be abolished and the terms Citizen and Citizeness used instead; that the familiar form of address, previously used only to inferiors or to one's family and most intimate friends, should be compulsory; and that a new era should commence, marked by the year One of the Republic. The year was to have only ten months of thirty days

each, and Sundays and all religious festivals were abolished and replaced by patriotic holidays.

Reforms which might have proved more lasting were primary schools and free, compulsory education—but this lasted no more than a year—civil marriage and divorce, which did not outlast the Revolution, and the freedom of the Press which unleashed the enthusiasm of a crowd of patriots* all dressed fashionably in red and white striped breeches. This fashion too was soon to be a dead letter. In the upheaval, periwigs, paniers and all the frills and fancies of fashion went by the board and pantaloons began to carry the day over knee-breeches. But the armies of the tyrants were gathering along the frontiers and the young patriots sprang to the defence of the new Republic. A certain Doctor Guillotin, seen here with his family trying on his new uniform as a member of the *Garde Française**, recommended the use of a new invention from Italy for dealing with enemies within the Republic. It was a much swifter and more efficient means of execution than the axe.





DISCUSSION QUESTIONS

1. How do you feel about the divisions that shattered the American churches during the American Revolution? Should the church always follow its world divisions?
2. Make a brief note about what happened to each of the major denominations. What was the "language" problem of the Lutheran Church?
3. Just guessing, what religion dominated the early expansion to the West? Why?
4. How did religion fare in the French Revolution? Was the Roman Catholic Church in favor or out of favor? What happened to the Jesuits? Why?
5. Look at the French "Declaration of Rights" on pages 258 and 259. Do they mention anything about religion? What? What were their main concerns?

DECLARATION OF THE RIGHTS AND DUTIES OF MAN AND CITIZEN

The French people proclaim, in the presence of the Supreme Being, the following declaration of the rights and duties of man and citizen.

RIGHTS

1. The rights of man in society are liberty, equality, security, and property.

2. Liberty consists of being able to do whatever is not injurious to the rights of others.

3. Equality is a circumstance in which the law is the same for all, whether it protects or punishes.

Equality does not admit any distinction of birth, or any inheritance of powers.

4. Security is a consequence of the concurrence of all to assure the rights of each individual.

5. Property is the right to enjoy and dispose of one's property, one's income, and the product of one's labor and industry.

6. Law is the general will, expressed by the majority of citizens or their representatives.

7. Whatever is not prohibited by law may not be prevented.

No one may be constrained to do what it does not prescribe.

8. No one may be sued at law, indicted, arrested, or detained except in the cases determined by law, and according to the forms prescribed thereby.

9. Whoever incite, promote, sign, execute, or have executed any arbitrary acts are guilty and must be punished.



CONSTITUTION

1. The French Republic is one and indivisible.

2. The totality of French citizens is the sovereign.

TITLE II POLITICAL STATUS OF CITIZENS

8. Every man fully twenty-one years of age, born and residing in France, who has had himself enrolled on the civic register of his canton, has lived thereafter for a year on the territory of the Republic, and pays a direct land tax or personal property tax, is a French citizen.

9. Frenchmen who have waged one or more campaigns for the establishment of the Republic are citizens, without any qualifications as to tax.

10. A foreigner becomes a French citizen when, after having attained the age of fully twenty-one years, and having declared his intention of settling in France, he has resided there for seven consecutive years, provided that he pays a direct tax, and, in addition, possesses landed property or an agricultural or commercial establishment there, or has married a French woman.

11. Only French citizens may vote in the primary assemblies and be summoned to the functions established by the Constitution.

12. Exercise of the rights of citizenship is lost:

1st, By naturalization in a foreign country;

2nd, By affiliation with any foreign corporation which implies distinctions of birth or requires religious vows;

3rd, By acceptance of offices or pensions offered by a foreign government;

4th, By condemnation to ignominious or corporal penalties, until rehabilitation.

13. Exercise of the rights of citizenship is suspended:

1st, By judicial interdiction on grounds of insanity, dementia, or imbecility;

2nd, By the status of insolvent debtor, or of immediate heir, holder by gratuitous title of all or part of the estate of a bankrupt;

3rd, By the status of wage-earning domestic attached to personal or household service;

4th, By status of indictment;

5th, By a judgment of contempt of court, so long as the judgment is not annulled.

14. Exercise of the rights of citizenship shall be lost or suspended only in the cases enumerated in the two preceding articles.

15. Every citizen who has resided for seven consecutive years outside the territory of the Republic, without mission or authorization given in the name of the nation, shall be deemed a foreigner; he may regain his French citizenship only after having fulfilled the requirements prescribed in Article 10.

16. Young men may not be enrolled on the civic register unless they prove that they can read, write, and carry on a mechanical occupation.

The manual operations of agriculture are included among the mechanical occupations.

The present article shall be effective only dating from the Year XII of the Republic.

TITLE III

PRIMARY ASSEMBLIES

17. The primary assemblies shall be composed of citizens domiciled in the same canton.

The domicile requisite for voting in such assemblies is acquired only by residence for one year, and is lost only by a year's absence.

18. No one may serve by proxy in the primary assemblies, or vote on the same matter in more than one of said assemblies.

19. There shall be at least one primary assembly per canton.

When there are several of them, each one shall be composed of not fewer than 450 or more than 900 citizens.

Said numbers include the citizens, present or absent, who have the right to vote therein.

20. The primary assemblies shall constitute themselves provisionally under the presidency of the eldest; the youngest shall perform the duties of secretary provisionally.

21. They shall be definitively constituted by the election, by ballot, of a president, a secretary, and three tellers.

22. If difficulties arise concerning the qualifications required for voting, the assembly shall rule provisionally, reserving recourse to the departmental civil court.

23. In every other case the Legislative Body alone shall pass upon the validity of the activities of the primary assemblies.

24. No one may appear armed in the primary assemblies.

25. They shall have charge of their own policing.

26. The primary assemblies shall meet:

1st, To accept or reject amendments to the Constitutional Act proposed by the assemblies of revision;

2nd, To conduct the elections appertaining to them according to the Constitutional Act.

27. They shall assemble annually, without need of sanction, on 1 Germinal, and shall proceed, as there is occasion, with the election:

1st, Of the members of the electoral assembly;

2nd, Of the justice of the peace and his assistants;

3rd, Of the president of the cantonal administration, or the municipal officials in communes of more than 5,000 inhabitants.

28. Immediately after such elections, communal assemblies shall be held in communes of fewer than 5,000 inhabitants, to elect the communal agents and their assistants.

29. Whatever is done in a primary or communal assembly, over and above the purpose of its convocation, and contrary to the forms determined by the Constitution, shall be invalid.

30. Assemblies, whether primary or communal, shall conduct only those elections assigned to them by the Constitutional Act.

31. All elections shall be conducted by secret ballot.

32. Every citizen legally convicted of having sold or purchased a vote shall be excluded from primary and communal assemblies, and from every public office for twenty years; in case of a second offense, he shall be excluded forever.

10. All severity unnecessary for securing the person of an accused shall be severely repressed by law.

11. No one may be sentenced until after having been heard or legally summoned.

12. The law shall enact only penalties that are strictly necessary and proportionate to the offense.

13. Every usage which aggravates the penalty determined by law is a crime.

14. No law, either civil or criminal, may have retroactive effect.

15. Every man may contract his time and his services; but he may not sell himself or be sold; his person is not an alienable property.

16. Every tax is established for the general good; it shall be assessed among the taxpayers in proportion to their means.

17. Sovereignty resides essentially in the totality of the citizens.

18. No individual, no partial gathering of citizens may assume sovereignty.

19. No one may exercise any authority or hold any public office without legal delegation.

20. Every citizen has an equal right to concur, directly or indirectly, in the formation of the law, in the nomination of the representatives of the people and the public functionaries.

21. Public offices may not become the property of those who hold them.

22. The social guarantee cannot exist if the division of powers is not established, if their limits are not determined, and if the responsibility of public functionaries is not assured.

DUTIES

1. The declaration of rights contains the obligations of the legislators; the maintenance of society requires that those who constitute it likewise know and perform their duties.

2. All the duties of man and citizen derive from these two principles, graven by nature on every heart:

Do not to others what you would not wish them to do to you;

Do constantly to others the good that you would wish to receive from them.

3. The obligations of each individual toward society consist of defending it, serving it, living subject to the laws, and respecting those who are the agents thereof.

4. No one is a good citizen if he is not a good son, good father, good brother, good friend, good husband.

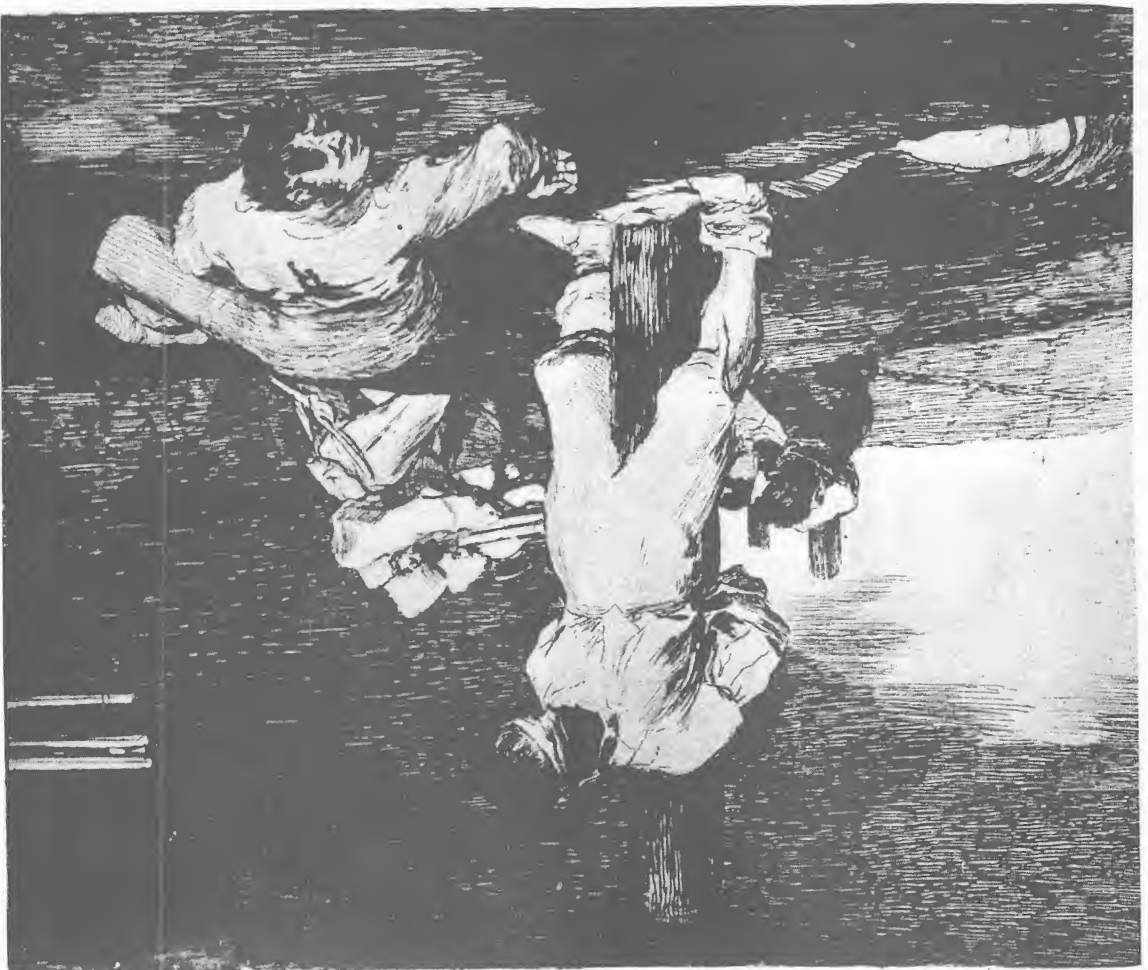
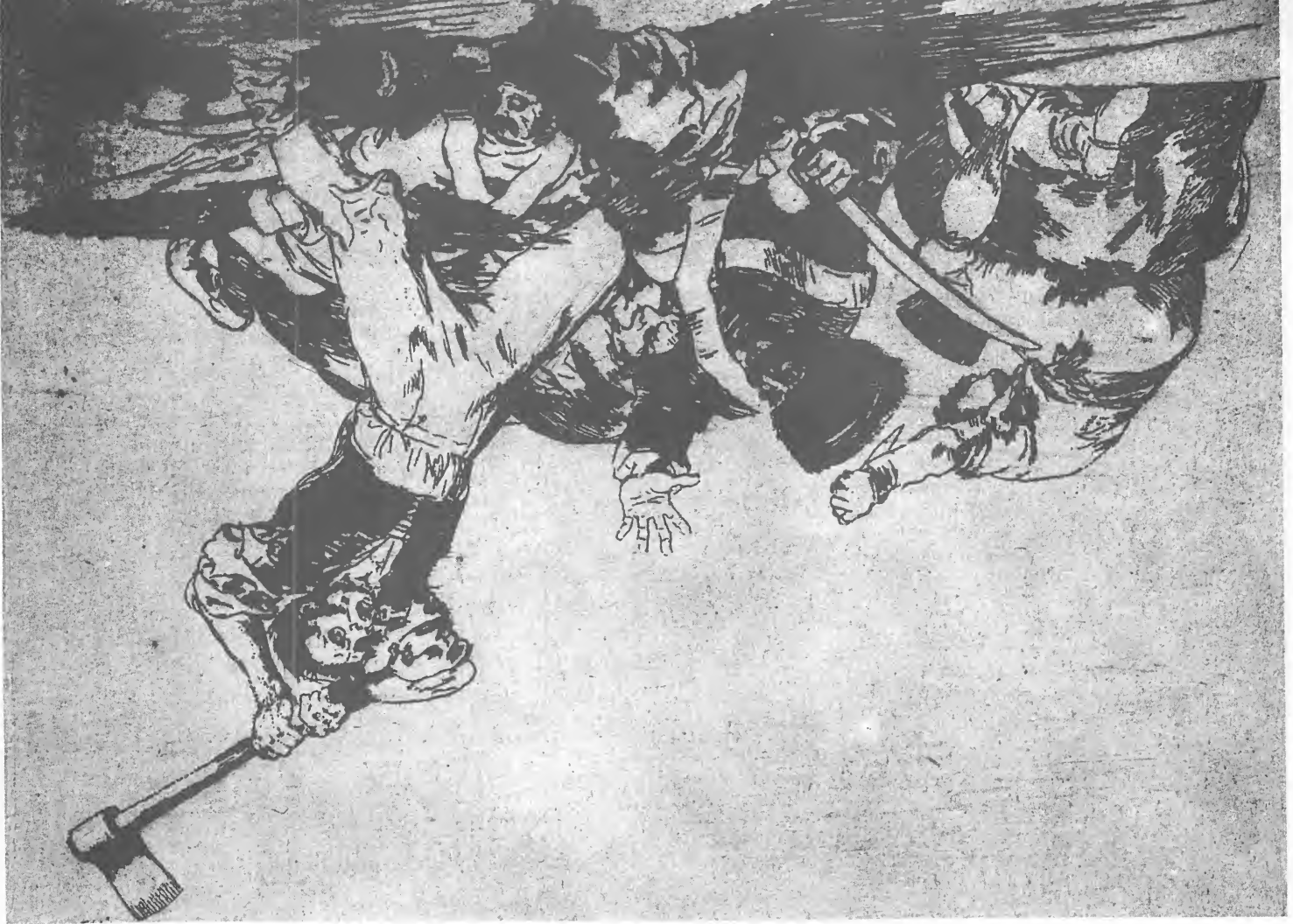
5. No one is a good man if he is not a frank and religious observer of the laws.

6. Whosoever openly violates the laws declares himself at war with society.

7. Whosoever, without openly violating the laws, evades them by craft or skill, harms the interests of all; he renders himself unworthy of their goodwill and esteem.

8. The cultivation of land, all production, every means of labor, and the entire social order are dependent upon the maintenance of property.

9. Every citizen owes his service to the Patrie, and to the maintenance of liberty, equality, and property, whenever the law summons him to defend them.

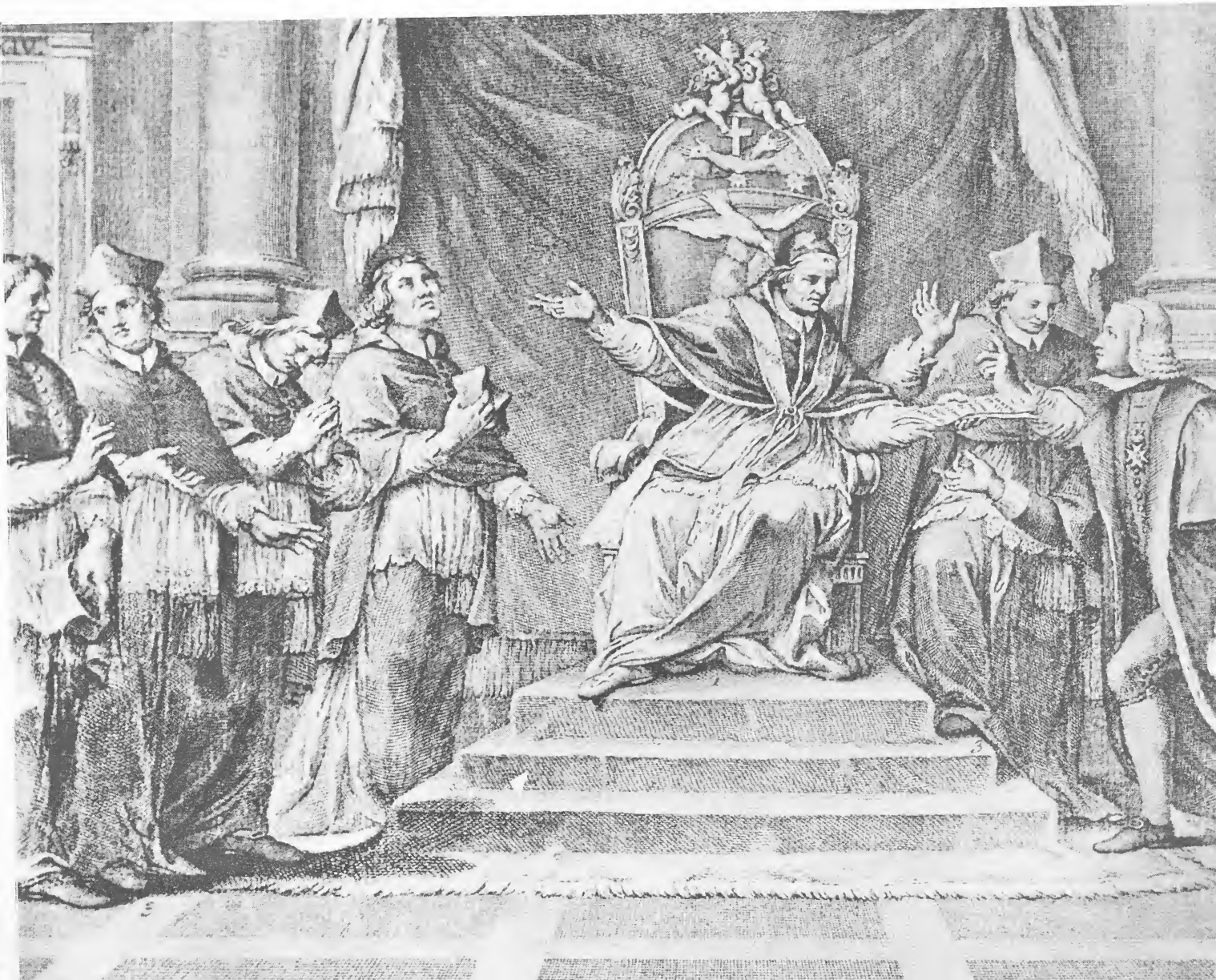






Napoleon started his rule with the Concordat of 1801 which re-established the Church in France, but gave him substantial Gallican powers. After his coronation he embarked on the persecution of the Pope which lasted until his fall. A portrait of Napoleon by Robert Lefevre.

A contemporary engraving showing Clement XIV announcing the dissolution, extinction and quite abolition of the Society of Jesus to the Spanish ambassador.





In 1808 French troops again occupied Rome and the Pope became virtually a prisoner in the Quirinal palace. The Pope entering the Quirinal with his cardinals to say mass, despite the French troops and cannon. One of a series of engravings by Pinelli on the reign of Pius VII.



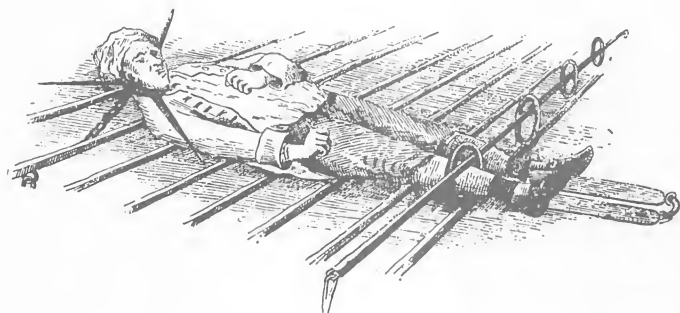
The arrest of Pius in the Quirinal on the night of 5 July 1809, when French troops made a surprise attack on the Pope.



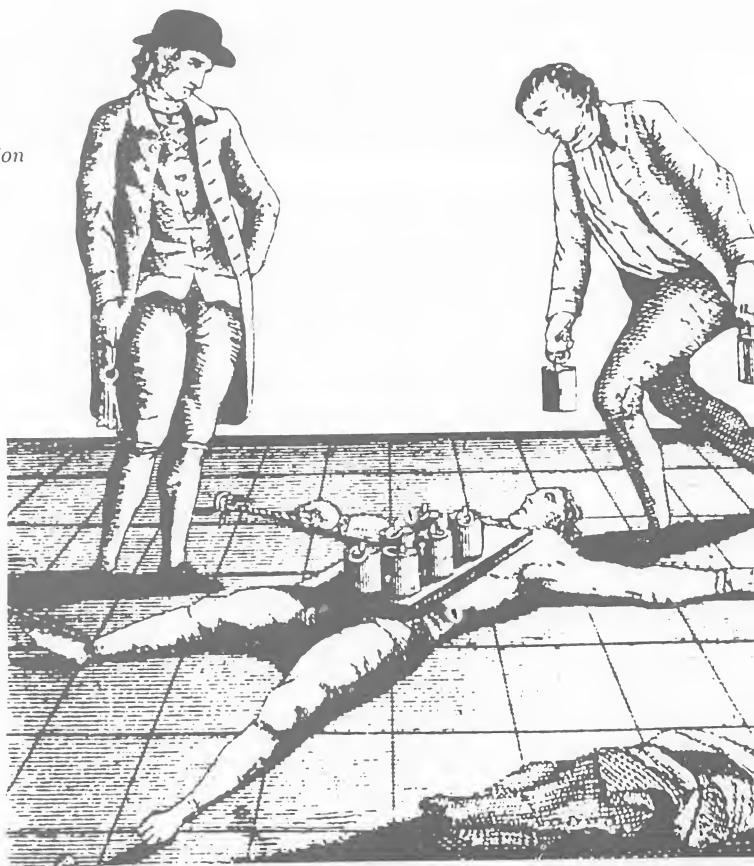
Pius entering a carriage on the morning of 6 July before being carried off to the fortress of Savona.

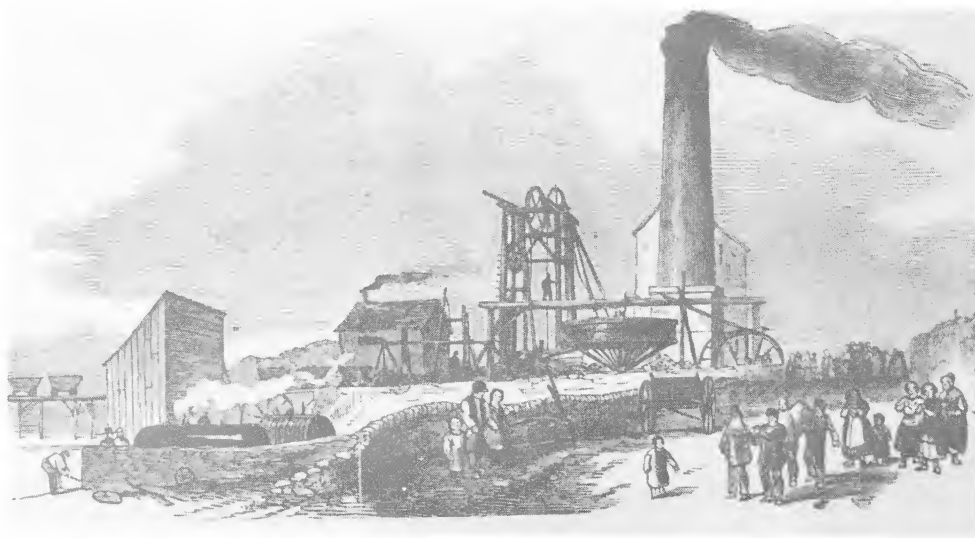
28 THE AGE OF REVOLUTION: INDUSTRIAL

An 18th-century prisoner being "pressed" for a confession by placing weights across his body.



Above, 18th-century English prisoner is stretched on a bed of sharp iron rods, spikes are affixed to a heavy iron collar, chains fasten him to the ground and an iron bar across his legs prevent him from moving.





Life was not such an easy matter for everyone in Victorian England, the first nation to become an industrial power. After 1875 British agriculture began to suffer from foreign competition, for in future the country would have to depend largely on imported food to feed her growing population; but she held world trade in the hollow of her hand. Large numbers of people left the countryside to emigrate to the colonies or flooded into the towns to work in factories. Working conditions were appalling, especially in the mines*, where, despite the laws limiting the working day of women and children to ten hours, even the very young were still compelled to do hard and dangerous jobs. Yet not many years were to pass before laws were made for the protection of miners as a result of revelations in the Press, and the Government decreed that before going down the pit in the morning each man should be issued with a special safety lamp*. Also about this time people began

to be concerned about the welfare of children, and in 1884, forty years after founding an animal welfare society, the admirable RSPCA, England embarked on the task of caring for her children. The NSPCC came into being. There was much work to be done by the new society; the works of Charles Dickens had already paved the way by showing the brutality of employers and the often criminal negligence of parents.

Houses in the slums were crowded from attic to basement with poor families whose children, barefoot, underclad and undernourished, ran wild in the streets, their lungs full of fog and smoke from the factories*. Thanks to a greater understanding of the rules of hygiene, infant mortality dropped considerably after 1870, and working-class parents were able to send their children to the new primary schools. Trade unions grew up to defend the rights of their members.



For the majority work is hard, hours are long and wages meagre.

While America and France were involved in their political revolutions, a revolution of a different sort was taking place in England. From earliest times, man had used hand tools to manufacture his needs for life. Now, for the first time the use of machines for manufacturing began to supplant hand labor.

In the year 1750 England was still an agricultural nation. Her people lived in small villages and made their living from the farmlands around them. The main industry of the time was the manufacture of woolen cloth, and it was done in the peasant's cottages. If you had grown up there, you would have spent many of your evening and winter hours inside the cottage, carding the wool, spinning it into thread, and weaving it into cloth. Much of your education would have come from the stories that were told during those productive hours.

All of this was to change drastically in the next fifty years. By 1800 most Englishmen had moved to the city and worked in a factory. The steam engine and other inventions made it possible for manufacturing to be done on a new scale. Factories and mines multiplied and expanded, and small villages grew almost overnight into thriving cities. A further result was that the owners of the factories and mines became wealthy while the workers lived in slum conditions. Men, women and children alike worked long hours, as much as twelve to fourteen of them a day. They had put in long days on the farm also, but those were healthy outdoor hours. The children had played in the open fields, and always there had been something to eat. In the new manufacturing society—if one can call it that—working conditions were miserable, wages barely enough to live on, and job security almost nothing. If a man was injured, or if his factory's products were not in demand, he was simply laid off without notice. Children began work in the same factories as their parents when they were no more than seven years old. For their mistakes on the job they were beaten frequently, and to make matters worse, they were paid much lower wages than adult workers. When we realize that all of this inhumanity to man took place in a "Christian" nation, we wonder what the Church was doing—where the message of God's love for man and of man's love for one another had gone.

The first reformers of the age were not to be clergymen or church leaders, however, but a few Christian gentlemen. These men—a minority to be sure—were wealthy factory owners who saw that the typical treatment of factory laborers could not be reconciled with their Christian beliefs. One of

them, *Robert Owen*, built a model factory town at Manchester, England, where he attempted to prove that workers could be treated as human beings and still produce a profit for management.

Men like Owens also began to push for the passage of legislation to protect the abused and downtrodden individuals. As these bills gradually became law, they enabled the English government to legislate in affairs of economics and welfare. They were, then, important examples to be used in the establishment of what has become a modern "welfare" state in England today. The first really effective reform bill was passed in 1832. It extended the right to vote to the factory owners and more wealthy classes who now had a direct vote for elective offices for the first time. Small shopkeepers, farm peasants, factory workers, and all women were still excluded from active participation in electing their government officials.

From the second *Fieri Flying Roll*, Chapter II: (Thus saith the Lord,)

I say (once more) deliver, deliver, my money which thou hast . . . to poor creeples, lazars, yea to rogues, thieves, whores, and cut-purses, who are flesh of thy flesh, and every whit as good as thy self in mine eye, who are ready to starve in plaguy Gaols, and nasty dungeons or els by my selfe, saith the Lord, I will torment thee day and night, inwardly, or outwardly, or both waies, my little finger shall shortly be heavier on thee, especially on thee thou holy, righteous, religious Appropriator, then my loynes were on Pharaoh and the Egyptians in time of old; you shall weep and howl for the miseries that are suddenly coming upon you; for your riches are corrupted, &c. and whilst impropiated, appropriated the plague of God is in them.

The plague of God is in your purses, barns, houses, horses, murrain will take your hogs, (O ye fat swine of the earth) who shall shortly go to the knife, and be hung up i'th roof, except—blasting, mill-dew, locusts, caterpillars, yea fire your houses and goods, take your corn and fruit, the moth your garments, and the rot your sheep, did you not see my hand, this last year, stretched out?

You did not see.

My hand is stretched out still.

Your gold and silver, though you can't see it, is cankered, the rust of them is a witness against you, and suddainly, because by the eternall God, my self, its the dreadful day of Judgement, saith the Lord, shall eat your flesh as it were fire, Jam. 5. 1 to 7.

The rust of your silver, I say, shall eat your flesh as it were fire. . . .

... give, give, give up, give up your houses, horses, goods, gold, Lands, give up, account nothing your own, have ALL THINGS common, or els the plague of God will rot and consume all that you have.

By God, by my self, saith the Lord, its true.

Come! give all to the poore and follow me, and you shall have treasure in heaven.

Chapter VI:

Again, thus saith the Lord, I in thee, who am eternall Majesty, bowed down thy form, to deformity.

And I in thee, who am durable riches, commanded thy perishable silver to the poore, &c.

Thus saith the Lord,

Kings, Princes, Lords, great ones, must bow to the poorest Peasants; rich men must stoop to poor rogues, or else they'l rue for it. . . .

Well! we must all bow, and bow, &c. And MEUM must be converted.—It is gut yet a very little while; and you shall not say that ought that you possesse is your own, &c. . . .

It's but a little while, and the strongest, yea, the seemingly purest propriety, which may mostly plead priviledge and Preorogative from Scripture, and carnall reason; shall be confounded and plagued into community and universality. And ther's a most glorious design in it: and equality, community, and universall love; shall be in request to the utter confounding of abominable pride, murther, hypocrisie, tyranny and oppression, &c. . . .

Chapter VII:

... Howl, howl, ye nobles, howl honourable, howl ye rich men for the miseries that are coming upon you.

For our parts, we that hear the APOSTLE preach, will also have all things common; neither will we call any thing that we have our own.

Do you (if you please) till the plague of God rot and consume what you have.

We will not, wee'l eat our bread together in singlenesse of heart, wee'l break bread from house to house.

Nevertheless after 1832 the Christian gentlemen reformers were able to exercise a new influence in legislation. In 1833 slavery was abolished in England and in all of her colonies. From 1835 and on, city councils were given the responsibility of managing the affairs of their own people. Until this generation the people had little or no control of the schools, the police, or even the construction and repair of the streets in the towns and cities in which they lived. Once it was under local control, workers in some areas began to emerge from the dark depths of the slums. Rows of clean houses appeared along well-groomed city streets. Large public parks were provided for the poorer classes,

so that they and their children could experience what grass and trees were like again. As the reform gained momentum, the right to vote was extended to more and more people, and by 1884 almost every adult male in England—rich or poor—was able to vote.

In spite of these reforms many were not satisfied with the lot of the working class. Men still worked long hours for low wages. One of the most popular solutions to their continuing problems was posed in 1848 and the years following by the now famous philosopher, *Karl Marx*. Marx saw all of history as an economic struggle between the poor and the rich. Putting his view into oversimplified terms, he believed that the industrial stage was the final stage in that struggle. The rich would become very rich and very small in number. The poor would become so very, very poor and so great in number that they would revolt, overthrow the rich and set up a classless (no rich, no poor, but all with enough) society. The word used to describe this was "communistic." In this communistic society all men would work and share the results of their productivity equally, and the state, which according to Marx exists only to protect the ruling class, would cease to exist. Marx's philosophy gained little influence in his day, but it was to provide a basis for several important twentieth century revolutions.

The growth of the cities was aided by yet another benefit from the industrial revolution—mechanized transportation. The horse, or the horse and wagon or carriage, had been the only means of transportation, and thirty miles a day was the reasonable length of an average journey. The poorer classes had to go on foot. In 1829, however, a man by the name of George Stephenson built the first practical steam locomotive that would pull cars on tracks. Within ten years there was over a thousand miles of railroad track in England, and by 1860 the thousand had grown to ten thousand miles of track, and made England's population truly mobile for the first time in history. People were no longer limited to a world made up of the few miles around the village in which they were born. They could travel at relatively fast speeds to the cities in which jobs were to be found in comparative abundance.

Under Queen Victoria (1837-1901), England was able to make the most of her head start in the industrial revolution. Her factories netted great wealth, her army and navy won her an Empire, and she was able to remain proudly aloof from the quarrels of survival which plagued the rest of Europe.

Some pages back, we asked what had happened to the churches in England during the industrial revolution. Were they teaching? Were they preaching? Did they just sit back and do nothing? Were they really an agent of the rich as Karl Marx had charged? Unfortunately, the Church (Anglican and free church alike) was unprepared for the turbulent and prosperous new conditions of city life which the industrial revolution brought into being. Consequently the churches were slow to react and it was some time before they did come to grips with the issues.

Then the Church became filled with a new sense of compassion for those who suffered the burdens caused by the industrial revolution. Scripture had always made it plain that the Church was for everyone, but in many places the church had conveniently forgotten this and become the "captive of the rich." Now ministers began working among the poor. They went to the mines and to the factories to preach, since people who worked seven days a week obviously could not come to church. The Sunday School, a new idea, arose out of a concern for the children who worked in the mines and factories and had no opportunity for education. It was somewhat different from our Sunday Schools, however, as the first Sunday Schools taught reading and arithmetic as well as the Bible.

Another expression of Christian concern was the *Salvation Army*. Founded by a Methodist, *William*

Booth, who heard God's call in his day, its purpose was to help the unfortunates of the slums find a new life. The movement stressed physical care, food, and shelter, as well as the preaching of the Gospel. And while the Salvation Army was not affiliated with any Protestant church, it stimulated many denominational churches to adopt the same kind of program. Thus, the Church gradually changed its methods and fields of work in the attempt to bring the Gospel and call to all men living in the nineteenth century.

DISCUSSION QUESTIONS

LESSON 28

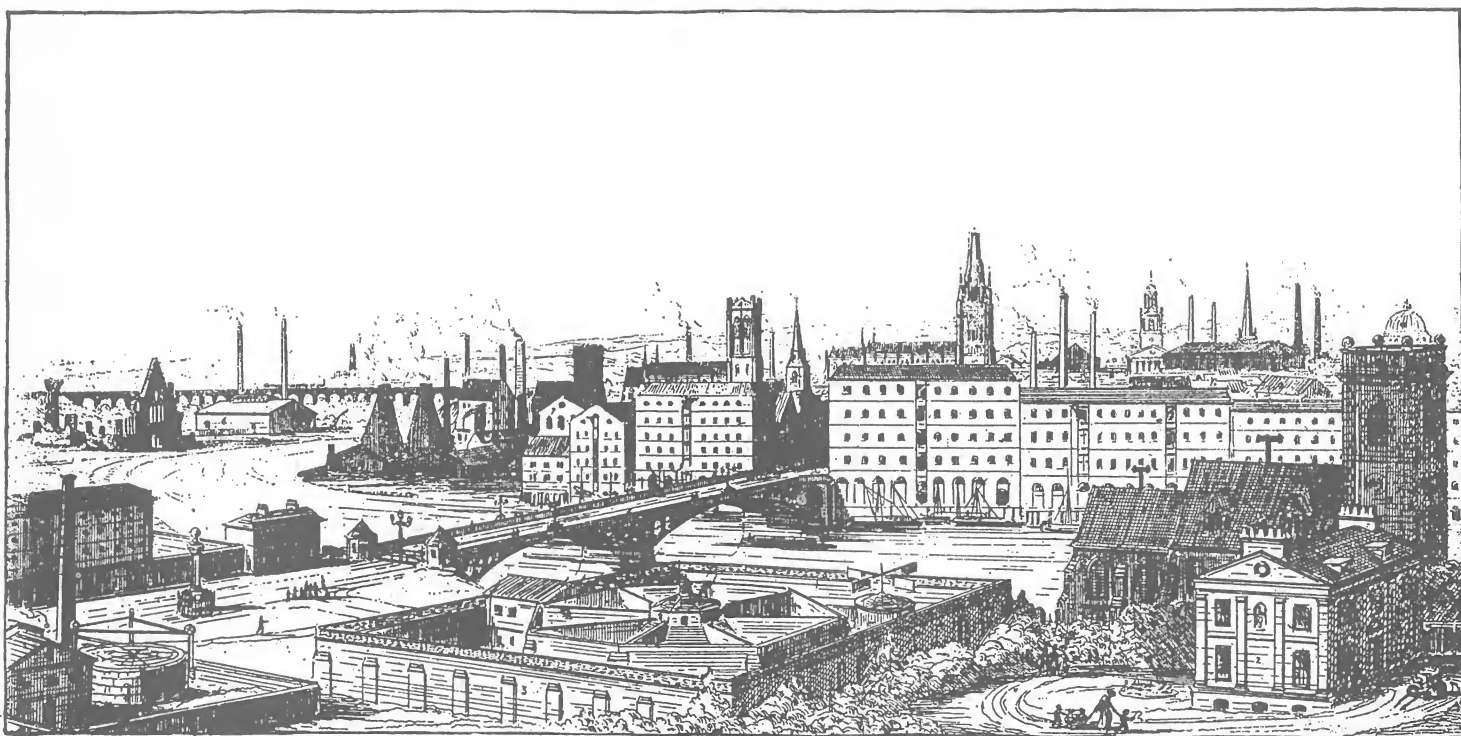
1. Many great changes are indicated for both Europe and America in this lesson. Make an outline of the changes in the order of their significance. Be sure you look at it from *their* point of view, as they would see it then, and not as we would see it now. List the secular changes separate from the religious changes.
2. Who was Robert Raikes? Who was Samuel Slater? What were their secular and religious contributions?
3. Looking at the freedom declaration on pages 266 and 267, what similarities do you find between this and the French manifesto? Do you find anything religious in the English declaration?
4. Would working conditions in the 18th. century affect the religious conditions of the people? How? What progress has been made from Luther's time? Does the church have any social concerns?
5. Looking at pages 270 and 271, what progress is the Roman Catholic making?
6. What "native religion" has appeared in America?
7. What new form of social government has appeared in Europe?

Robert Raikes, a newspaper publisher, originated the institution of the Sunday school. In 1780 he started the first school in Gloucester, England, for poor children employed in a pin factory. The children ranged in age from six to fourteen and went from 8 a.m. to 5:30 p.m. with time off for forenoon service. At first instruction was mainly educational, the children having to learn to read and write. In a short time there was noticeable improvement in manners and morals. Raikes publicized the experiment and in 1785 a society was founded by William Fox for their support and encouragement. Soon schools sprang up in all principal towns for children of all economic classes and the idea spread.





Hitchin Church



The early nineteenth century town, separated by four hundred years from the mediaeval city. The visual amenities of the town of 1840 are few: a gas works and a prison in the foreground, and industrial plant and warehouses set down in a planless muddle.

THE POPES AND THE CITY OF ROME

Before Constantine there is no evidence of christian influence on the civic life of Rome, but from his death until 1870, despite the Avignon captivity and frequent invasion, Rome was essentially the papal city. Time and again the Popes defended Rome against Saracen and barbarian invasion. Later the Papacy and the government of the city became the subject of bitter rivalry between leading Roman families. Numerous attempts were made to achieve civil liberties, but there was no strong middle class to support the movement.

The Popes of the sixteenth and seventeenth centuries carried out vast building projects and ruled the city and the Papal States virtually as feudal overlords. In the eighteenth and early nineteenth centuries, apart from the French Revolutionary and Napoleonic invasions, Rome remained closed within itself and the Popes allied themselves with conservative elements against the liberal and nationalist movements.

In 1870 the Risorgimento triumphed and the Italian national state was established. The Popes remained in voluntary imprisonment in the Vatican until the establishment of the Vatican City State in 1929.

CLEMENT XI to CLEMENT XIV 1700-74

The decline of the Popes' political influence continued and the secular powers took every opportunity to enlarge their authority at the expense of the Church. None of the Popes of this period were sufficiently strong personalities to defend either the Church's rights or her territorial possessions and the Papacy was subjected to repeated humiliations.

The Jesuits were implicated in the general attack on the Church and in Portugal, France and Austria the order was suppressed. In 1773 Clement XIV was finally forced to dissolve the Society of Jesus and the Papacy lost one of its strongest bulwarks.

PIUS VI and PIUS VII 1775-1823

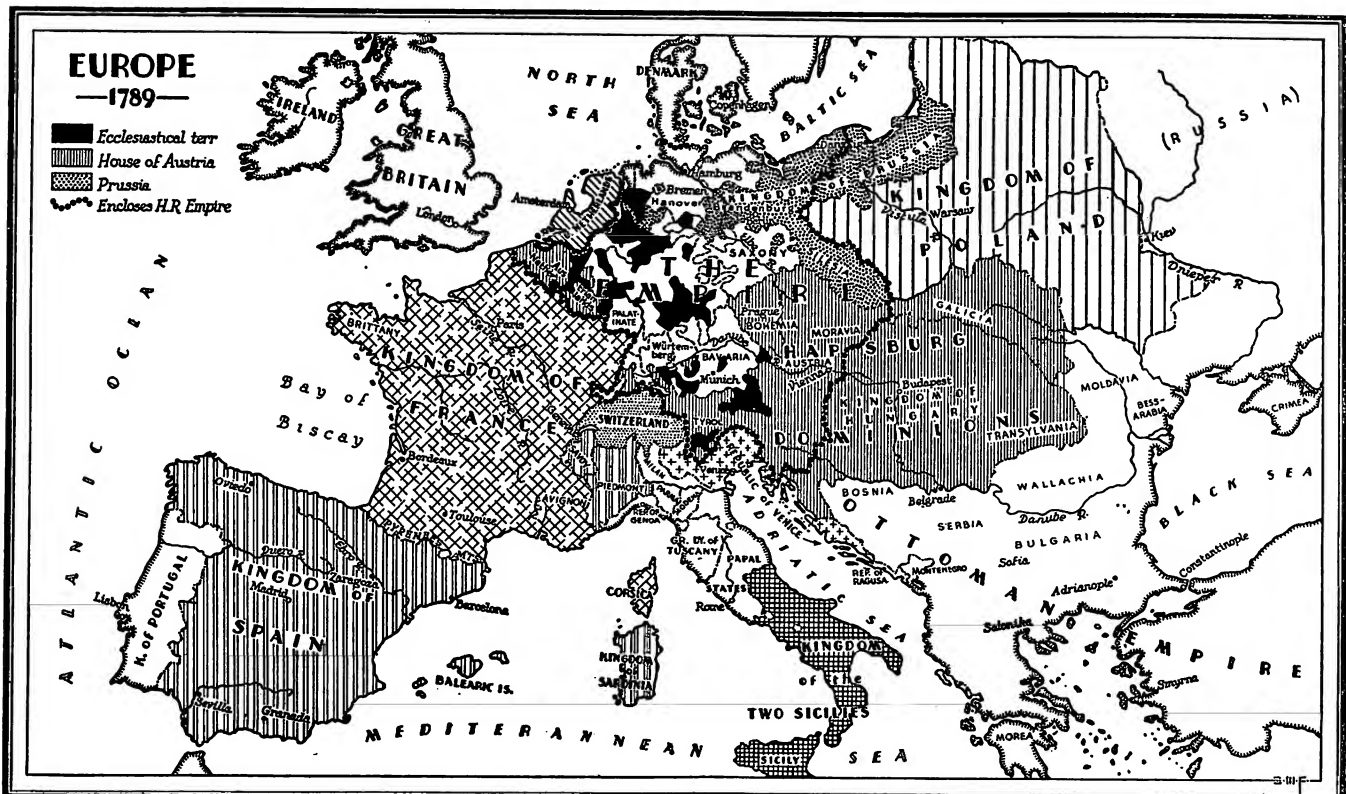
In the second half of the eighteenth century the Roman Catholic Church was subject to increasing pressure from temporal governments. Pius VI's personal visit to Joseph II in Vienna failed to stop state interference in the affairs of the Austrian Church.

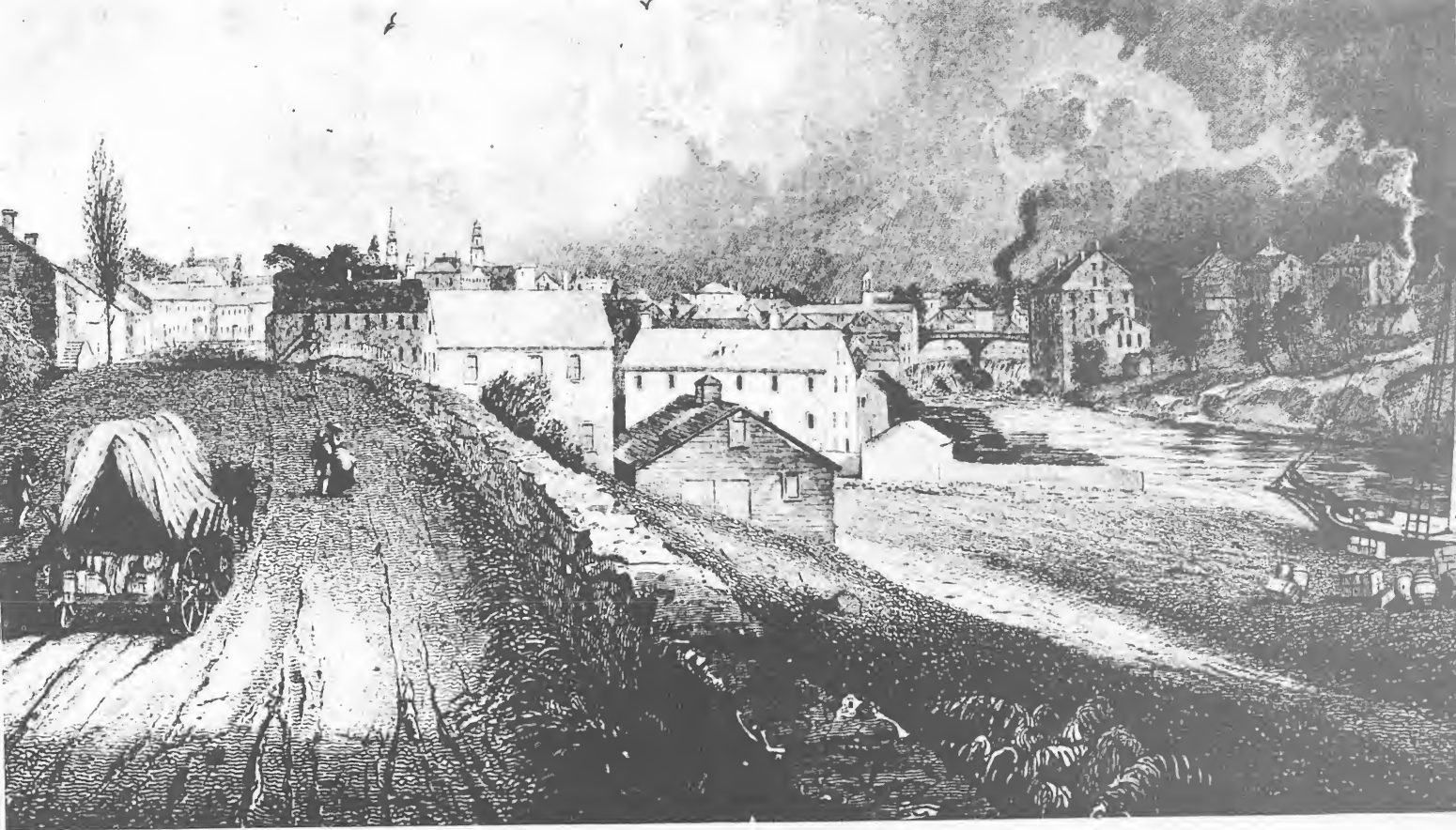
In France the outbreak of the Revolution brought with it the Civil Constitution of the Clergy, which deprived the Pope of any rights over the Church. In 1799 the Revolutionary armies invaded Italy and Pius VI died in captivity. The new Pope, Pius VII, bravely resisted the pressure put on him by Napoleon and then he too was imprisoned.

The sufferings and personal heroism of the Pope aroused the sympathy of Europe and at the Congress of Vienna Cardinal Consalvi was able to negotiate the restoration of the Papal States. Despite the humiliations it had suffered, the institution of the Papacy survived and took on a new significance with the development of Ultramontanism, which became the predominant voice of the Church during the nineteenth century.

LEO XII to GREGORY XVI 1823-46

After the death of Pius VII the Papacy was intent on preserving the temporal power recovered at the Congress of Vienna. Relying on Austrian support, the newly restored Papal States were administered with a policy of repression that made papal rule very unpopular. After the experiences of the French Revolution the Popes looked on liberal movements of any kind with suspicion and gave their support to the conservative anti-democratic elements. On the other hand it was a period of vigorous missionary enterprise outside Europe.





Pawtucket, and for that matter all of New England, was never the same after Slater arrived and set up the first successful factory system.

On December 21, 1790, the little factory began to produce, but business was feeble. When seventy-two spindles were working and the plant had been operating for twenty months, the preference for English yarn left them with several thousand pounds that could not be moved at any price. Not until a loom was added did American cotton begin to find a market.

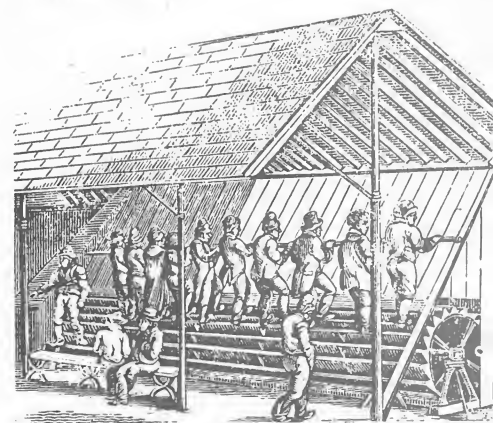
Ten years after Slater landed in America, Almy, Brown and Slater were doing sufficiently well to open a second factory. Scores of imitators followed, but Slater kept well in the lead, and eventually the firm established mills in New Hampshire and Massachusetts, despite the growing competition from innovators.

Drawing on his English training, Slater staffed his factory with children from four to ten years old. The machines were simple, and the parents were delighted to have their children doing something useful in pleasant surroundings. He measured his break with the English tradition by the good food and humane treatment given his hands. In England, the working children were ill-fed, beaten, driven to early drunkenness and degradation. In a time when American children were put to work around the farm as soon as they could walk, the Slater factory system was very highly rated.

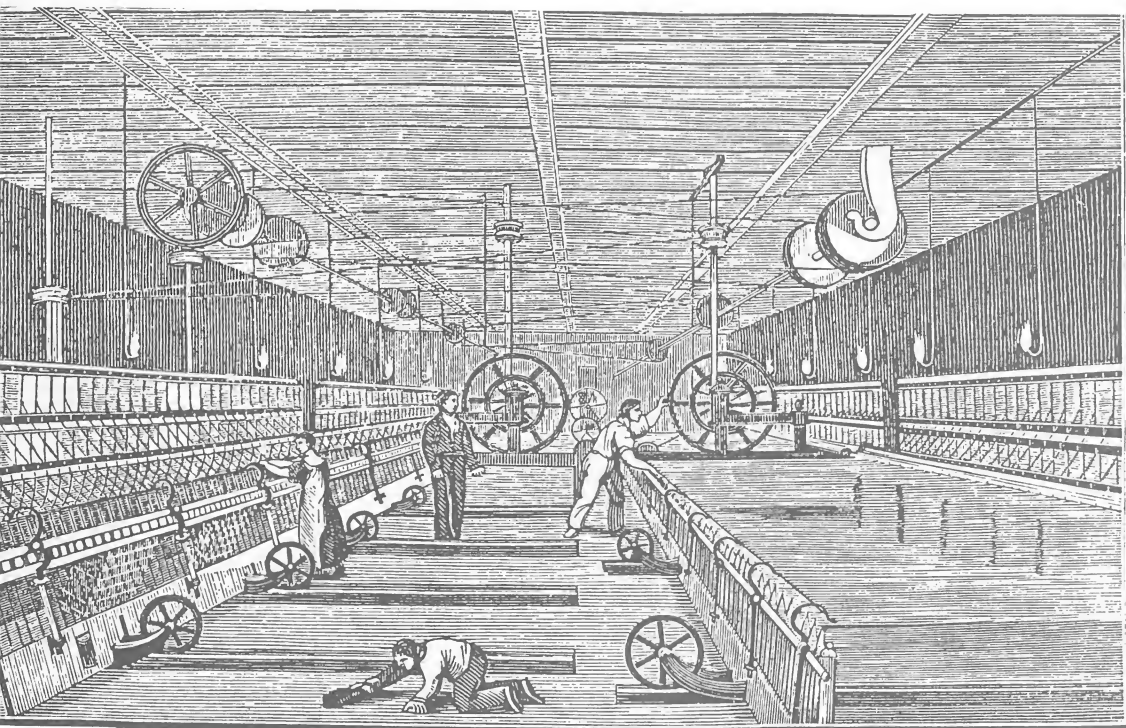
Slater neither invented anything, nor improved what he brought here; but he was the first in this country to set up a system of manufacture in which the successive steps of the skilled artisan were broken down into such simple components that a group of children could outproduce the finest craftsman. It was the one system ideally suited to a country that was to be plagued by a shortage of skilled manpower for another seventy-five years. No one saw any discrepancy between such a system and the American goal of enhancing the dignity and human value of the individual. The American factory fed, clothed, and equipped men for the fight against the hostile universe; and the factory system was actually considered to be a victory for the American creed of freedom.



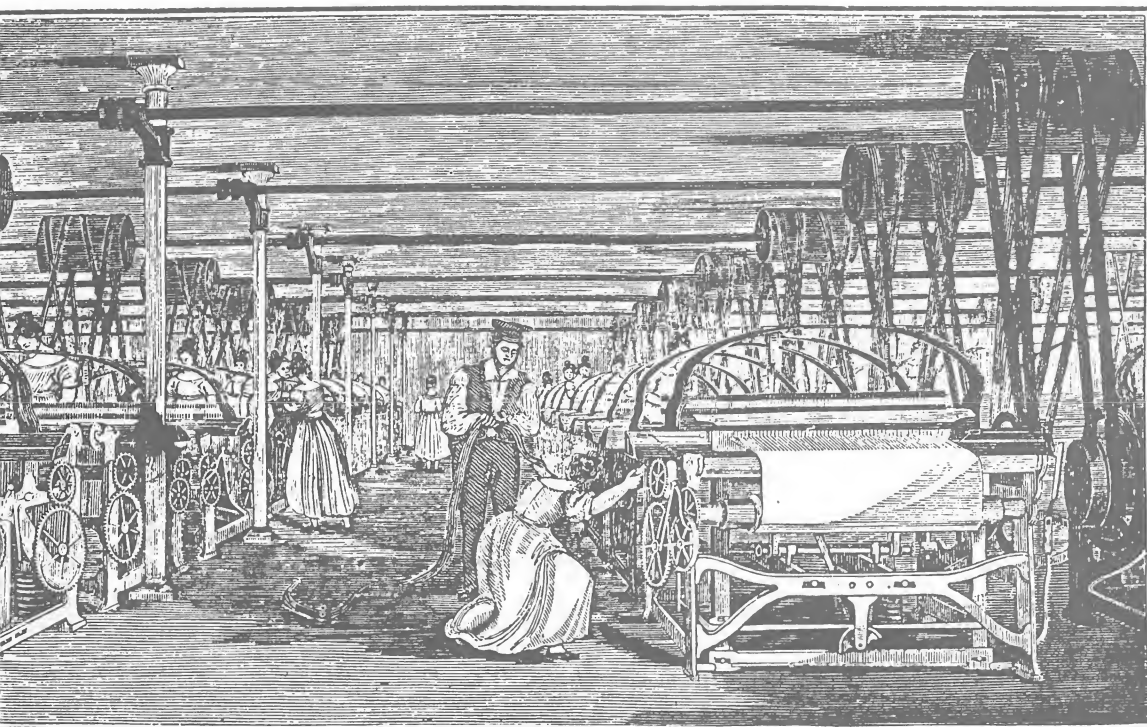
Samuel Slater



Treadmill ran Slater's first mill. Later, like Arkwright, he used a water wheel.



Mule spinning



Power loom weaving

These pictures are from a book written about Slater after his death. The people are dressed in mid-century costume, even though his factories operated forty years earlier. Mule spinning was done by gaslight, an innovation. The overhead shafts were all driven by one water wheel (the largest, at the time, developed fifty horsepower). American calicos had a good home market by the time this picture was drawn, but fifty years earlier, Americans refused to buy any but English "Calcutta" cloth. Although Slater employed women, as these pictures show, most of his workers were children. He offended the community only when he started the American Sunday School for them. He was profaning the Sabbath!

A native American religion-

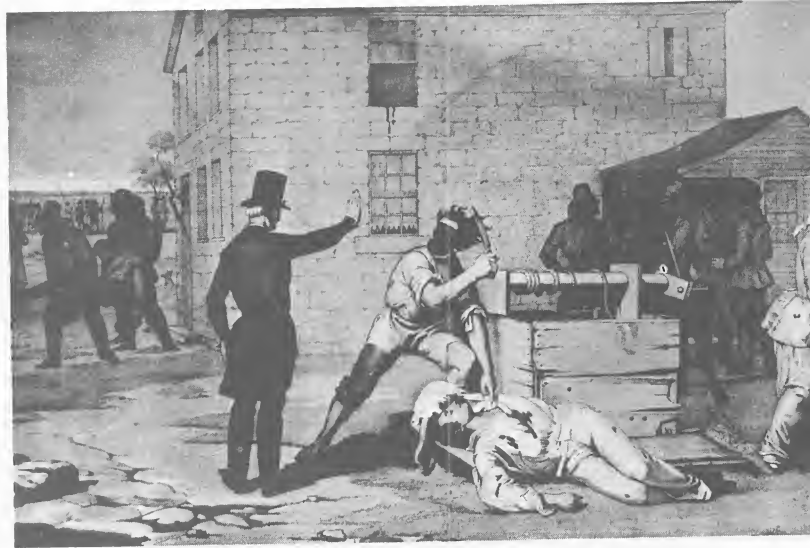
One of the remarkable chapters in American history began in 1830 with the publication of the *Book of Mormon—An Account Written by the Hand of Mormon Upon Plates Taken from the Plates of Nephi... Sealed by the Hand of Moroni, and Hid Up Unto the Lord, To Come Forth in Due Time by Way of the Gentile*. Its author was listed as Joseph Smith, of Fayette, N.Y. The book is a scripture of the Western Hemisphere. Under divine direction Smith organized the Church of Jesus Christ of Latter-Day Saints.

The Mormon scripture tells the story of a people who came to America from Palestine thousands of years ago. It recounts their history, and a visit made to them by the resurrected Christ. Like the Bible, to which Mormons feel it is a companion volume, it contains moral and doctrinal teachings. According to Mormon teaching, Smith was led to the buried plates by the Angel Moroni, an ancient American prophet-historian. Buried with the record was an instrument called the Urim and Thummim, mentioned in the Bible, by means of which he was able to translate the record, later returned to Moroni.

After the organization of the church, thriving communities were established in Ohio and Missouri. Bitter opposition and persecution in both places led to the expulsion of the Mormons and Joseph Smith took his followers into Illinois, where they established the city of Nauvoo. It became the largest in the state under a charter granted by the Illinois legislature, but once again the Mormons met with difficulties. Joseph Smith was arrested and jailed on a trumped-up charge of treason and shot by a mob while awaiting trial.

Brigham Young, President of the Council of Twelve Apostles of the Church, succeeded to leadership after the assassination of Smith. He and his associates determined to seek a place in the West where they could practise their religion unmolested. In February, 1846, the first company left Nauvoo and began the famous Mormon migration westward.

With headquarters in the Salt Lake Valley, they founded the Provisional state of Deseret (so named from a word in the *Book of Mormon* meaning "honey bee"). Undergoing unbelievable hardships, the Mormons with characteristic and indomitable industry converted a dry and rocky terrain into a rich, fertile land. Brigham Young was named governor



Assassination of Joseph Smith occurred on June 27, 1844 while he was in prison awaiting trial. Smith had been arrested by state authorities on a trumped-up charge of treason. In view of the hostility of the populace to the Mormons, Governor Ford promised Smith full protection; then he deliberately allowed the flimsy jail to be left unguarded.

of the Territory and an appeal was made for statehood. This was denied and Federal appointees were sent to govern the territory. A long period of tension followed, marked by unpleasant relations between the appointees and the Mormons.

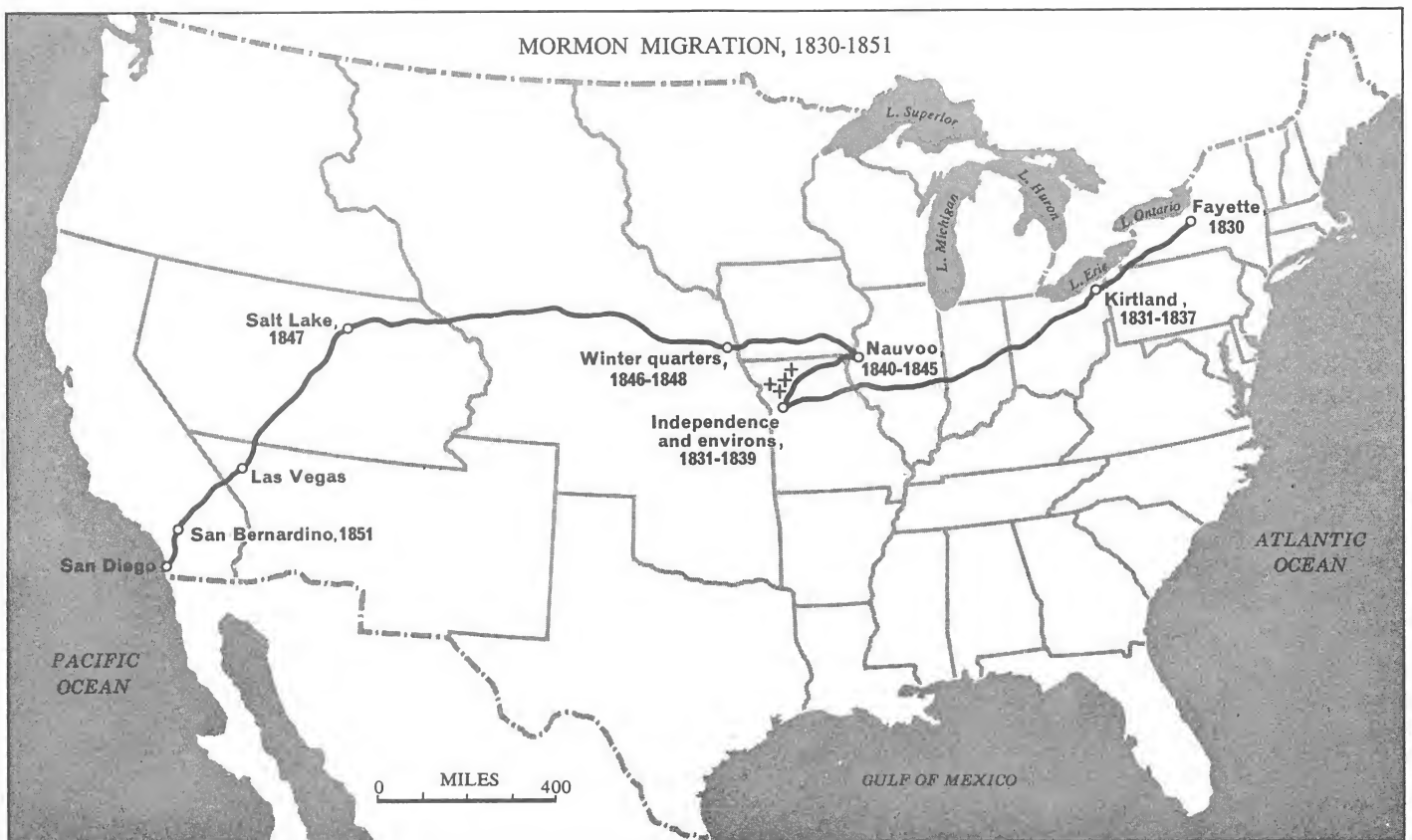
The doctrine of plural marriage, which the Mormons regarded as scriptural and an exercise of their religion, was the cause of considerable hostility against them. Only a very small minority of Mormons however, practised polygamy. In 1890, when the Supreme Court of the United States upheld an anti-polygamy law passed by Congress a number of years earlier, the church officially discontinued the practice.

Standard Works of the Mormon church are the Bible, the *Book of Mormon*, the *Doctrine and Covenants*, and the *Pearl of Great Price*. The Church teaches its members industry, payment of debts, and tolerance of other faiths. Each member is expected to contribute one-tenth of his income to the Church in conformity with the ancient law of tithe. Mormonism, which has displayed remarkable vitality, has shown consistent growth in the U.S. and through its missionaries, around the world.

The Church of Jesus Christ of Latter-Day Saints



An armed mob was permitted to gather, the jail was attacked, left, and Smith was shot to death. Later, when it was evident that the church would not disintegrate as a result of Smith's death, a reign of terror began. Tacitly endorsed by the state government, mobs stormed the Mormon city, burning homes, crops, looting and destroying property.



COMMUNISM

In 1848, the year of revolts and turmoil throughout Europe, a pamphlet entitled *The Communist Manifesto*, written by Karl Marx and Friedrich Engels made its appearance. This brief work contained the tenets of scientific socialism, or Marxism, upon which Lenin and Stalin were to base their new order in Russia. Coupled with the attack on bourgeois society and the capitalistic system, *The Communist Manifesto* also denounced religion.

Marx and Engels regarded religion as one of the weapons with which the capitalist class suppressed the proletariat. According to them, clergymen deceived and betrayed the people with the threat of divine vengeance if their injunctions were disobeyed. The promise of salvation in the hereafter served as an "opiate," preventing the oppressed masses from rebelling against those who ground them down. Furthermore, they claimed that the Christian spirit of humility which was preached was a slave morality, the practice of which was forced upon the ordinary people while it was ignored by the ruling groups.

It is not too surprising that an attitude of this sort toward religion should have appeared at that point in history among some of those who were interested in ameliorating the conditions of the underprivileged. The situation of the common people was indeed wretched. A rigid class system created a deep gulf separating them from the well-to-do who mostly were the mainstay of the churches. In many European countries the state churches therefore became identified with the ruling groups and appeared to be a bulwark of capitalist exploitation. Their opulence, their vast land holdings, and the luxury in which the upper clergy sometimes lived added to the hostility.

Although Marx believed that the religious "superstructure" would automatically crumble with the destruction of the capitalist order, he felt that the attack upon religion should be part of the struggle for socialism.

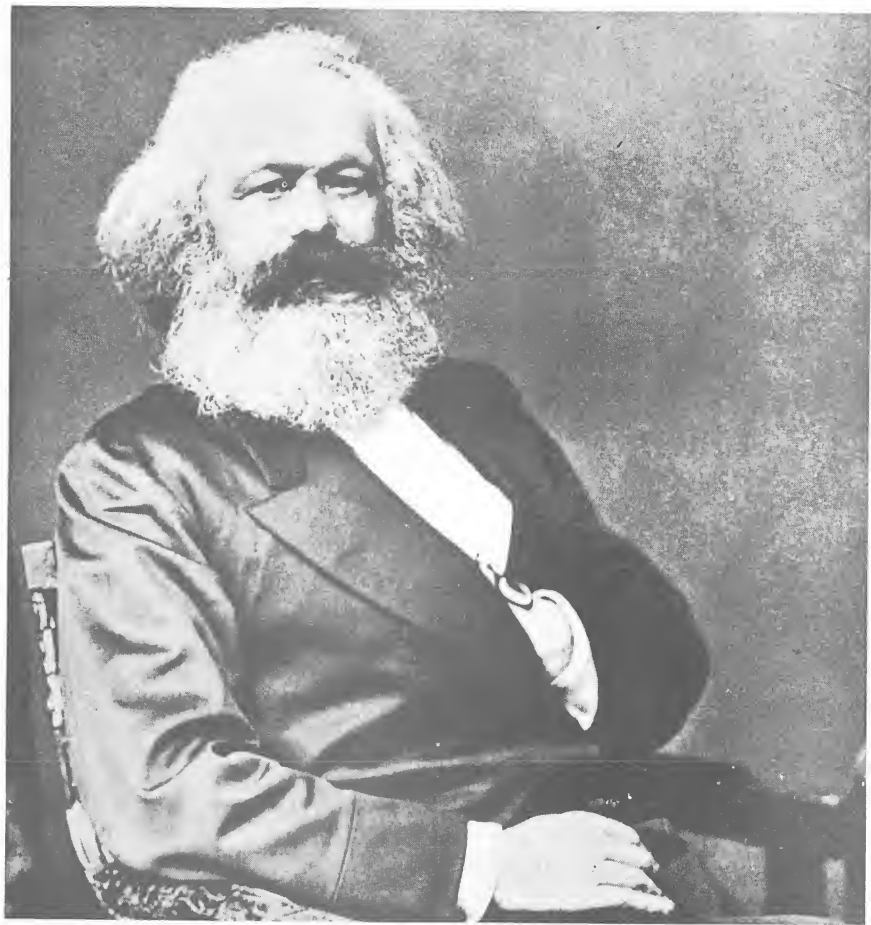
In the practice it was not always feasible to adhere firmly to this philosophy. The atheistic aspects were minimized in those countries where the influence of Marxism was weak, and where the support of the religious peasants and petty bourgeois sympathizers was needed. Thus, several socialist congresses in Germany, Austria, and Hungary adopted the slogan that "religion was a private affair." In general, the extent of hostility to the religious order has been in proportion to the degree of sectarian control exercised by the church over society. Where secularism was dominant and the separation of church and state was complete, anti-religious propaganda was likely to be least pronounced.

New government closes churches

Not until the communist victory in the Russian Revolution of 1917 was opposition to religion given a practical application and carried out as a matter of state policy. In Czarist Russia a complete union of state and the Russian Orthodox Church had existed, with the Czar, the "little White Father," head of the Church. The peasantry were ignorant and illiterate and lived in a backward superstitious religious atmosphere that had long since passed in most of Western Europe. The hand of the Soviet Government in carrying out its anti-religious doctrine was strengthened when the encyclical of Patriarch Tikhon declared the Soviets to be "the work of Satan" and exhorted all believers "not to enter into any communication with such outcasts from the human race." The government could also point to unwarranted church interference in matters of state when Tikhon issued a public manifesto denouncing the Brest-Litovsk Peace Treaty.

The first act of the new regime in relation to religion was to decree the separation of church and state, expropriate the land and other holdings of the church, cut off state support, and prohibit religious instruction in the schools. As all the churches had been maintained by government support under Czarist rule, the edict sounded a death knell to most of them. The majority had to be closed down, and some were turned into museums for the inculcation of anti-religious doctrines. Those that remained were only permitted to conduct religious services. Religious instruction was forbidden. Sunday schools were prohibited, as was the teaching of religion to children, though they could be instructed at home and in a limited number of theological seminaries.

An energetic propaganda campaign was launched to wean the masses from their religious beliefs. A Society of the Godless was organized and a militant program of atheistic indoctrination was undertaken, aimed not only at adults but at children. Gigantic posters proclaiming the evils of religion covered the country; pamphlets and leaflets flooded the land; lectures were given everywhere. Freedom to engage in religious worship was granted, but obviously no Communist or anyone who sought advancement could be a member of a church.



KARL MARX (1818-83), the "father of communism," was born in Prussia. Intending to study law, he became interested in philosophy and took his Ph.D. at Jena. His involvement in the radical movements compelled him to leave his country. The latter half of his life was spent in London where he supported himself as a correspondent for the "New York Tribune." Marx's writings are voluminous. First volume of his chief work, "Das Kapital" was published in 1867; the remaining two posthumously, edited by Engels.



THE COMMUNIST MANIFESTO, written by Karl Marx and Friedrich Engels, was published in London in 1848. Reprinted in many languages (German above), it has been used by Communist groups throughout the world as their basic text. Engels (1820-95), son of a wealthy textile manufacturer, was a life-long collaborator of Marx. They also worked together in the planning and leadership of an international socialist movement.

29

AMERICA IN THE 19TH CENTURY: NORTH AND SOUTH — EAST AND WEST



While the industrial revolution was changing the face of England, many things were happening in the new United States of America. If we had to pick one word to describe the America of the nineteenth century, that word would have to be "change." There was exciting change as men moved out and conquered the West. There was painful change as the nation divided into North and South and fought a war over the issue of slavery. There was cultural change as new immigrants literally poured into the country bringing with them new customs and new languages. All of these changes brought challenges and problems for the American churches.

Immediately after the Revolutionary War, emigrants began to move across the Alleghany Mountains into what is now Kentucky, Tennessee and West Virginia. A few years later the entire Ohio Valley had been settled, and a toll road with a hard surface of crushed rock ran from Cumberland, Virginia, to Wheeling, West Virginia. As roads improved, stagelines were formed to haul passengers and freight to and from the new areas. By 1850 all of the United States east of the Mississippi Valley was settled, although in some areas one's nearest neighbor might be several miles away.

This great and rapid expansion posed a multitude of problems for the Churches. The Revolutionary War, which had forced the Churches to cut their ties with their European counterparts, had also cut them off from their supply of ministers. To make matters worse there were few colleges and seminaries to train pastors. The resulting shortage of trained ministers, added to the rapid expansion to the West produced a great deal of informal frontier religion. Much of the preaching was aimed at obtaining emotional responses and the worship services were conducted as individual leaders saw fit.

One of the truly American additions to Church history was found in the phenomenon called *the camp meeting*. Since many areas had no regular contact with ministers, the American solution to the problem was to bring in several ministers at once and to gather all the people of the district in one location to hear them. Notices for such a meeting were circulated in an area for several months prior to the coming of the preachers. At the appointed time whole families piled supplies for a week's stay on a wagon or cart and came to the meeting ground. For people who lived alone in the wilderness much of the year, such meetings provided their only social outlet as well as their only contact with the church, and they poured into camp meetings by the thousands. The Rev. John Finely, writing in 1801, gave this account of one such camp meeting:

I attended with 18 Presbyterian ministers; and Baptist and Methodist preachers, I do not know how many; all being either preaching or exhorting the distressed with more harmony than could be expected. The governor of our state was with us and encouraging the work. The number of people computed from age 10 to 21,000, and the communicants 828. The whole people were serious, all the conversation was of a religious nature, or calling in question the divinity of the work. Great numbers were on the ground from Friday until the Thursday following, night and day without intermission, engaged in some religious act of worship. They are commonly collected in small circles of 10 or 12, close adjoining another circle and all engaged in singing Watt's and Hart's hymns; and then a minister steps upon a stump or log, and begins an exhortation or sermon, when, as many as can hear collect around him. On Sabbath I saw above 100 candles burning at once and I saw 100 persons at once on the ground crying for mercy, of all ages from 8 to 60 years. . . . When a person is struck down he is carried by others out of the congregation, when some minister converses with and prays for him: afterwards a few gather around and sing a hymn suitable to the case. The whole number brought to the ground, under convictions, were about 1,000 not less. The sensible, the weak, etc., learned and unlearned, the rich and poor, are subjects of it.

THE UNITED STATES AND THE SPANISH WEST BEFORE 1846

BRITISH TERRITORY

LOUISIANA (Purchased by U.S. 1803)

MICHIGAN TERRITORY 1805

ILLINOIS 1818

INDIANA 1816

OHIO 1803

KENTUCKY 1792

TENNESSEE 1796

MISSISSIPPI 1817

ALABAMA 1819

GEORGIA

SOUTH CAROLINA

NORTH CAROLINA

VIRGINIA

PENNSYLVANIA

NEW YORK

VT. 1791

N.H.

MASS.

CONN.

R.I.

MAINE 1820

THE ORIGINAL THIRTEEN STATES

ATLANTIC OCEAN

GULF OF MEXICO

PACIFIC OCEAN

OREGON TERRITORY

FLORIDA 1819

NEW ORLEANS (De Bienville 1718)

San Jacinto 1836

Ft. Anahuac

San Antonio 1718

Goliad

1823 Austin

Red River

Santa Fe

Bents Fort

Taos

Sante Fe 1609

Albuquerque 1706

Acoma

Hawikuh

Colorado River

Gila River

Tucson

Tubac

1522

El Paso

Pecos River

Rio Grande

Chihuahua

DE VACA

CORONADO 1540

SANTA ANA

PORTOLA 1771

CABRILLO 1542

VIZCAINO 1602

San Diego 1769

Los Angeles 1781

Monterey 1770

San Jose 1777

San Francisco 1776

Ft. Ross

Cape Mendocino

Rogue River

Columbia River

42° PARALLEL

(Northern Boundary Disputed until 1846)

THE HUNDREDTH MERIDIAN

TRAIL

Westport

Independence

St. Louis

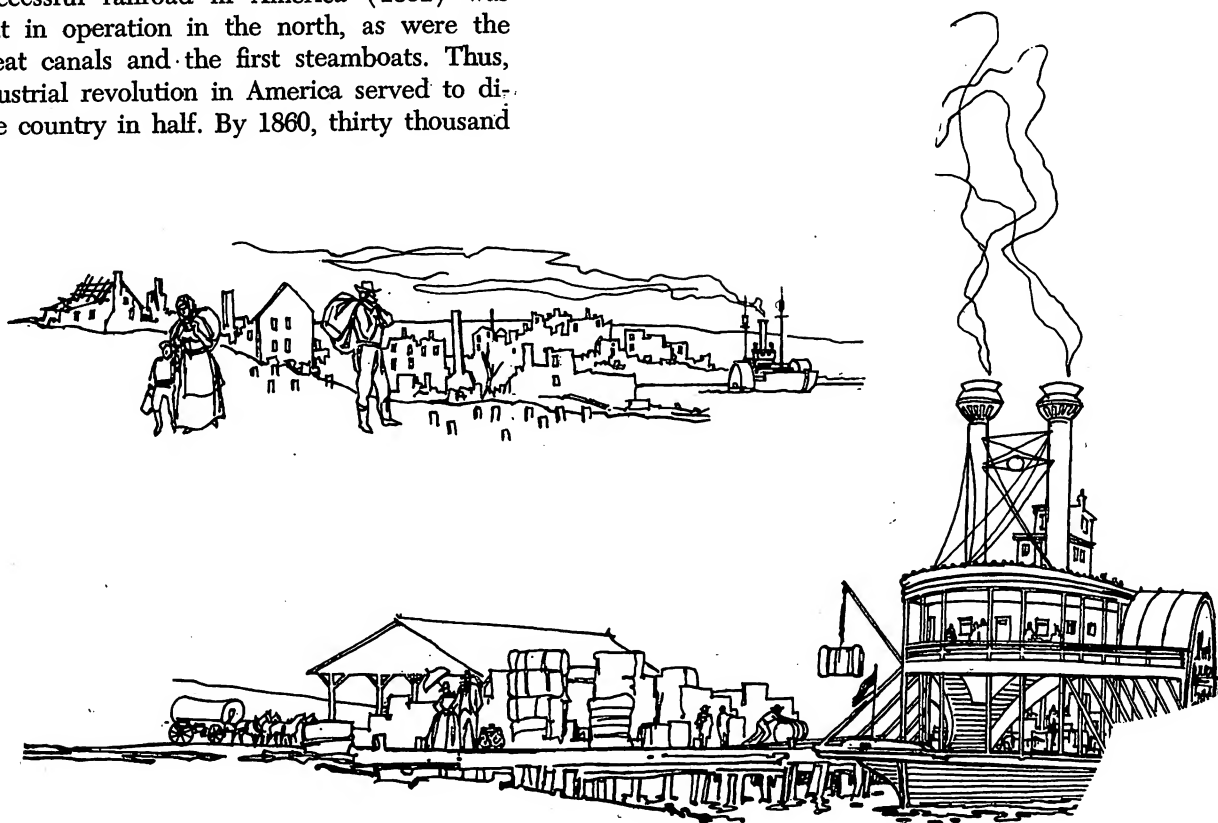
Some of the churches, especially the Methodists, attempted to meet the lack of ministers by sending out a single preacher to care for a large area containing several congregations. He would conduct worship at one place one week, at another the next, and so on around his entire circuit. Such circuit riders were the backbone of the Methodist frontier efforts.

As a result of the great need for preachers most of the denominations were quick to establish new colleges and seminaries, and a great number of them soon sprang up. The Congregationalists and Presbyterians led the way in founding such schools, but the Baptists, Methodists and others soon followed their lead. Over one hundred such colleges soon served as the backbone of higher education in America in the nineteenth century and were to survive into the twentieth century.

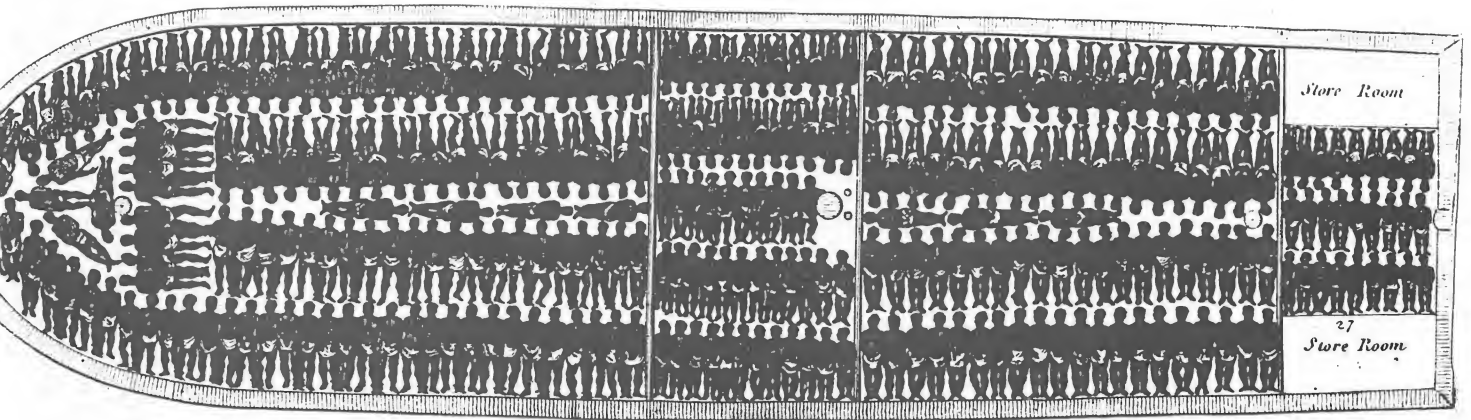
At the same time that the country was changing because of westward expansion it was changing in another way also. The industrial revolution was not limited to England. In America, however, it was to touch only the northeastern section of the country. This became a great industrial center in which fortunes were made and lost in a short time. In New England a vast textile industry sprang up, using raw cotton from the agricultural south. The first successful railroad in America (1831) was also put in operation in the north, as were the first great canals and the first steamboats. Thus, the industrial revolution in America served to divide the country in half. By 1860, thirty thousand

miles of railroads crisscrossed the northeast, and connected the east with the west. But remember that it was the northeast, not the south, that had the connections, and this was a threat to southern economy.

The economic prosperity of the north posed another threat to the south, especially in terms of tariff barriers which undercut the south's ability to sell cotton on the world market. At the same time there was growing in the north a third—a stronger and greater threat to the south's economy—the desire to end slavery in the United States. The south's cotton economy was possible only through slave labor brought in chains from Africa. Slavery had been accepted in all the colonies at the time of the Revolution, but the ideas of equality which had inspired that Revolution soon began to strike at slavery also. Men asked: If all men are created free and equal, what right does a white man have to keep an Indian or a Negro in slavery?

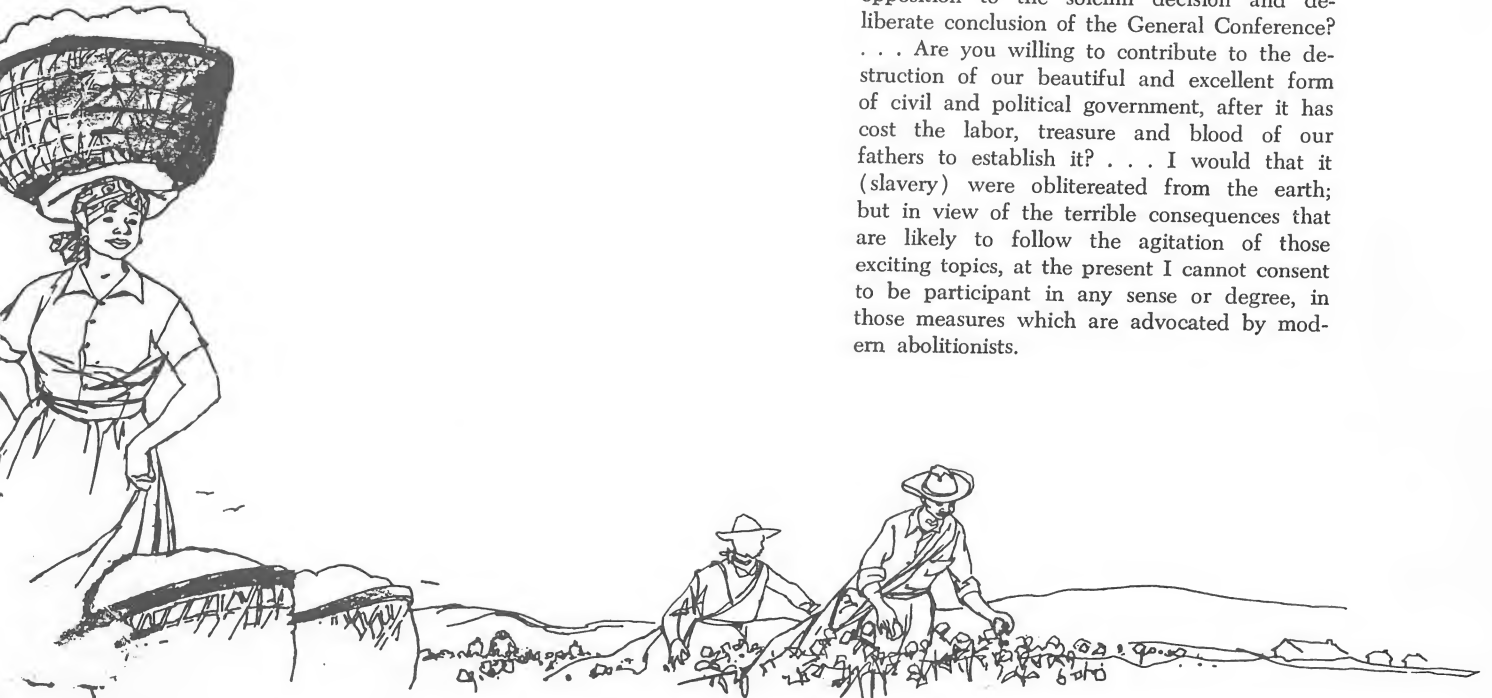


Negro slaves packed like cattle for shipment. Though half the consignment might be dead on arrival, the rest would more than cover the expense of the total shipping costs.



The churches which had members in both sections of the country entered into the north-south split of the nation, which divided along geographical lines. Northerners supported the anti-slavery movement, southerners were militantly pro-slavery. For a while the church leaders tried to calm the situation by refusing to bring the issue before Church conventions. A Methodist bishop in 1857 used these words to try to avoid the problem:

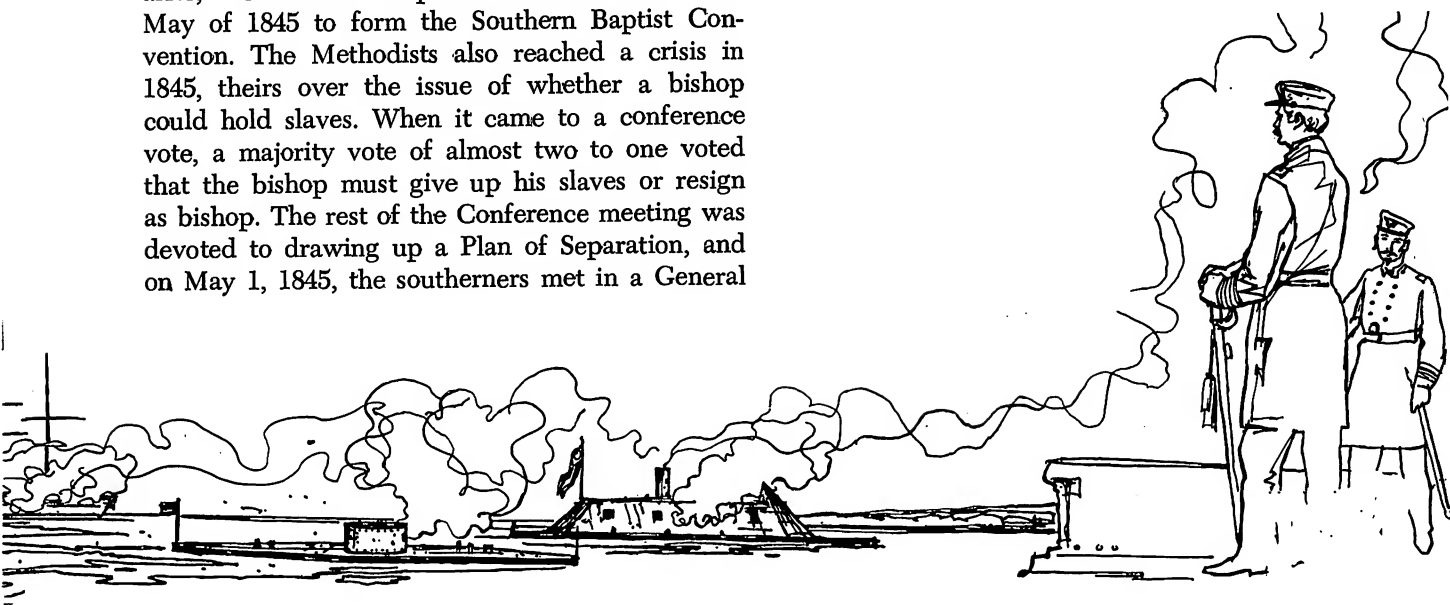
Will you, brethren, hazard the unity of the Methodist Episcopal Church . . . by agitating those fearfully exciting topics, and that too in opposition to the solemn decision and deliberate conclusion of the General Conference? . . . Are you willing to contribute to the destruction of our beautiful and excellent form of civil and political government, after it has cost the labor, treasure and blood of our fathers to establish it? . . . I would that it (slavery) were obliterated from the earth; but in view of the terrible consequences that are likely to follow the agitation of those exciting topics, at the present I cannot consent to be participant in any sense or degree, in those measures which are advocated by modern abolitionists.



But hiding from an issue as deep and as real as this one has never brought solutions. When the question of slavery could no longer be avoided, it split the churches, as well as the nation, in two.

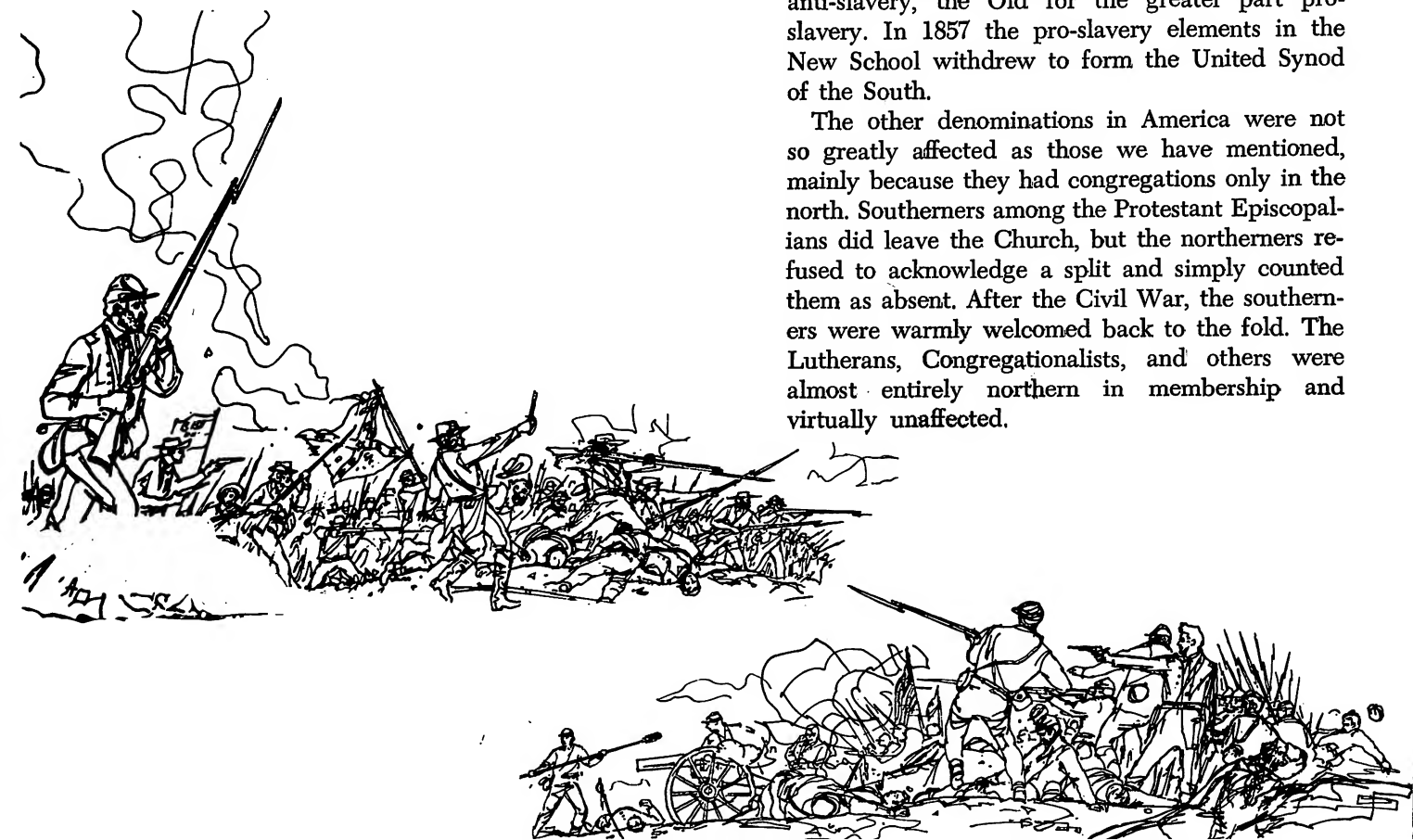
The Baptists, Methodists, and Presbyterians were the denominations most affected by the issue. When the Board of Foreign Missions of the General Convention of the Baptists decided in 1844 that it could not appoint slaveholders as missionaries, the southern Baptists withdrew from it in May of 1845 to form the Southern Baptist Convention. The Methodists also reached a crisis in 1845, theirs over the issue of whether a bishop could hold slaves. When it came to a conference vote, a majority vote of almost two to one voted that the bishop must give up his slaves or resign as bishop. The rest of the Conference meeting was devoted to drawing up a Plan of Separation, and on May 1, 1845, the southerners met in a General

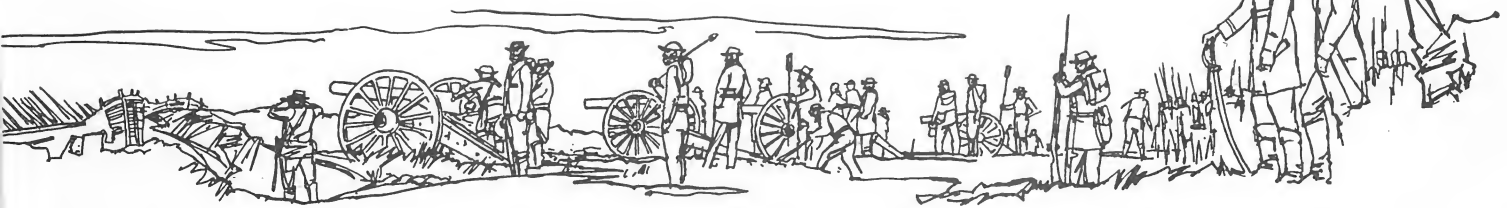
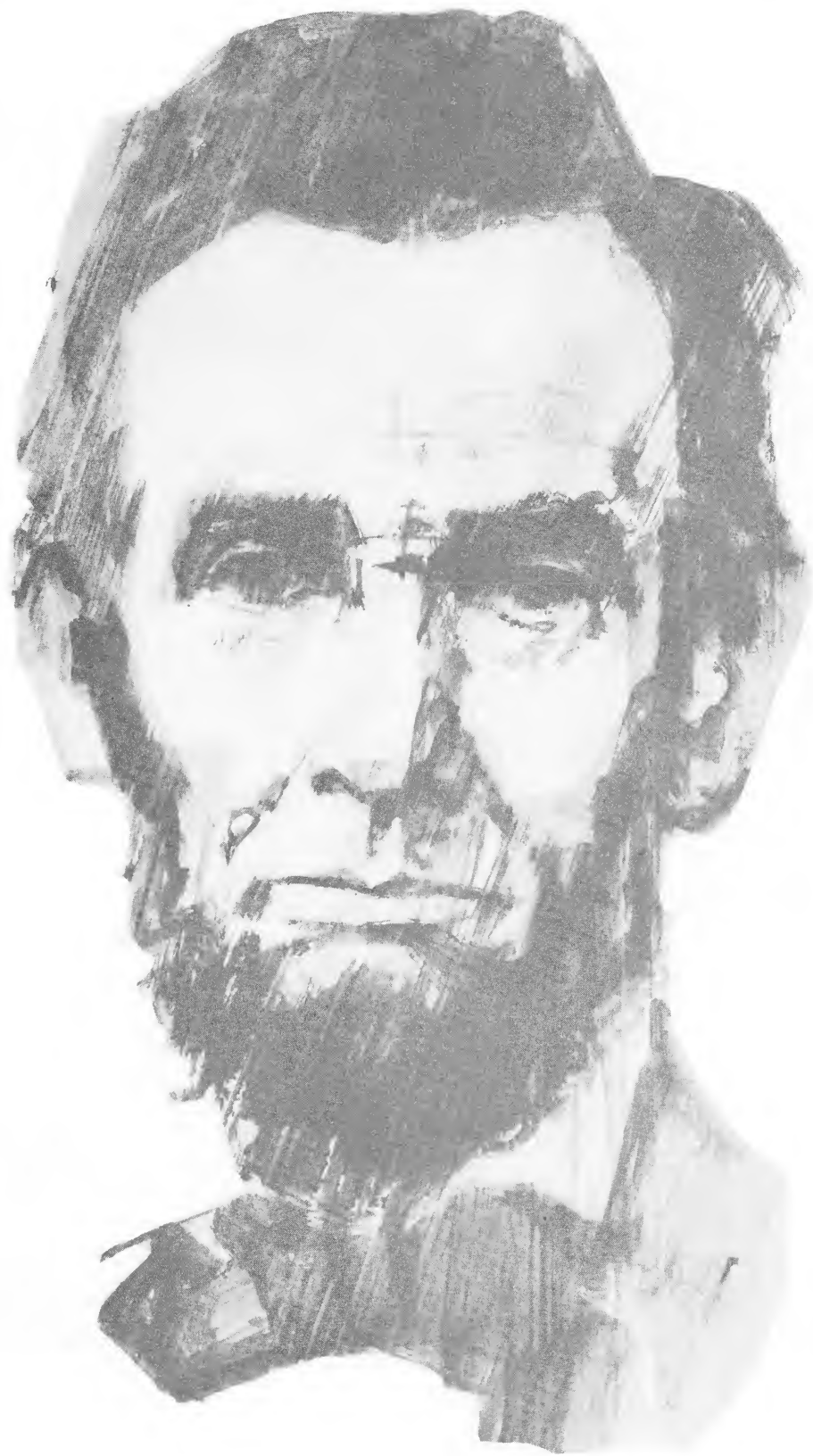
Convention to form their new Church. The Presbyterians had split earlier (over theological issues) into two groups called the New and Old Schools. Slavery soon became an important part of the

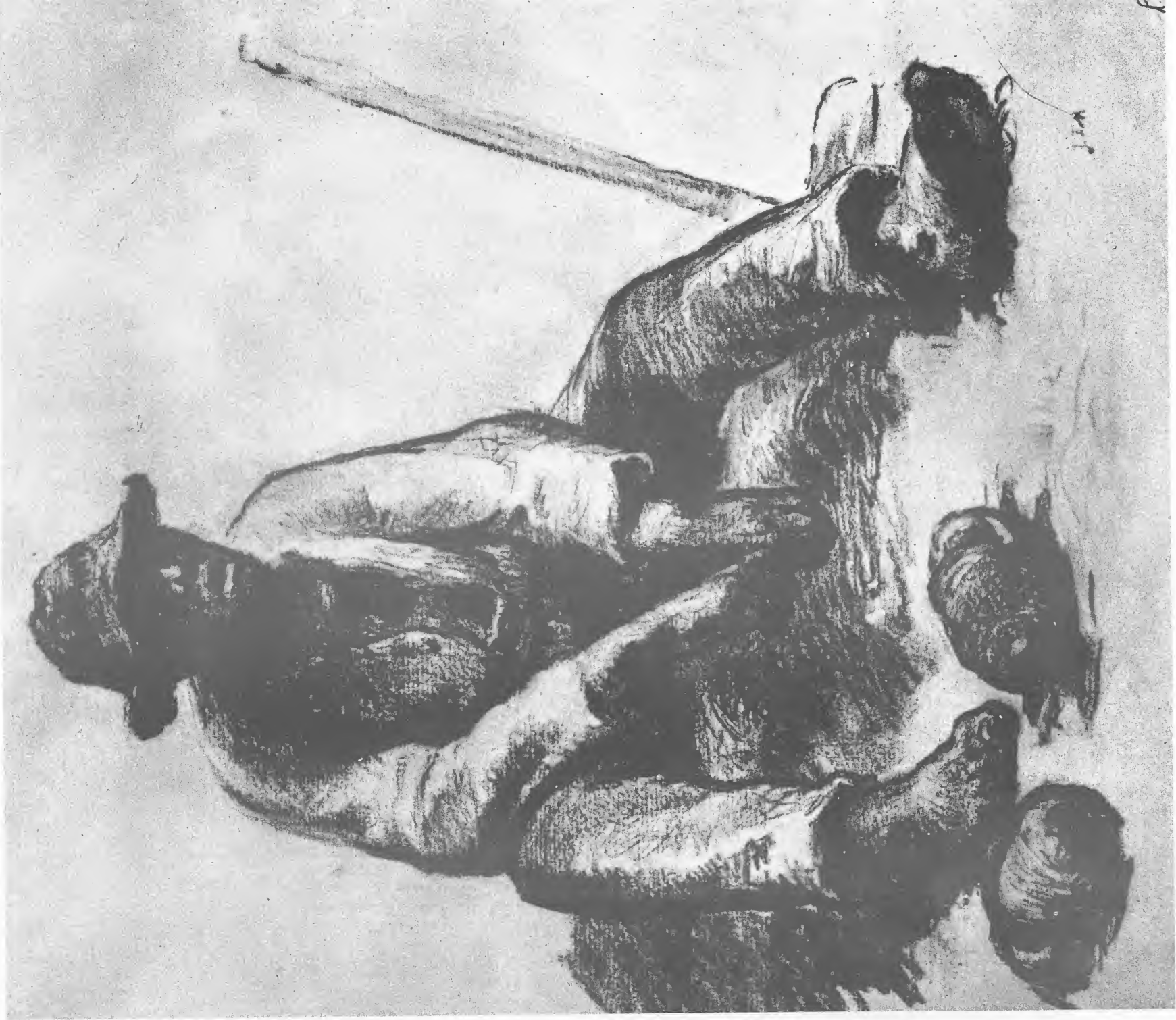


disputes between them with the New School being anti-slavery, the Old for the greater part pro-slavery. In 1857 the pro-slavery elements in the New School withdrew to form the United Synod of the South.

The other denominations in America were not so greatly affected as those we have mentioned, mainly because they had congregations only in the north. Southerners among the Protestant Episcopalians did leave the Church, but the northerners refused to acknowledge a split and simply counted them as absent. After the Civil War, the southerners were warmly welcomed back to the fold. The Lutherans, Congregationalists, and others were almost entirely northern in membership and virtually unaffected.











never went out unaccompanied*.

Their mothers kept a strict eye on all their reading, and men surrounded them with respectful attentions, not even daring to utter their names in public. Most of the architecture of Saratoga was in the Palladian style, particularly favoured also in the South, with pediments and colonnaded balconies, but a movement in favour of neo-Gothic was beginning to gain ground, and there were occasional Swiss chalets, Norman manor houses and Florentine villas bearing witness to their owners' European travels. Most houses boasted a porch with climbing plants where the family sat in the evenings*. Visitors were invariably amazed at the variety of American food. For breakfast, besides 'oatmeal' and eggs, there was meat, sausages, potatoes, cheese and pancakes with maple syrup. The two other meals of the day included different kinds of soup, hot leg of mutton or ham, poultry, puddings and tarts. After supper, which was generally eaten at about five or six o'clock, the grown-ups relaxed



The United States in 1860 still seemed very provincial by comparison with Europe. Most Americans lived in the country, and the only city of any great size was New York, which, with a population of eight hundred thousand, was the third largest in the world. Yet it was still without any public drainage system. In summer New Yorkers migrated to Saratoga, a fashionable watering-place which, though eminently respectable, was not the most amusing place to stay. Young ladies wore crinolines and no make-up, carried parasols and



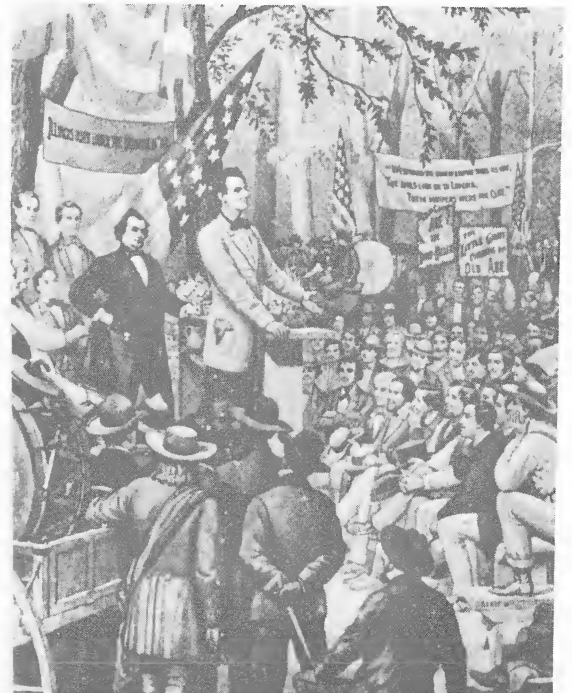
and watched the children playing. Everyone went to bed early. All reasonably prosperous households were well provided with servants, but nowhere were they as numerous as in the South, where a proportion of the Negro slaves were taken into domestic service. Their lot was much happier than that of the majority of slaves who were auctioned off like animals*. They were half-starved, worked to death, sometimes for as long as eighteen hours a day, and totally at their owner's mercy. But slowly their condition began to arouse public



lift showed that this new era of machines would affect every aspect of daily life.

In 1859 the first oil well was bored in Pennsylvania. America was a growing country. Pioneers took the trails to the West in trains of covered wagons, heading for a new home in the virgin lands. This movement westwards received a great impetus with the discovery of gold in California. The gold rush was on. People swarmed to try their fortunes, from all over Europe as well as from inside America, and the city of Sacramento grew to become a crowded hell of speculation, gambling* and, for those who had staked everything and found nothing, abject poverty. Meanwhile railways were being built, metal roads that would one day link together even the most isolated cities of America. Already the half-completed transcontinental line crossed the prairies where the first cowboys* were making their homes.

At this time politics, which had hitherto been a matter for only a few, began to enter the lives of every citizen. Even local elections caused an



opinion. One of the greatest contributions to their cause was the publication of *Uncle Tom's Cabin* in 1852.

However, this feudal society was almost entirely confined to the South. In other parts of America innovations were being made which in time were to revolutionise the American way of life. The McCormick harvester was already in use on some farms; factories began to use production lines, vulcanisation of rubber was discovered, and the success of the sewing-machine and the mechanical

uproar*, and henceforth the campaigns of presidential candidates would involve all the paraphernalia of banners, posters, gargantuan dinners and enormous public meetings. In 1860 a single man, Abraham Lincoln, roused public opinion to a fury by preaching the abolition of slavery* and the end of the partition between slave-owning and anti-slavery states. Within a few months of Lincoln's election as President, the Southern states seceded from the Union and America was plunged into a civil war that was to last for four years.

Course of Empire West

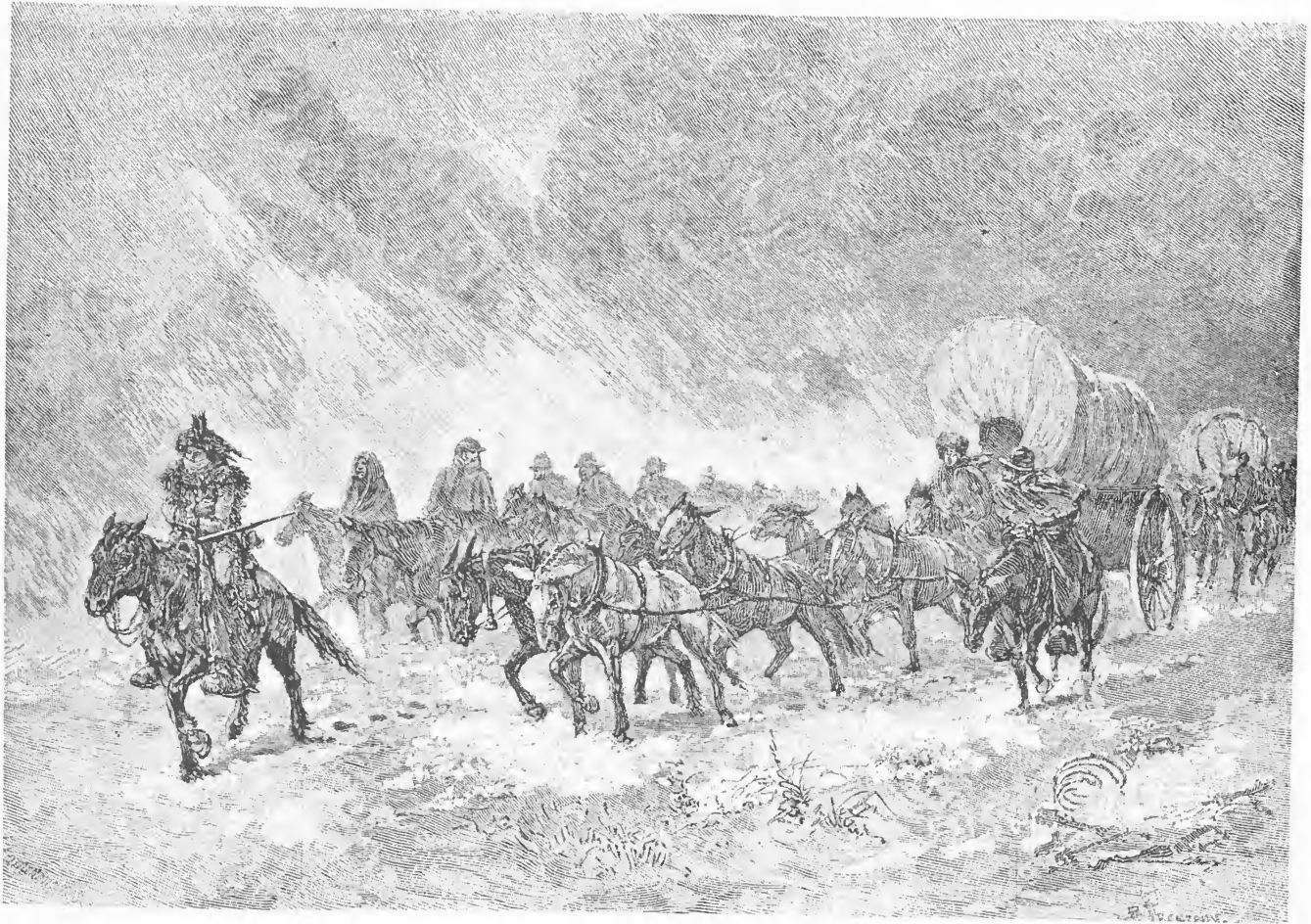
WAGONS OUT OF WESTPORT

Like the log cabin and the little red schoolhouse, the white-topped covered wagon was eventually to take its place as one of the characteristic properties of the American West along with the Concord coach, the buffalo gun and the pioneer newspaper. Stoutly constructed for hauling by oxen, it was usually tightly enough built to float for brief passages like a boat when crossing rivers and of heavy enough planking to turn the low-velocity bullets from Indian guns when used in forting up. The main defect of the covered wagon as it was sold to immigrants at Westport, Independence or Council Bluffs for the journey West was that it was deceptively spacious. Landseekers and colonists bound for California or Oregon loaded it with all sorts of family possessions—Boston rockers, highboys and patent cookstoves made in Malden, Massachusetts, which had to be jettisoned with accompanying heartbreak when the oxen weakened or the terrain became increasingly impervious to travel. In these two sketches, "Crossing Water to Escape a Prairie Fire" and "Thirsty Oxen Stampeding for Water," Remington caught the flavor and essence of covered-wagon travel, at once a hardship and wonderment of freedom and movement which was to become lodged forever in the lexicon, legend and consciousness of the American people.

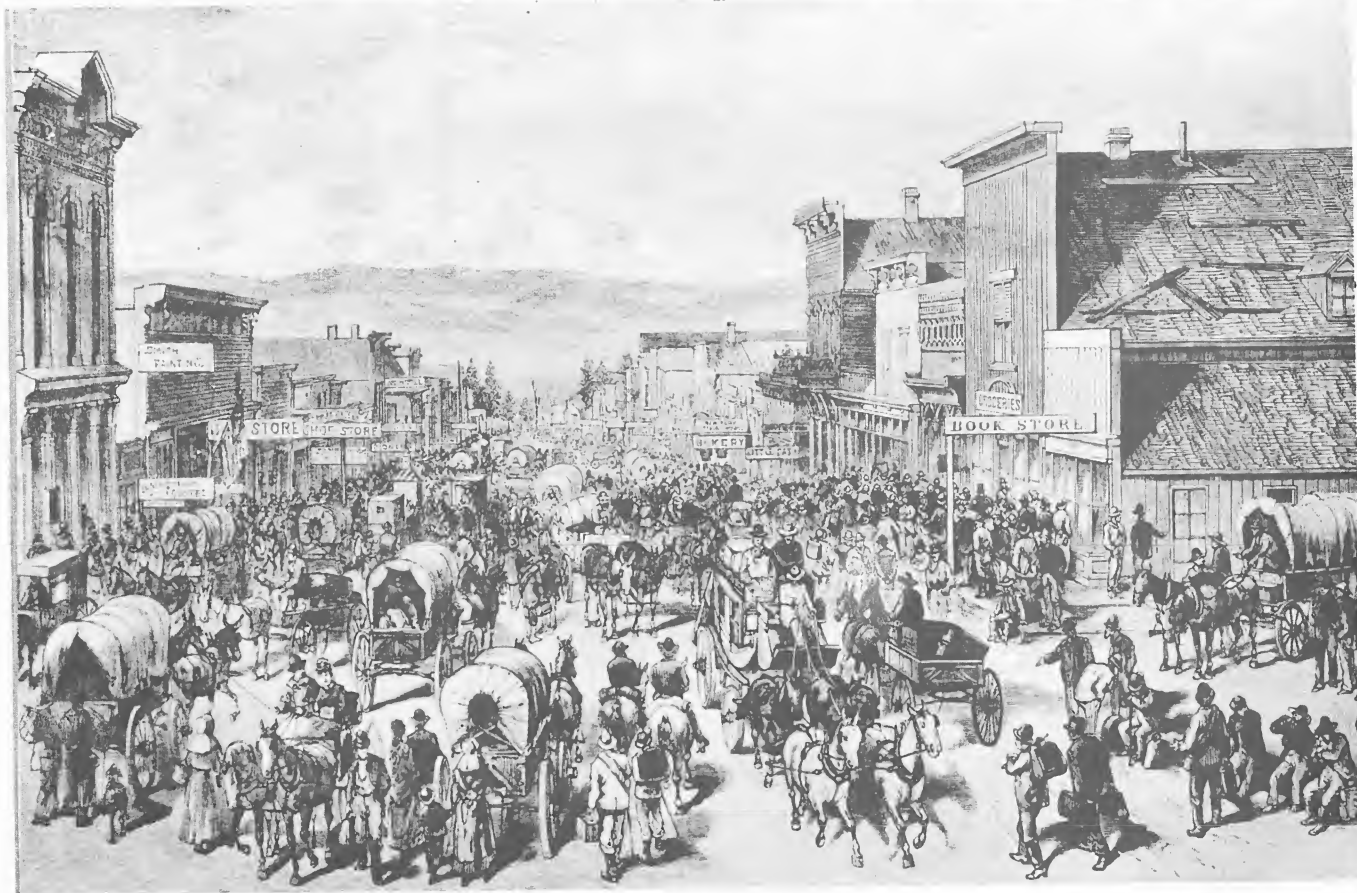


BROWN BROS.

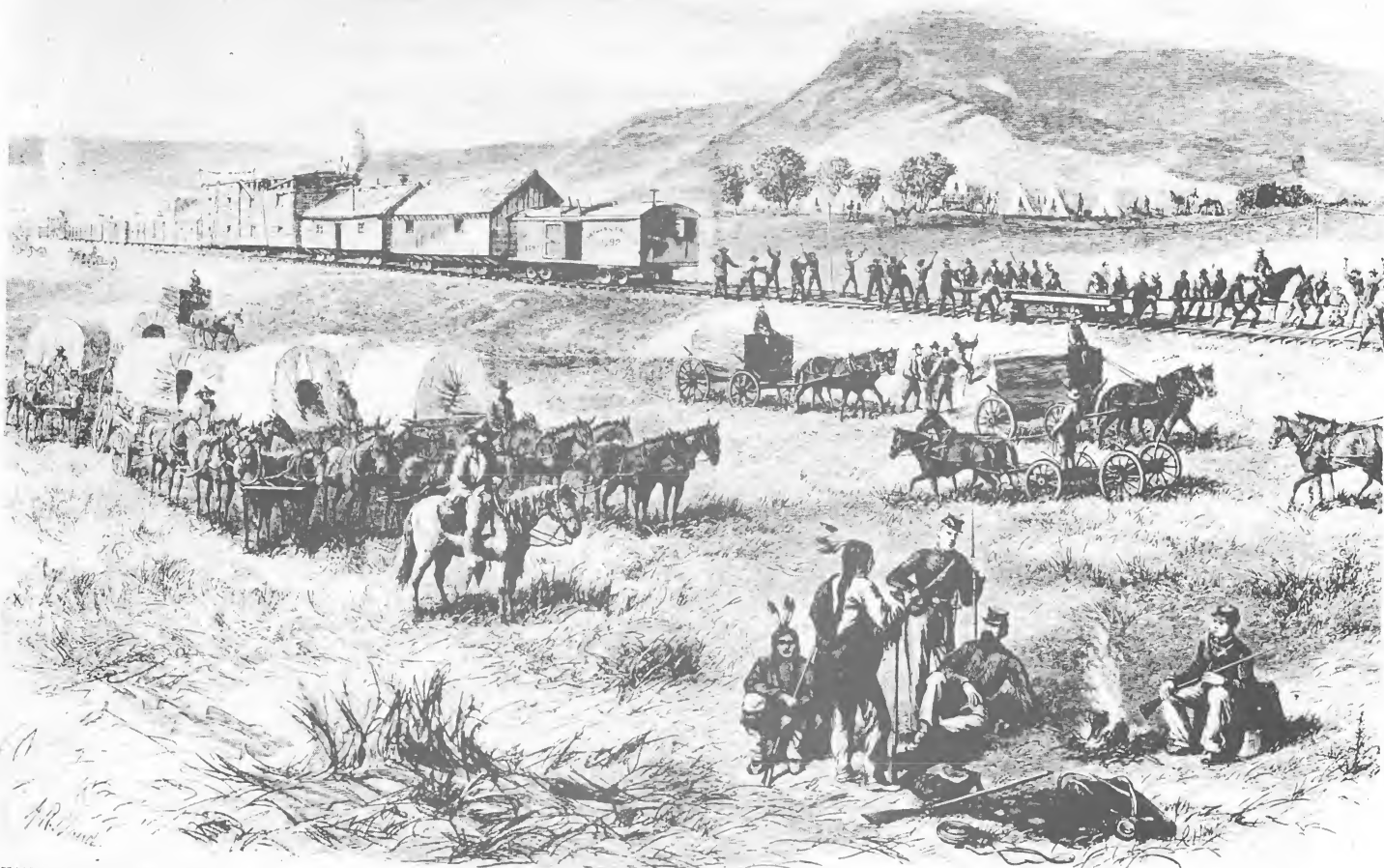




Indian Tribes of North America had little appreciation of natural law. They believed that spirits inhabited all objects, plants, rocks, lakes, planets, earth, sun and moon. Winds ruled the earth, bringing seasons, heat and cold. The spirits fought each other and man. Man had to retaliate or appease them. The most important Indian rites related to food, war and the preservation of the tribe or the individual. All plains Indians observed the Sun Dance lasting eight or ten days about the time of the summer solstice.



When Deadwood was enjoying spacious times, as shown here, it was famous among other things as the scene of the shooting of Wild Bill Hickok and a great many lesser notables in the annals of pistol fighting. It also was, paradoxically enough for such a roaring sin spot, a good theater town. In the eighties Jack Langrishe, a player with fair notices in papers in London and New York, took a shine to the town, leased the Bella Union and gave the Black Hills several years of theater, including a production of "Uncle Tom's Cabin" that is still remembered. A later parallel to Langrishe's fondness for gold rush excitements was to be found at Tonopah, Nevada, twenty years after when Nat Goodwin was so fascinated with that boom town that he associated himself with it on a permanent basis as press agent and first citizen.



KANSAS HISTORICAL SOCIETY

AFTER THE PONY, THE TELEGRAPH, THEN THE STEAMCARS

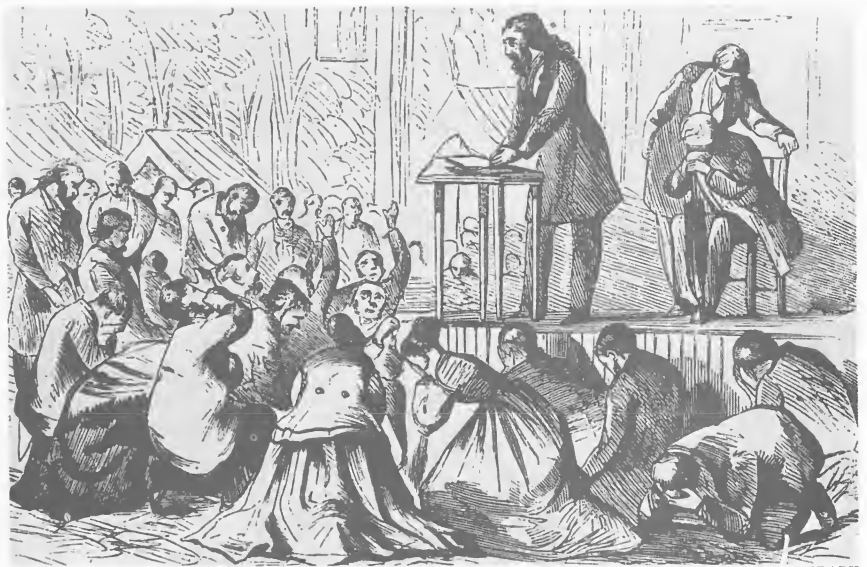
During the four years of the Civil War communications with the West were vital to the Union cause and largely exchanged by telegraph. With the cessation of hostilities, however, the minds of men turned once more to the dream, long since voiced, then temporarily shelved, of a transcontinental railroad. In 1867 the Kansas Pacific headed out of Kansas City with the eventual goal of Denver, but already the Central Pacific out of Sacramento and the Union Pacific out of Omaha were building toward each other and a rendezvous at Promontory. A. R. Waud, who drew so much of the West in its frontier years, sketched the end of track (*above*) of the Pacific Railroad somewhere west of Laramie and 100 miles south of the South Pass through which it was widely believed at first the rails would run. To keep the armies of tracklayers and graders in fresh meat, professional hunters (*right*), among whom was an as yet unheralded Buffalo Bill Cody, were retained to shoot buffalo and haul them to the "hell on wheels" which moved forward with the end of track. The railroad towns abounded in riotous living, Homeric drinking and sudden death, and Manifest Destiny was being accomplished in its final stage to an orchestration of gunfire and the singing of "Oh, My Darling Clementine."





This immigrant from Sweden was brought from New York by agents of the Burlington Railroad and settled on a homesite on the Nebraska prairies. That he had done well for himself by the time this photograph was taken is witnessed by a robust family, two connected sod houses and even a perambulator.

Entertainment and social life were scarce on the great plains in a time innocent of moving pictures, radio and television, and revival meetings conducted by itinerant evangelists were looked forward to as an emotional release and social gathering. Their excesses were many and the immorality induced by their hysterical atmosphere eventually brought them into disrepute in respectable communities.

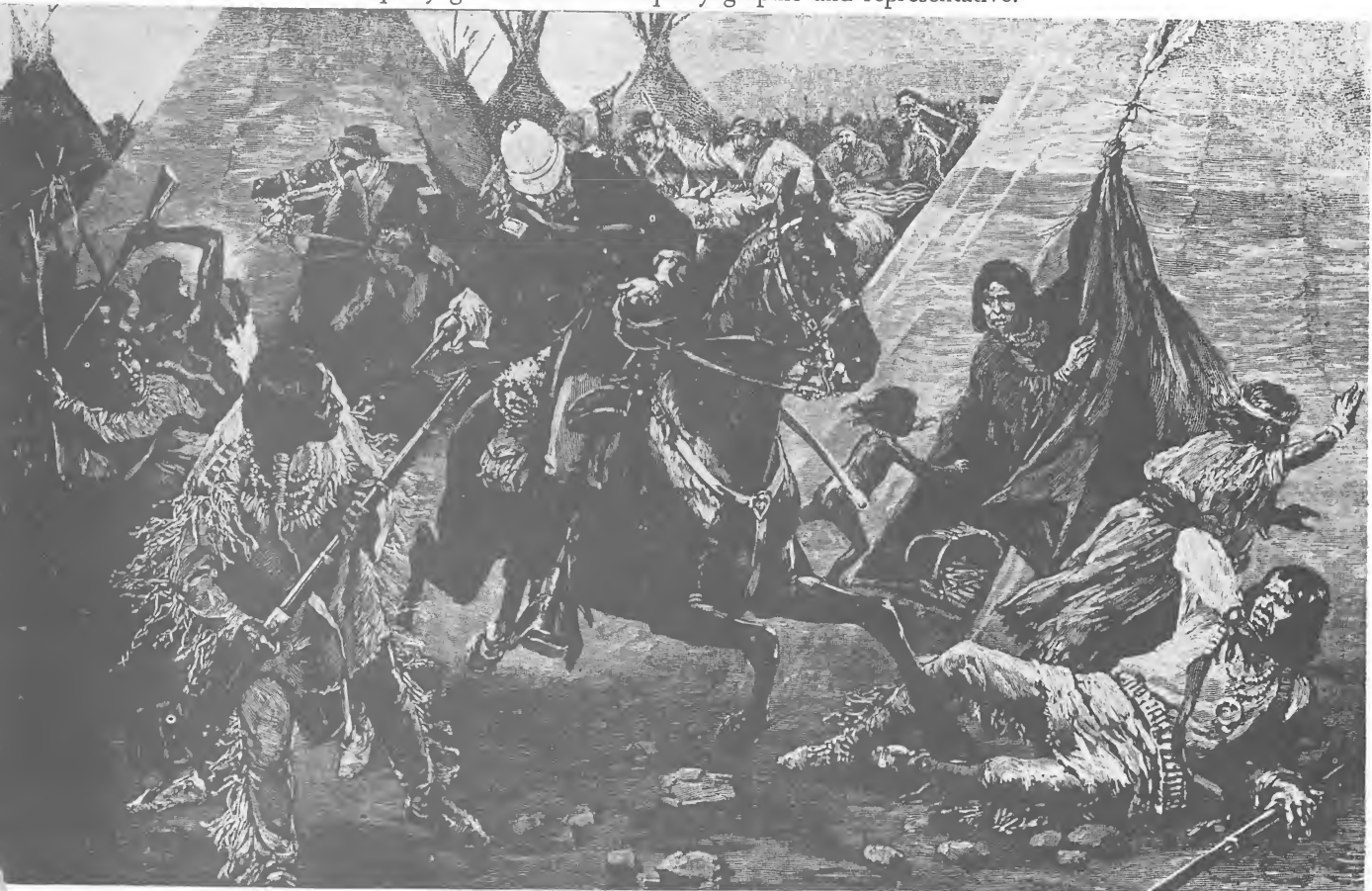


NEW YORK PUBLIC LIBRARY

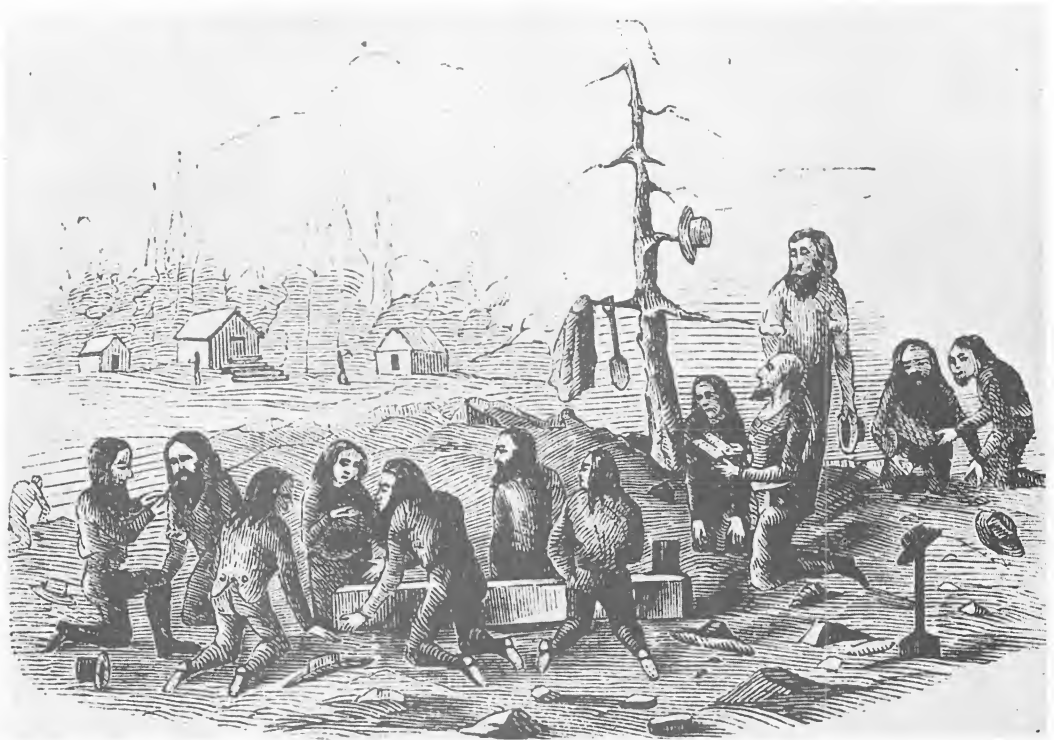


TWO ARTISTS IN EMBATTLED MOOD

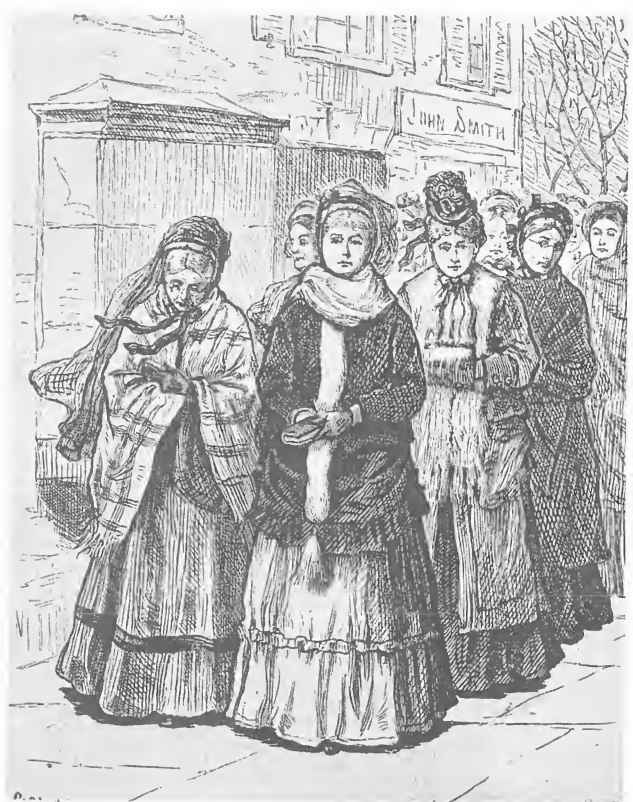
The animated painting entitled simply "Nez Percé Raid," by F. O. C. Darley (*above*), is not identified with any specific episode in the hostilities of the Black Hills, but shows what was evidently an attack on an immigrant wagon train in the classic manner of the plains. One of the large staff of artists who worked for *Leslie's* largely in the field of the West was T. de Thulstrup, whose "Attack on the Village," reproduced below, is equally general but also equally graphic and representative.



Having perhaps heard of the respectful welcome accorded the Rev. Endicott Peabody when he arrived at Tombstone and was given the loan of the Crystal Palace Saloon of a Sunday morning, "Lampasas Jake, the Cowboy Evangelist," took over less willingly offered premises in neighboring Casa Grande. "Get down on your knees and yell," he exhorted his congregation.



Frank Marryat in an often reproduced drawing depicts what happened at a funeral where gold was discovered in the miner's grave. "The preacher stopped and enquiringly asked: 'Boys, what's that?'" took a view of the ground for himself and shouted 'Gold! Gold! And the richest kind of diggings! The congregation is dismissed!' The dead miner was buried elsewhere and the funeral party, the minister at their head, lost no time in prospecting and staking out new diggings!"



KANSAS REVERTED TO BARBARISM EARLY IN THE GAME

Temperance movements first appeared in Kansas in the seventies, having their origins in, of all places, the wild towns of Abilene, Hays and Dodge City. The sodbusters who took over where their betters, the buffalo hunters and cattle trail riders, left off took a dim view of saloon life, hurdy-gurdy houses, shooting and uproar generally. They had all they wanted to drink on the farm and couldn't stand the idea of folk drinking under more urbane and civilized conditions. By 1880 bands of good women enlisted to do holy battle with the Demon were praying and sniffing around the doors of saloons in Topeka and Lawrence, interfering with business and annoying the thirsty. They took down names of patrons (*above left*) and marched through the streets (*above right*) singing about salvation through sobriety. They got themselves thrown out of numberless saloons (*below*), but on March 10, 1881, Kansas officially went dry among the hosannas of the women's clubs and the next day the state's first speakeasy opened for business in downtown Manhattan. Masculine mockers were once more assured of a refuge from respectability.

KANSAS HISTORICAL SOCIETY





A Quote from "Bible in Pocket, Gun in Hand" by
Ross Phares

Even the more enlightened congregations took the position that an unlearned preacher was better than no preacher at all. And the ignorant found object lessons from American history to refute the argument for education: Where did George Washington learn the trade of war? The answer was, "On the battleground." And where did the preachers learn to preach? Why, in the pulpit, of course.

Ernest Sutherland Bates, in *American Faith*, sums up the situation thus: "The requirements for the clergy were steadily lowered until they could be met by any one with a native talent for exhortation. . . The last vestige of the European intellectual tradition vanished in the American forest. And in its place developed steadily the great tradition of the common man."

Peter Cartwright, as a member of the Illinois Legislature, introduced the first bill for the establishment of a state university. Yet he had little use for college-trained missionaries who came West with manuscript sermons. He said these educated preachers reminded him of "lettuce growing in the shade of a peach tree or . . . a gosling that had got the straddles wading in the dew."

Bishop Francis Asbury, John Wesley's representative in America, urged those of his denomination upon going into the field to "leave all your vain speculations and metaphysical reasoning behind." It took little encouragement to get co-operation for this admonition.

But in spite of these instructions, some of the young ministers coming from the East were hardly prepared for what they found. One preacher who wrote a book entitled *Five Years In The West or How An Inexperienced Young Man Finds His Vocation* wrote of his eagerness to visit a man of considerable experience in the ministry and learn from him about the work in that field, and get "information from him about how to study, prepare sermons, and conduct myself generally as a young minister. . . I was

anxious to receive from my senior any crumbs of instruction which might fall from his lips."

But the young man was sorely disappointed. The elder preacher he found "quite ignorant of the missions. . . Instead of being an exemplar generally, he picked his teeth at the table with his fork."

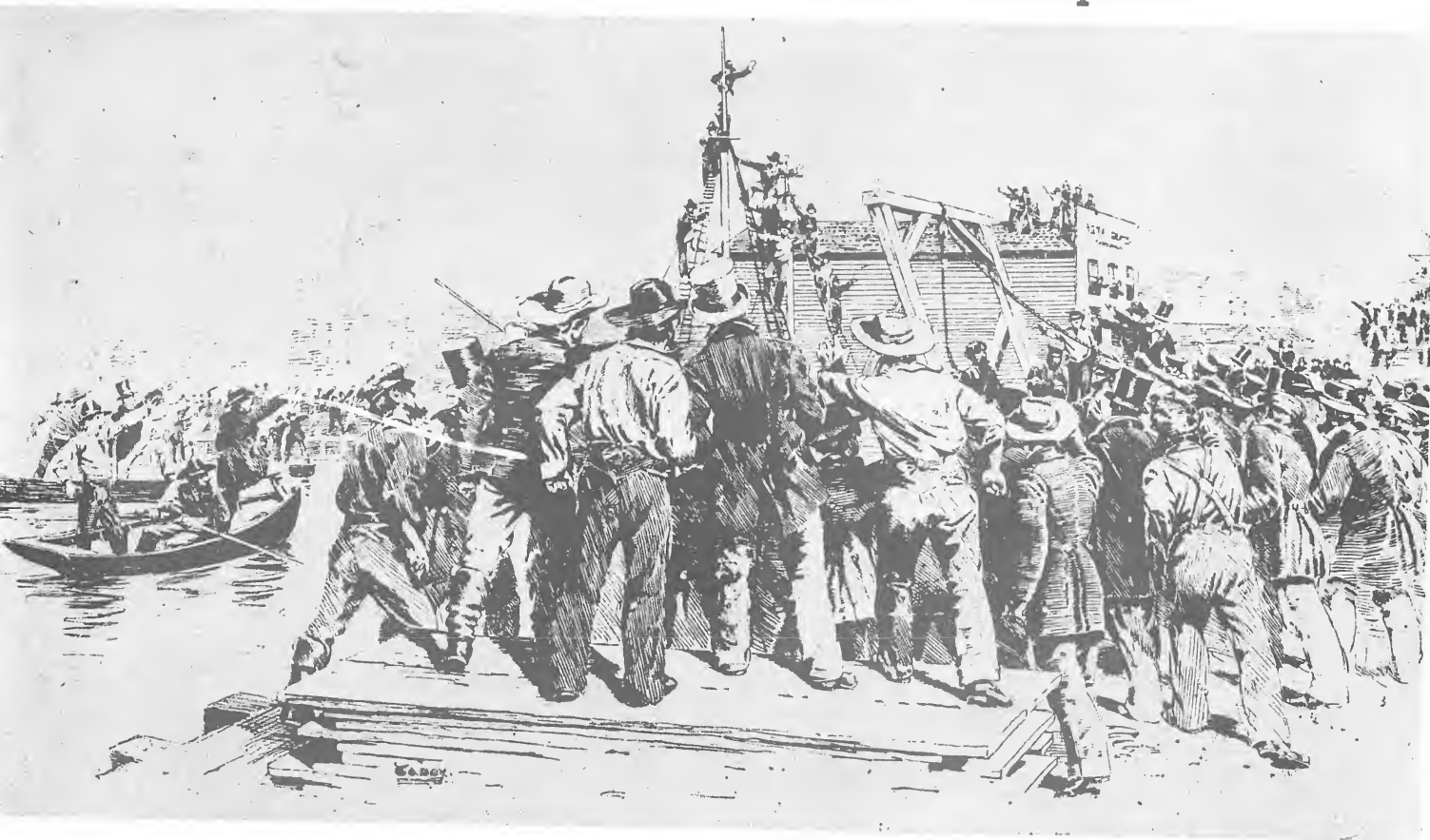
In spite of his uncouth manners, the young preacher hopefully sought his advice for preparing sermons and received these instructions: "I would recommend that you commit three or four of Wesley's sermons and preach them. Out of these, by hunting texts to suit by properly dividing up, you may make eight or ten; and that is about as many as a man needs. Whenever he preaches he can preach one of these; but frequently an exhortation will answer every purpose."

Sometimes the "sent" preachers found that a little learning can be a discouraging thing. A highly educated but discouraged Presbyterian minister asked a semi-illiterate but notably successful Methodist minister his secret of success in preaching. The Methodist answered: "You write out your sermons, and the devil looks over your shoulder, and if they are good, he tells you you will get into trouble preaching that. Now if you take out all that the devil leads you to, your sermon is so dull nobody will listen to it. Now, my dear Christian brother, when I get up to preach, the devil himself does not know what I am going to say."

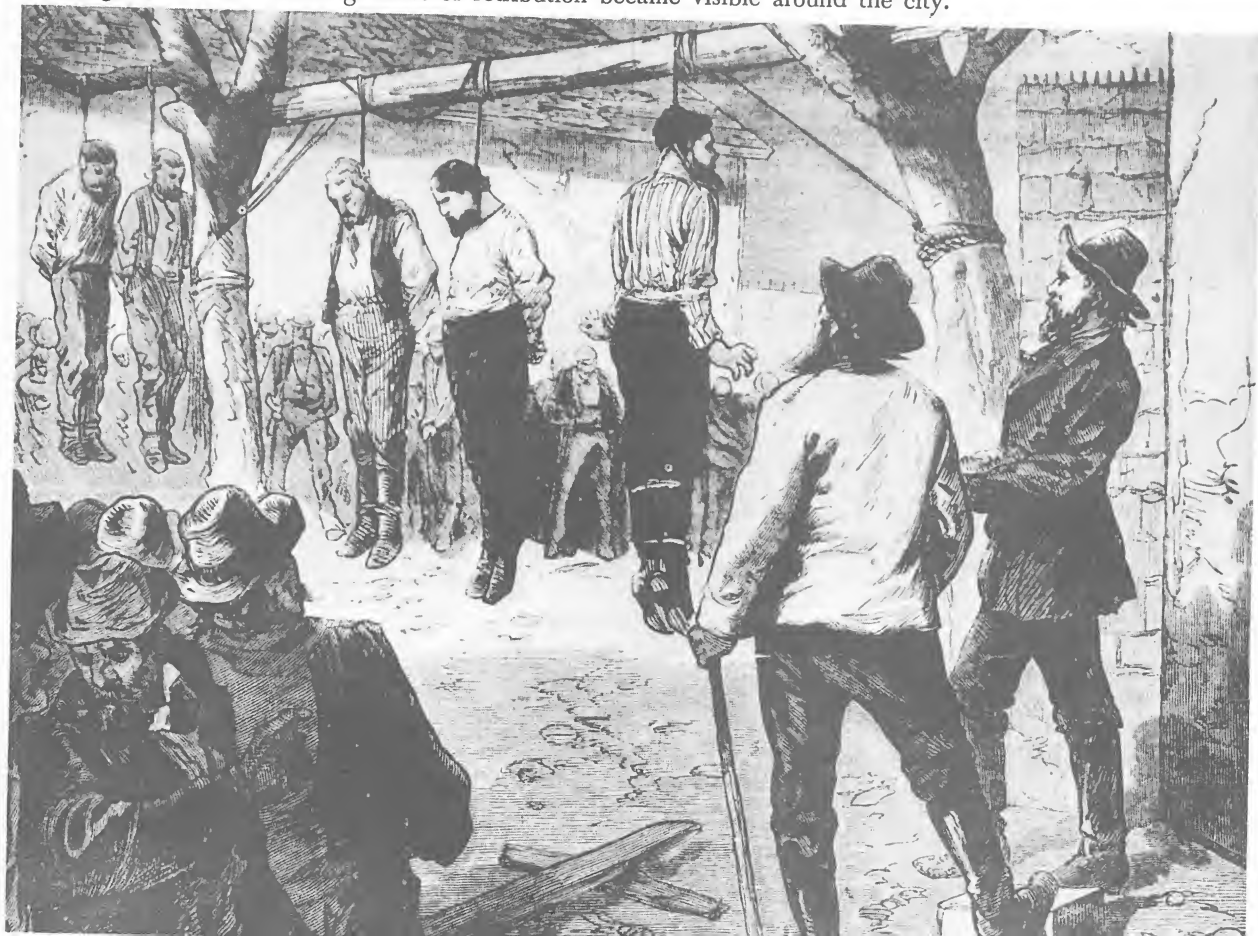
Extemporaneous speaking was the order of the times, whether by design to outwit the devil, because of laziness, or to furnish spontaneity.

Many preachers regarded ignorance as no handicap against delving to great depths to manifest mysteries. Parson William G. Brownlow quoted one exhorter, not burdened with academic learning, who addressed his congregation: "My beloved hearers, I shall in the first place speak to you of things you know; second, of what I know and you do not know; third, of things that neither of us know.

Building Gallows Became a Full-Time Occupation



Under the provocation of arson, murder and pillage so frequent as to be commonplace there came into being the San Francisco Committee of Vigilance, a group of armed citizens with military authority determined to take justice out of the impotent courts and put the fear of God in evildoers. Gallows building and other ominous gestures of retribution became visible around the city.



During the Civil War itself the Churches supported their respective governments by supplying chaplains, nurses and hospitals on the battlefields and by supporting their national view from the pulpit. God's support was, as one might expect, claimed for both sides. And when the war was over, while we should expect to find that the two "Christian" sides forgave each other and reunited, except in the case of the Episcopalians, it did not happen. Instead, the various factions of the Churches went their ways on a separated basis, while the freed slaves of the south for the most part founded their own congregations.

Actually the effect of the war on the American Church can best be seen in the many new groups which burst upon the scene. Among the older, more established congregations on the eastern seaboard the new groups consisted of voluntary organizations which promoted every "good" cause. We'll let one contemporary critic say it all for us. He said that "matters have come to such a pass, that a peaceable man can hardly venture to eat or drink, to go to bed or get up, to correct his children or kiss his wife" without the sanction and direction of some society.

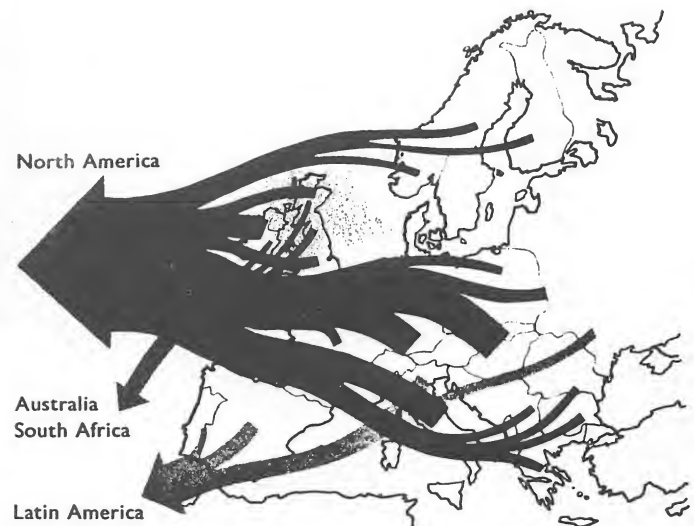
Among the frontier people, the change took the form of new demonstrations. Most of these were based on the idea that it was possible to bypass eighteen centuries of Church history and tradition, and to return to the "simple Bible religion." One of the most important and lasting of the new denominations was the Disciples of Christ. Founded by Thomas and Alexander Campbell in 1809, this denomination set out to overcome denominational divisions by rejecting the use of creeds and by allowing any and all to participate freely in the sacraments. The New Testament was their only guide, and the only adequate name for believers was the disciples of Christ, or perhaps Christians. It was, however, only another of the many divisions in Protestant and Reformed Christianity.

The change was also seen in the millions of immigrants who flooded into the country. In the second half of the nineteenth century European immigrants, coming from countries where there was shocking poverty, rushed to the United States, where the labor market offered new jobs for them. Germans and Poles, Irish and Italian, French and Dutch and Scandinavians moved into the cities of the east and quickly spread throughout the country. With this great influx of people came new religious turns in the American churches. The Scandinavian immigrants were chiefly Lutherans, many

of whom were dissatisfied with their State Church relationships. Consequently, once they were settled in this country, usually in Illinois, Wisconsin, Minnesota and Iowa, they set up their own independent congregations. They kept their native languages, however, so that even after some did unite with one another, there remained not a new American branch of Lutheranism but several Norwegian-American, Swedish-American, and Danish-American denominations. Most of these refused foolishly to switch to the use of English until after World War I. A great many of the immigrants were Roman Catholic; large numbers of them, from eastern Europe particularly, were Jews. American communities which had been traditionally Protestant were now confronted with religions of other languages and backgrounds. "Ghettos" arose: little city areas where the "foreigners" lived in voluntary isolation, striving to retain their native languages and always their religion. These ghettos were usually slum areas of questionable influence. But the country which had until now considered itself Protestant had become in fact a multi-religious nation.

DISCUSSION QUESTIONS

1. Where were Americans beginning to move to after the War? Can you think of any reasons why the "camp meetings" should be so fantastically popular? What might some of the serious problems arising from them be?
2. Slavery is certainly not a remote question today. Was it defensible in civil war times? Was it defensible from a secular viewpoint? Was it defensible from a religious viewpoint?
3. Was Abraham Lincoln a Christian? Why or why not? What do you know about his religious life?
4. Looking generally at the religious results of the war, can we say that the denominational splits were according to God's preference or not?
5. Looking generally at the religious developments of the Western movement, would you say that religion progressed during this time—or went backwards? Why? What do you think of the quote on page 296?
6. What changes were bound to result from the great immigration in the late 1800's? What denominations were bound to profit from the great influx of people?



Map shows the waves of 19th-century European emigration. Left: immigrants at Battery Park, Manhattan, 1896. In forty years, seven million people arrived at this spot, seeking a new life in a new country. America offered almost unlimited space and a fresh opportunity.

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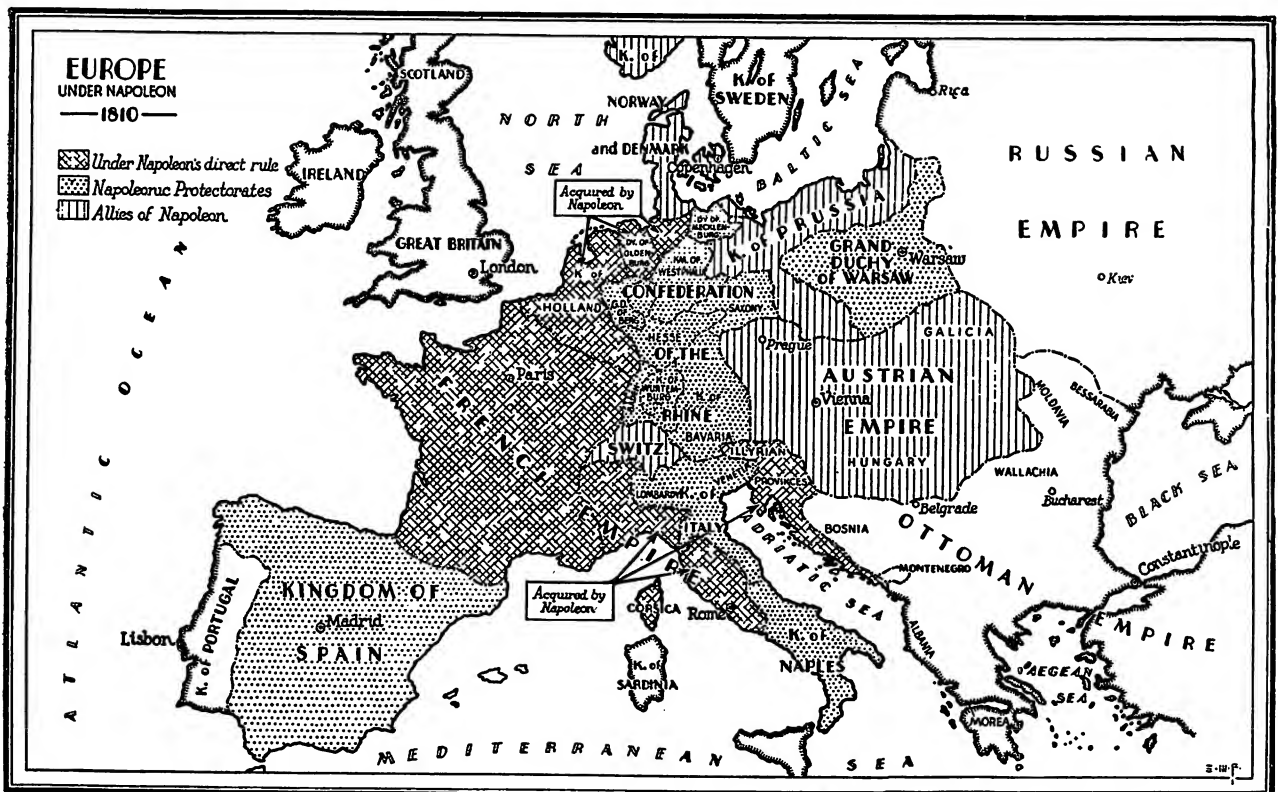
NEW PROBLEMS FOR THE CHURCH

Perhaps you have been wondering what was happening in the rest of the world while England was occupied with the Industrial Revolution and America was winning the West and fighting the Civil War. What about the rest of the world? What was happening in Europe?

So much was happening that it's hard to discuss it in a chapter as short as this one must be. What we must do instead is to try to capture the mood of the age. You will remember that in Chapter 26 we talked about the great impact which the power of reason had made on the mind of man. Men had begun to search for the secrets of the universe through science and mathematics. Their work had brought about a whole new age, and had led finally to the industrial revolution which had dramatically affected continental Europe as well as England. With the coming of power machinery and power transportation, man at last seemed on the verge of conquering the world in which he lived through the use of his power of reason.

Reason, if used well, surely meant success and progress. This was the idea that was to dominate the nineteenth century in politics and in religion.

We have been studying history with the view that God works through men in history to accomplish his purposes of salvation. In the age of reason and progress, man decided that he was quite capable of running the world by himself. If only he were left alone to develop his powers he could create a perfect life on earth. This view in a somewhat modified form is still held by many people, and the fact of its existence is one of the reasons why this history book was written. As believers in Jesus Christ, we still believe what Scripture indicates, that even though men act of their own free will in history, God can only accomplish his purposes through them when he is still the Lord of history. But, we have gotten ahead of ourselves. We need to look now at the *idea* of progress as it worked itself out in the nineteenth century.



We left the account of European affairs at the defeat of Napoleon in 1814. After that defeat, the Congress of Vienna was called to restore stable governments to the countries of Europe. The delegates made their decisions on the basis of two principles. One principle was called *the Balance of Power*; it meant that every European state was entitled to rule a certain share of the land of Europe. The second was called *the Concert of Europe*, which was an agreement that these nations would continue to meet together as a guarantee that the balance of power would remain as established. These principles and their results were conservative in nature, attempting only to preserve the *status quo* as much as possible. The Congress recognized five major European powers: England, France, Austria, Prussia and Russia.

The subsequent politics of Europe were to be characterized by the struggle between the supporters of this conservative stand and those who believed fervently in the powers of reason. The *conservatives* believed in gradual change if any at all. The *liberals*, guided by their faith in reason, believed in the equality of all men; they believed that the state must derive its rule from the people; that men using reason would be able to guide and direct history so that nations everywhere could have economic prosperity, security and happiness.

The liberals were aided by a growing feeling of nationalism among the peoples of the continent. Germans of the separate states suddenly began to demand a single united German nation. Italians too longed for a national government and freedom from Austria. Perhaps we can get an idea of how intense this feeling was from several of its results in Germany. Two philosophers, *Johann Fichte* and *Georg Hegel* led the way. Fichte taught that the German race was a superior one and that it ought not to be mixed with others. (Adolph Hitler was to pick up this line of reasoning a hundred years later and use it for his own sick desires.) Hegel taught that man can achieve a perfect freedom and a perfect state—the German state—through the use of reason. The intensity of nationalism can be seen even in such seemingly innocent publications as *Grimm's Fairy Tales*, which are usually thought of as amusing little bedtime stories, but which were actually collected for the purpose of inspiring in the German people a feeling for their past history and a desire to become a great nation once again.



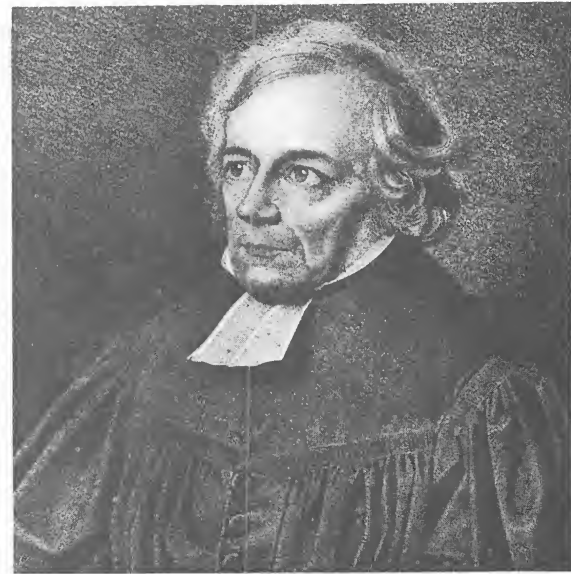
Hegel in his study



Fichte (1762-1814)

The year 1848 marked a giant turning point in Europe's history. In that year of severe economic depression the French revolted against a good king, Louis Phillippe; the Prussians won a measure of liberty from their king Frederick William; and the Italians made a gallant but unsuccessful attempt to win their freedom.

After 1848 the feeling and temper of nationalism ran higher than ever. The upper business classes, who had won their equality in the first half of the century, were content to sit back and enjoy the fruits of victory. Another group, the middle class, was increasing in number and becoming more important, however. Its members lived in the newer parts of town in row after row of apartment buildings. The men worked as clerks, accountants, small shopkeepers—jobs which consumed time but did not demand the total loyalty of a man. Nationalism proved to be the cure for dullness however, and it became the life beat of all the surging people, replacing the old ferment begun by men enlightened by reason.



FRIEDRICH DANIEL ERNST SCHLEIERMACHER (1768-1834), one of the founders of the University of Berlin where he held the chair of Theology, also was one of the principal workers for German independence. He was given the task of reorganizing the Prussian Church and as an aid he wrote "Christliche Glaube nach den Grundsätzen der evangelischen Kirche" (Christian Beliefs Based on the Fundamentals of the Evangelical Church). Schleiermacher's thesis was that the world and God are separate but correlative and that neither could exist without the other. First written in 1821, Schleiermacher's classic was changed and rewritten nine years later. Some Christian scholars have regarded it as the greatest contribution to Protestant theological thinking since the Reformation.



*Apotheosis of Rousseau, in 1794:
part of the procession which took
his remains to the Pantheon*



With this exchange came a change in the politics of Europe too. Instead of having the liberals and conservatives of each country allied with each other across national lines, we find that such causes are put aside, and that issues are again rising between nations. France and England march off to war with Russia over the question of who should dominate Turkey. France, under Napoleon III, next dabbles in Italian affairs, and the dabbling ends with fighting and the establishment, at last, of an Italian state. Prussia, guided by Otto von Bismarck, deliberately provokes a war with France in order to establish once and for all a unified German Empire, and to the surprise of all but Bismarck she succeeds. The establishment of the German Empire in 1871 marks the end of the balance of power created at the Congress of Vienna and the beginning of the national rivalries that will lead to World War I.

The age of reason also had its influence directly and indirectly on the Christian Church. The emphasis on reason had led the *Deists* to insist on a God who could be understood in terms of the natural laws of the universe. In reaction to such a "scientific" view of God, some scholars began to emphasize the fact that men also are creatures of feeling and emotion. Their movement was called *Romanticism*. It influenced the art and music of its day as well as religion. In the Church it revived interest in worship. New hymns were written, and Christians became concerned with the building of beautiful new houses of worship. One of the leading Romanticists in Christian theology was a German by the name of *Frederick Schleiermacher*. For him religion was feeling, an attitude of reverence for God—not a scientific system of laws. Although Schleiermacher went too far in asserting that religion is only feeling, his work and that of men like him helped bring most of European Christianity back to its essential concept, that of a personal God who loves us and has died for us.

Even while Schleiermacher was writing, another movement was underway which intended to rescue Christianity by applying to its study the same kinds of tools used to study the sciences. The Greek and Hebrew texts of the Bible had been accepted uncritically for centuries, and the manuscripts used for them were at best copies from the thirteenth and fourteenth centuries. So Christian scholars began to search for older manuscripts in order to

obtain a text of the Bible that would be as close as possible to the original texts.

Other scholars were asking other questions of the Bible. Why did the book of Genesis use two names for God (Elohim and Yahweh), but only one at a time? Are the first five books of the Bible really from the pen of one man, or do their differences reveal various levels of material which had been skillfully woven together? What was the historical Jesus really like? What thought patterns guided the writers of the New Testament? Is the New Testament loaded with additions from Greek philosophy and culture which must be peeled away? The results of these studies are too detailed for us to go into, but in general we can say that they opened a new era of Biblical study which is still continuing today. Never has the Bible been studied so intently, and never has its essential unity and its uniqueness been emphasized so much.

The optimism which the age of reason and progress generated also affected the missionary program of the Church. If reasonable men could, as it seemed, create a perfect world, then reasonable men must also undertake the task of carrying out Christ's commission to preach the Gospel to all nations. To the shame of the Church, we must admit the missionary efforts of the Church had been very meager since the time of the Reformation. Inner problems had occupied most of the church's attention. Combined with this resurgence of interest in missions was the fact that most of the nations of Europe had colonies or were soon about to acquire them. England ruled India, Egypt, parts of China, Australia, and many other areas. Late in the century almost all of Africa came under European control. This meant that missionaries could go to many places with the blessing of the governments in control. And they did! By the close of the nineteenth century the call of God in Jesus Christ had been carried to every continent on the globe, and there were missionaries in such far flung places as Africa, China and India. Every congregation was busy raising money to send more missionaries overseas. Women's Bible Study groups were sewing clothes and praying for the mission program of the church. Even if the Age of Reason on earth was not to reach its utopian goals, the desire for it had reopened the eyes of the Church to one of her fundamental tasks.



Founder of Pietism was Philip Jacob Spener, German religious reformer. While studying for the ministry, he felt the need for moral and religious reformation within the Lutheran Church. In 1666 he became pastor at Frankfort-on-Main, and at his home small groups of students and friends gathered to discuss religious topics, particularly questions on the Bible. This was the start of the Pietist movement. Its essence is that detailed points of theology are superfluous, that Christians must use their creed in everyday life and give close study to the Bible. "Christianity," said Spener, "consists not in learning but in practice."

Two scenes of nineteenth century life in Rome from engravings by Pinelli. Right, A procession returning from performing the Via Crucis in the Colosseum and left a friar preaching in Lent. The hooded figures are Sacconi, members of a men's confraternity founded in 1729 and confined to Rome, which devoted itself to charitable works, especially the escorting of pauper funerals. Their activities were typical of nineteenth-century piety.





Robert Morrison of the London Missionary Society was the pioneer Protestant in China. He reached Canton in 1807 and found the Chinese very suspicious. With two assistants he translated the Bible into Chinese (left). One hundred years later Christianity contributed largely to political reshaping of China through Sun Yat-sen (center), Christian convert and first president of the Chinese Republic. The three men (next page) represent three aspects of Protestant mission work in China. From l. to r. are J. Hudson Taylor, who founded the great China Inland Mission to do evangelical work, Griffith John, who pioneered in central China, and W. A. P. Martin, who specialized in education.



DISCUSSION QUESTIONS

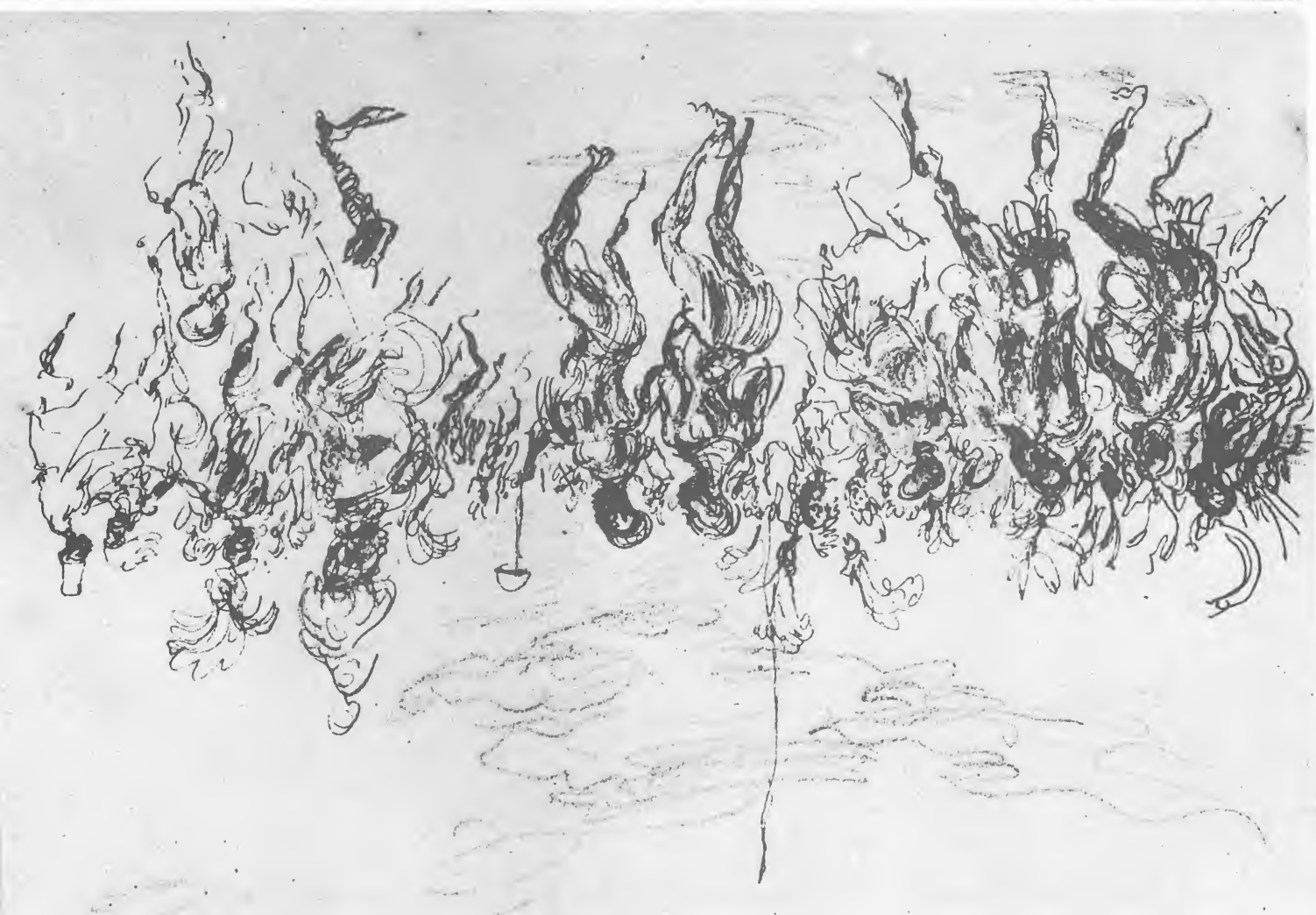


1. What new problems and benefits did the new philosophy of the 19th century raise for the church?
2. Who was Frederick Schliermacher? What contribution did he make?
3. What great religious questions were being raised at the time (p. 303)?
4. We note with interest that two great religious developments arose in this period of time—piety and missions. Why should these come about now? Are they accidental results or a natural result of the age?
5. If missions had been neglected up until now, can you think of any reasons why this happened? Why would the missionary development of the church be so delayed? What countries were the primary mission targets?





Fallin Topolaki





**THE
AGE
OF
ATOMS**

31

THE AGE OF REASON AND SCIENCE

The age of reason and progress had aided the Church by forcing it to re-examine itself and its message, and by re-opening the door to foreign missions. That same age and some of *its same* new benefits followed past custom however and posed a new set of problems for the Church. And though all of the things this chapter will consider can not be classified as problems, the problems we do mention will strike directly at the heart of the Christian faith.

Søren Kierkegaard, a Danish theologian of the mid-nineteenth century, is one of those who is not a problem—at least not in the usual sense. Kierkegaard was dissatisfied with his state Church in Denmark because it had fallen into rationalism and dead formalism. He reacted against this by re-examining the meaning of the word *faith*, and by asking what it meant to be a follower of Jesus Christ. He saw that faith was not something *reasonable* in the usual sense—that God could not be proven. Faith, he perceived, is an act of commitment, a trust, a leap beyond what is known. If all of this sounds familiar to you, it is probably because you have heard the same sort of thing being preached today. Søren Kierkegaard had almost no influence on his own day, but he has been rediscovered in ours, and his writings have been the starting point for many of the major trends in recent Christian thinking.

A very real problem did develop as the new methods were used for Biblical study. The search for the best possible text (called lower criticism) did not cause a great deal of trouble—at least at this time, as new translations of the Bible based upon it were slow to appear, but the asking of the deeper questions concerning authorship and meaning (called higher criticism) led to a great and lasting struggle within the Church.

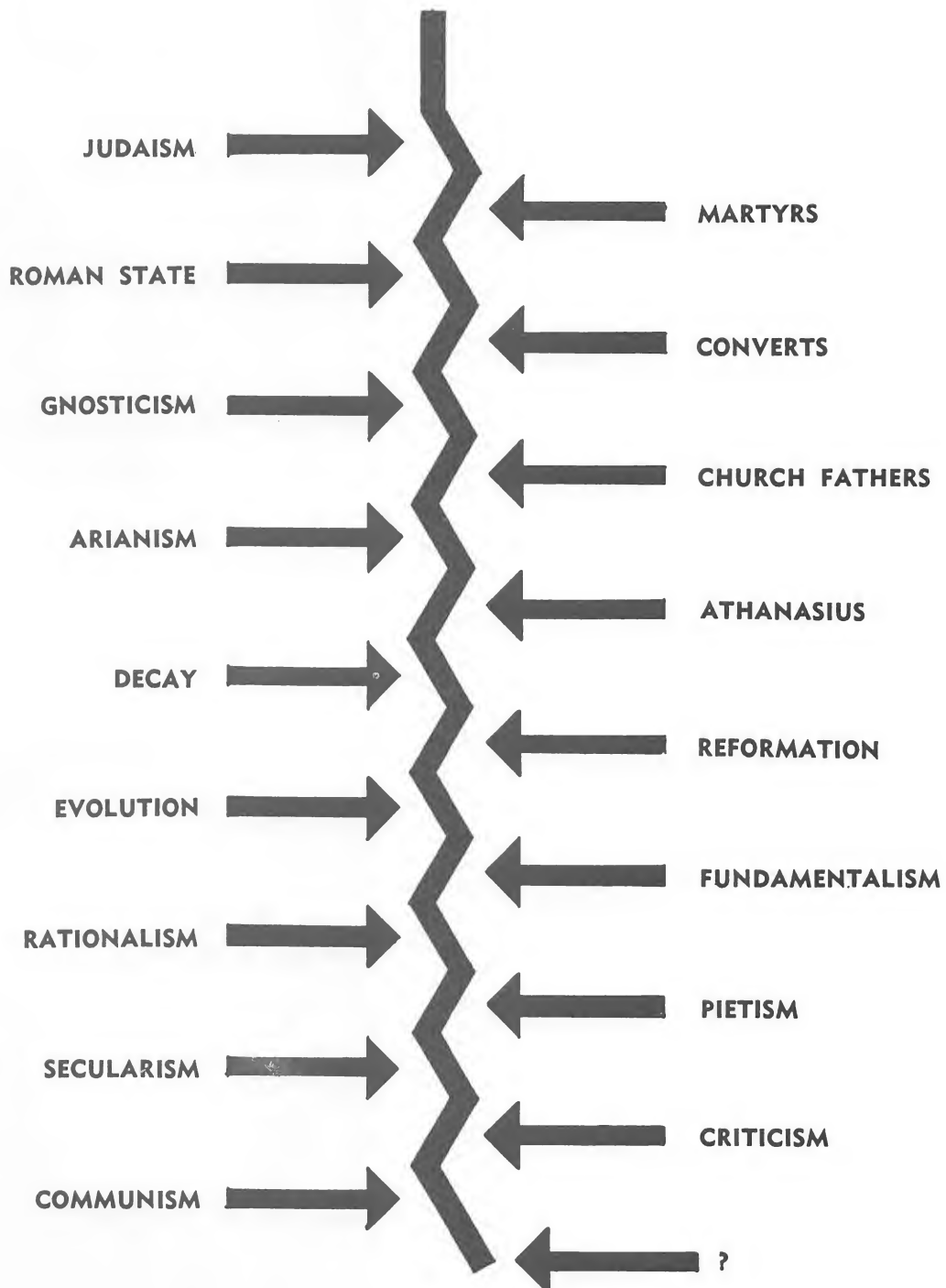


PRODUCT of Kantian view was Christian emotionalism and ritualism of early 19th Century. Danish philosopher, Søren A. Kierkegaard, upheld value of Christian ceremonies, while stressing ethical mission of Church.



Kierkegaard's birthplace in Copenhagen ; second from right

Issues Faced By The Church



The blame for the split which occurred and remains seems to lie on both sides. On the one hand, those who advocated the new brand of scholarship (the liberals) often went to extremes in their conclusions. The most severe of these extremes was the tendency to obscure *the divine element* in the Bible and the value of the Christian experience. If science had shown that the world worked according to natural laws, then what room was left for miracles? Many liberals were, therefore, opposed to a God who worked special revelations or who acted in history. For them Christianity became only another one of man's attempts to find meaning for all life, only one religion in a world of many who were striving for the same goal.

But if the liberals made Christianity too human, their opponents, who denied the use of the historical-critical method of understanding the Bible (the fundamentalists), could be accused of ignoring *the human element* in the Bible. The Bible became for them an authority not to be questioned, and to be read on a completely literal basis. Dr. Burgon of Oxford laid out their position clearly in 1860 when he stated,

the Bible is none other than the voice of Him that sitteth upon the throne. Every book of it, every chapter of it, every verse of it, every word of it, every syllable of it (where are we to stop?), every letter of it, is the direct utterance of the Most High. The Bible is none other than the Word of God, not some part of it more, some part of it less, but all alike the utterance of Him who sitteth upon the throne, faultless, unerring, supreme.¹

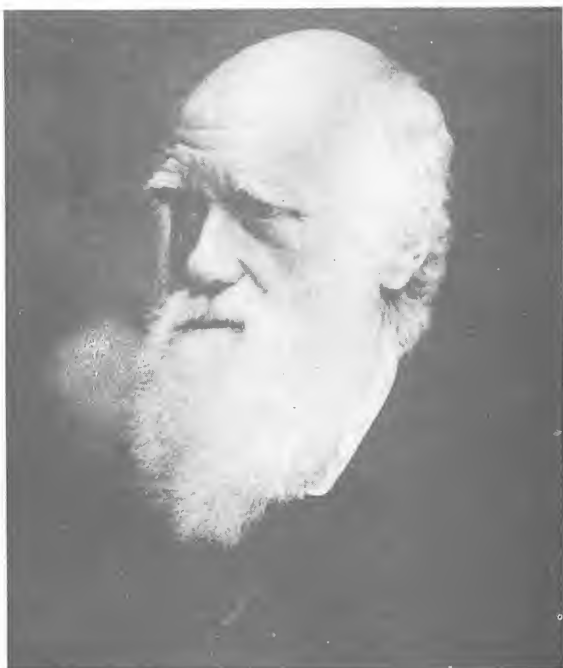
Fundamentalism did preserve for the Church the belief in the supernatural acts of God, but its complete rejection of the critical methods of Biblical study and its insistence on the verbal inspiration of the Bible have kept it from making its best contribution to the life of the Church. Since the liberal-fundamentalist controversy has continued in a modified way to our generation, we will meet it again in a later chapter.

Still, at this point we should recognize that the liberal-fundamentalist controversy was an internal problem which affected almost every denomination in every land. At the time it was at its height, the Church was facing another threat from the outside, the conflict of science. We should recall here that there were those who gave up their faith because of the rational belief that the age of science had shown that "religion" was no longer needed. Part

¹ Abba, Raymond, *The Nature and Authority of the Bible* (Philadelphia: Muhlenberg Press, 1958), p. 64.



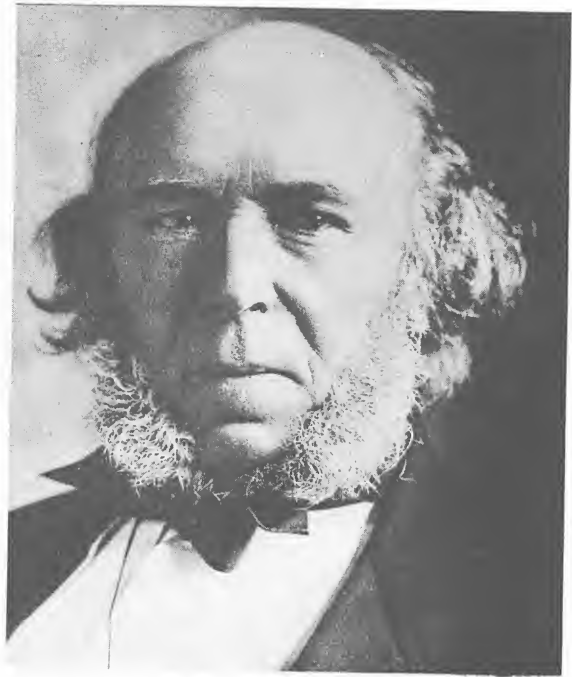
HUMAN ADVANCEMENT as a goal of religion was developed by German philosophers, and carried to England by such influential writers as Thomas Carlyle. This view questioned Christian emphasis on personal salvation.



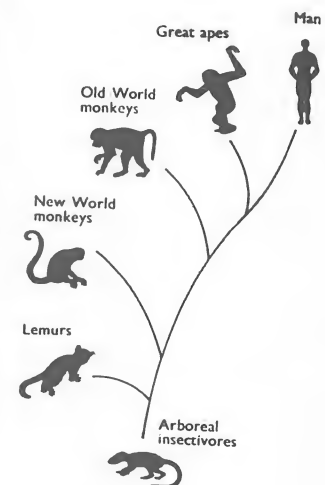
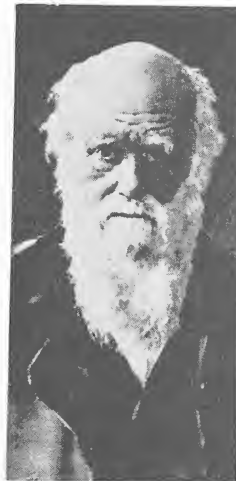
PROGRESS theory won tremendous boost from scientific doctrine of evolution, first offered in concrete form by Charles Darwin in 1859. Idea that man had descended from lower species rocked Christian view of creation.

of this condition can be laid at the doors of the Church itself, since it failed to direct its full attention to the discussion of religion and science. The chief conflict occurred over Darwin's theory concerning the evolution of man. The idea of evolution itself was not new in Darwin's day. It had been successfully applied by biological sciences and had even been applied to the study of history. *Darwin*, however, after observing the culture of a non-civilized tribe living on an island off the coast of South America, came to the conclusion that man had evolved from a lower form of life through the process of natural selection (the survival of the fittest). Such a view was completely opposed to the fundamentalist interpretation of the Bible, and fundamentalists everywhere denounced evolution as the height of ungodliness.

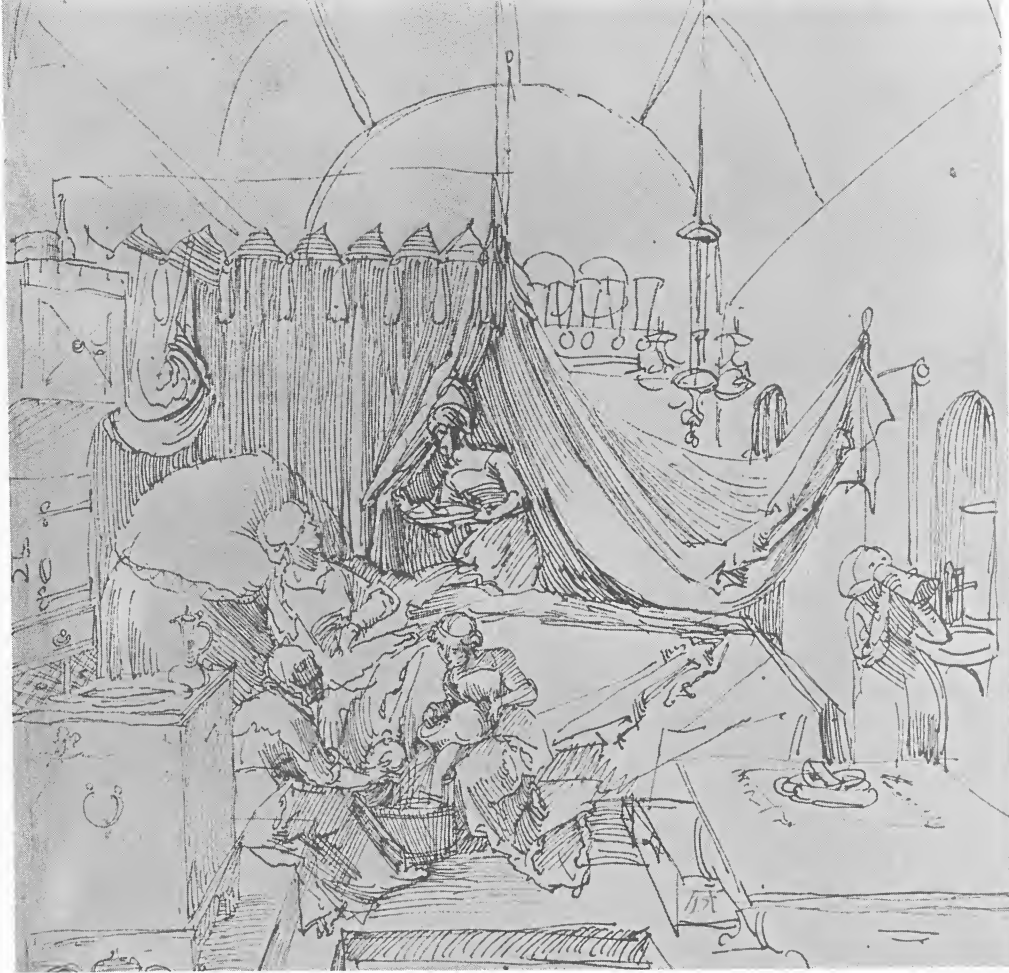
Others, however (generally those who had had some contact with liberalism), saw that evolution was not the threat it had seemed to be. If the Bible was not meant to be a literal history and scientific text in all its parts, then the Genesis creation in six days need not mean six twenty-four hour days. If the point of that story is that God is the Creator, and that man is intended to be rightly related to Him forever, then the method of creation, which the Bible does not describe anyway, might well have been that of evolution. At least the idea need not be summarily discarded. Thus, this group saw that if the mechanical or blind process of natural selection was replaced by the Biblical idea of a God creating and in control of history, the *theory* of evolution need not be a threat to the existence of Christianity. This does not mean that Christians must accept Darwin's evolution of man as established truth, for it is still just a theory. It does mean that for many Christians the discoveries of science need not conflict with their faith in the God who became man in Jesus Christ.



EVOLUTION was transferred to philosophy by Herbert Spencer, who argued that even moral principles are not fixed truths, but the product of changing conditions. This challenged universality of Christian teachings.



Charles Darwin, the pioneer evolutionist. His theory that all forms of life—including man—had evolved by natural means from simple origins contradicted biblical teaching. Because leading churchmen rejected Darwin, many thinking men felt they had to make the choice between Christianity and science.



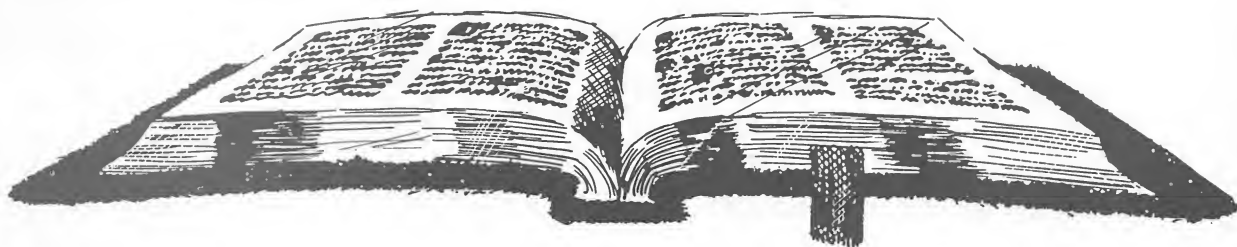
DURER: Study for the Birth of the Virgin. Berlin, Ehemals Staatliche Museen Berlin, Kupferstichkabinett, Museum Dahlem.



The First Vatican Council opened in December 1869 under the shadow of war. The doctrinal question of papal infallibility soon came to the fore. In July 1870 the Council finally enunciated the dogma of papal infallibility in matters of faith and morals. A fresco from the Vatican showing the Council in session.

An interesting development also took place within the Roman Catholic Church. Because of the mass migrations of people the Roman Church now found itself accepted in almost every nation; including countries (even traditionally "Protestant" countries) which had vigorously resented the "foreign" religion. The net result of this change was that the power of the papacy grew stronger and stronger. In 1854 the Pope took it upon himself to declare that Mary, the mother of Jesus, had been conceived without sin. This teaching had been disputed for centuries, but it was now settled and canonized by a papal decree. A few years later the same Pope, Pius IX, issued a *Syllabus of Errors*, which forbade Roman Catholics to have anything to do with the modern methods of Bible study. In 1869 the pope summoned a council, call the Vatican Council, the first major council of the Roman Church since Trent. The intent of the Council was to give the Roman Church an opportunity to assert its claim to be supreme over all the nations and peoples of the earth, both in spiritual and secular realms. Many of the statements of the Council were highly critical of the new "progress" that was sweeping Europe and the United States. It was obvious that the pope was deeply concerned about the religious influences tugging at Roman Catholics living in "non-Catholic" nations and among non-Catholic peoples. Accordingly the Council's most important decree was that of "*Papal Infallibility*", which declared that the pope has the authority as the bishop of Christ on earth to define doctrines which shall be considered truly Christian. This was the first time such a claim had been made by a Council, and it was of great importance. The Council said that when a pope speaks *ex cathedra*, that is from his throne or "chair" as the pastor and teacher of "all Christians," he is speaking with the authority of Jesus Christ for the "Universal" Church. The decree astonished the entire Christian world! All Protestants hold that Christian truth must be dispensed, but they also believe that what the church teaches must always be judged with absolute finality by the Word of God itself! Yet what Rome said, in effect, was that what the pope declares is *equal* with and even above Scripture. In 1907, another papal decree declared that the attempt to make Scripture agree with science

was' heresy. At the same time, it permitted Roman Catholics to accept any scientific views because spiritual truth is unverifiable. Thus, the Roman Catholics were faced with the strange dilemma of both accepting and not accepting science as truth.



Excepting papal infallibility, the American Protestant churches at this time were experiencing the same problems plus some which were peculiar to America. After the Civil War America came into its own as a wealthy nation, and as the country became wealthier the churches did too. They also became more formal. Those who had had no liturgical heritage were introduced to choir robes and vestments of various types. For some this meant that religion was no longer first and foremost a matter of the heart. Their discontent was a major factor in the rise of many new "Pentecostal" or "Holiness" denominations which held on to the informal, emotional type of religious services and which stressed the doctrine that a believer could become morally perfect.

Another result of the growing wealth of America was the rise of labor unions among the working class. These sought to improve the working conditions and wages of their members. Since a majority of Protestants were either employers, white collar workers, or farmers, the labor movement did not receive the open support of the Protestant churches, and a break between labor and the church occurred. The Roman Catholic position, in the early days at least, was nearly the same. In fact, the Canadian bishops were able to obtain from the Pope a condemnation of the labor movement. Only the fact that American Cardinal Gibbons favored the movement kept a labor union condemnation from being issued to the American Catholics. In general, then, the churches and the labor unions did not work together to solve the teeming problems that existed.

But the situation was too important to be ignored by the Church. The problems of the working man insisted that the Church awaken to the need for reforms in society. Thus the social teachings of Jesus began to be studied again. And for some theologians the concern for social problems took a more specific tack. Men such as *Walter Rauschenbush*, who had caught the spirit of the theory of progress, hoped to use the teachings of Jesus to create a perfect society and to establish the Kingdom of God on earth. The final outcome of concerns by the American Church for social problems was that most of the denominations joined together in an organization, *The Federal Council of Churches*, to exert as much influence as possible on the American scene and to undertake programs of aid and relief. Thus, it seems that the God of history was again able (or perhaps forced) to use even the failures and problems created by men to awaken the Church to its task. It was awakened, now, to its need for serious Biblical study, to mission work among the laboring class, and to the need of a concern for the social problems of the day. Perhaps the Church was ready, at last, to make its witness in the new industrial society.



Evangelists to the Machine Age

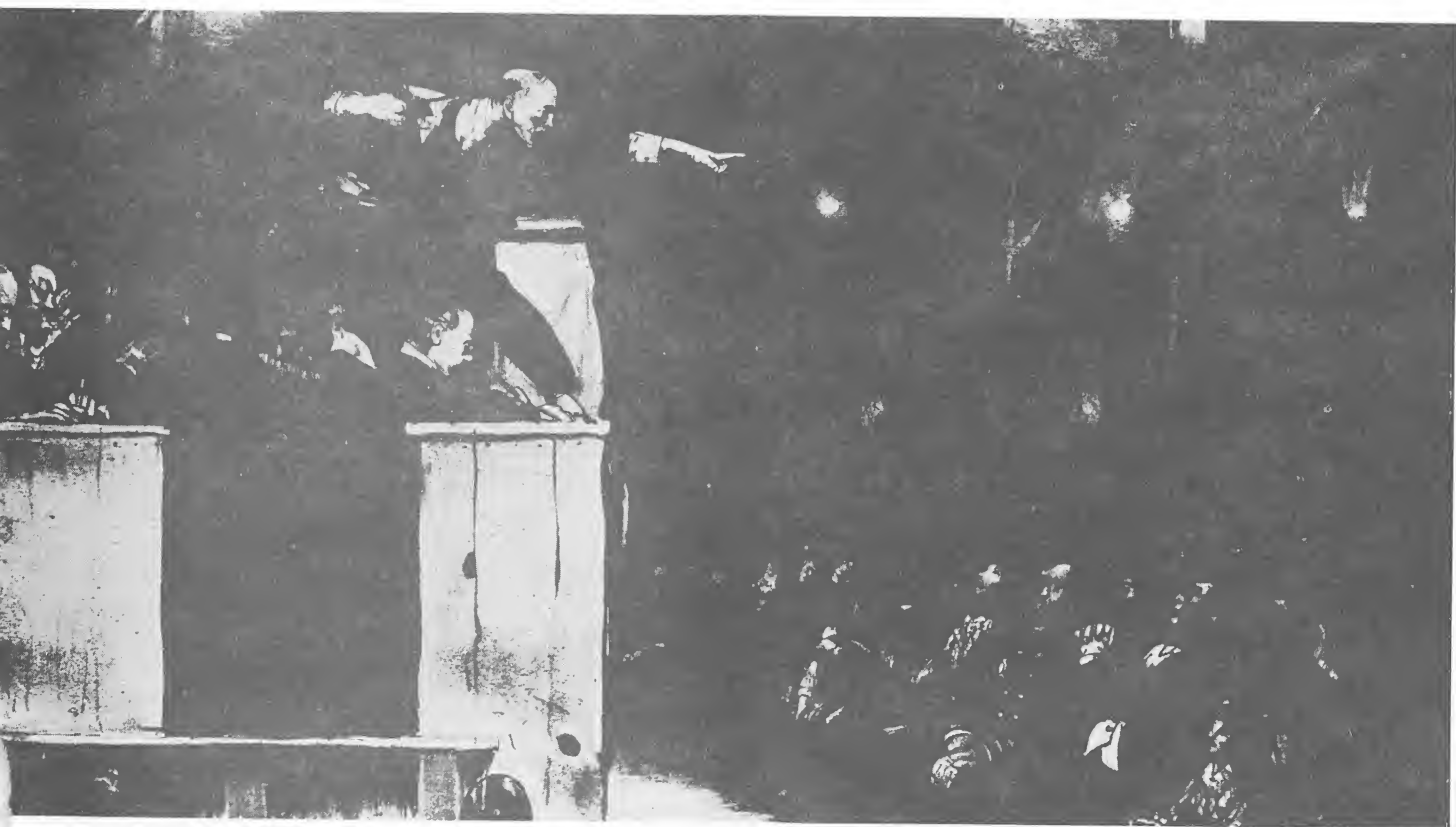
DISCUSSION QUESTIONS

1. Who was Soren Kirkegaard?
2. What problems can come from ignoring the "human" elements of the Bible?
3. Why should the discoveries of Darwin cause such a problem for the church?
4. What important Roman Catholic doctrine regarding the Pope was formulated during this period? Might this have been an expected result of the Age of Reason?
5. What interesting result took place in the non-Roman Catholic Churches? Who was Dwight L. Moody?
6. Why is evangelism and pietism always one of the first answers raised by the church to combat the developments of science? Do you agree or disagree with this kind of answer?
7. Looking at the chart on page 313, would you say that new ideas are healthy for the Church or unhealthy? Why or why not?





"Forsake sin! Accept Christ!" was Dwight L. Moody's appeal as he addressed this great audience in Brooklyn in 1875.



Billy Sunday Lithograph 1923

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WORLD WAR I

The establishment of the German Empire in 1871 under the direction of *Otto von Bismarck* marked the end of the balance of power created at the Congress of Vienna and, at the same time, the beginning of the national power struggles that would eventually lead to World War I. It was only natural that the new nation of Germany should soon begin to challenge the established nations of England, France and Russia for political and economic power. Yet her challenges, which were successfully made during a time of peace while Germany was still under the control of Bismarck, were, in the hands of less skillful men, to lead to war.

Of course all of this was not evident in 1871. In fact, the closing years of the nineteenth century were marked by an extreme optimism. The smug theory of progress, the belief that man by himself could create a new and perfect world through science and reason, was not dead; rather, it had reached its highest peak. The world was prosperous, the industrial revolution had spread throughout Europe, and the European powers ruled over much of the globe. It seemed to most people that, given only a little more time, the western nations could create a perfect world on earth. Already, government by the consent of the people had spread to almost every country in Europe, and despite the fact that in some countries such as Germany and Russia the governments were actually controlled by strong leaders and were not democratic by our standards, most people were convinced that in a few years these imperfect things would be corrected.

Of course, the hope for a perfect world was a false one. The ideas that man can correct his own wrongs and that he can perfect his moral character by his own strength are contrary to what the Bible

tells us about the nature of fallen man. If man could perfect himself and his world, what need was there for God to send his son Jesus Christ to live in the world and to die to redeem it? We do not mean to imply by this that man, especially Christian men, should not strive for peace on earth. We emphasize only that, while they are striving, they remember their limitations as sinful human beings—that they look to the God who acts in history for their salvation—and that they put their trust in Him rather than in their own strength.

The main historical events from 1871 to 1914 demonstrate conclusively how false that belief in the possibility of a perfect world actually was. With Bismarck at the helm, Germany set out on a peaceful quest to become the leading world power in Europe. The Emperor did everything he could to avoid war as a means of building German power. To achieve his purpose, he created a series of alliances which protected Germany from her potential enemies on the East, Austria and Russia, and on the west, France and England. As long as these treaties were in effect, they kept the peace which Bismarck and the world desired.

When William II came to the throne of Germany in 1890 however, one of his first acts was to dismiss Bismarck, whom he considered an old and useless man. He also broke the treaty which Bismarck had made with Russia, thus leaving Germany's eastern front open to attack. By the first decade of the twentieth century England found herself in an alliance with France and Russia against her economic rival, Germany. Thus, Europe found itself divided into two armed camps: England, France, Italy and Russia, against Germany, Austria and Turkey.



MASTERFUL CHANCELLOR, Otto von Bismarck forged the modern German state. This photograph was taken in 1871, the year the new empire was proclaimed.



HEADSTRONG KAISER, Wilhelm II (*left*) dismissed Bismarck in 1890 and assumed a wider role for himself in affairs of state. He died an exile in Holland in 1941.

On June 28, 1914, the uneasy peace erupted into the greatest war yet. On that day the Austrian Archduke Francis Ferdinand and his wife were assassinated in Sarajevo, the capital of Bosnia. At once Austria declared war on Serbia, Russia began to ready her armies, and Germany declared war on France. By early August, World War I was in progress.

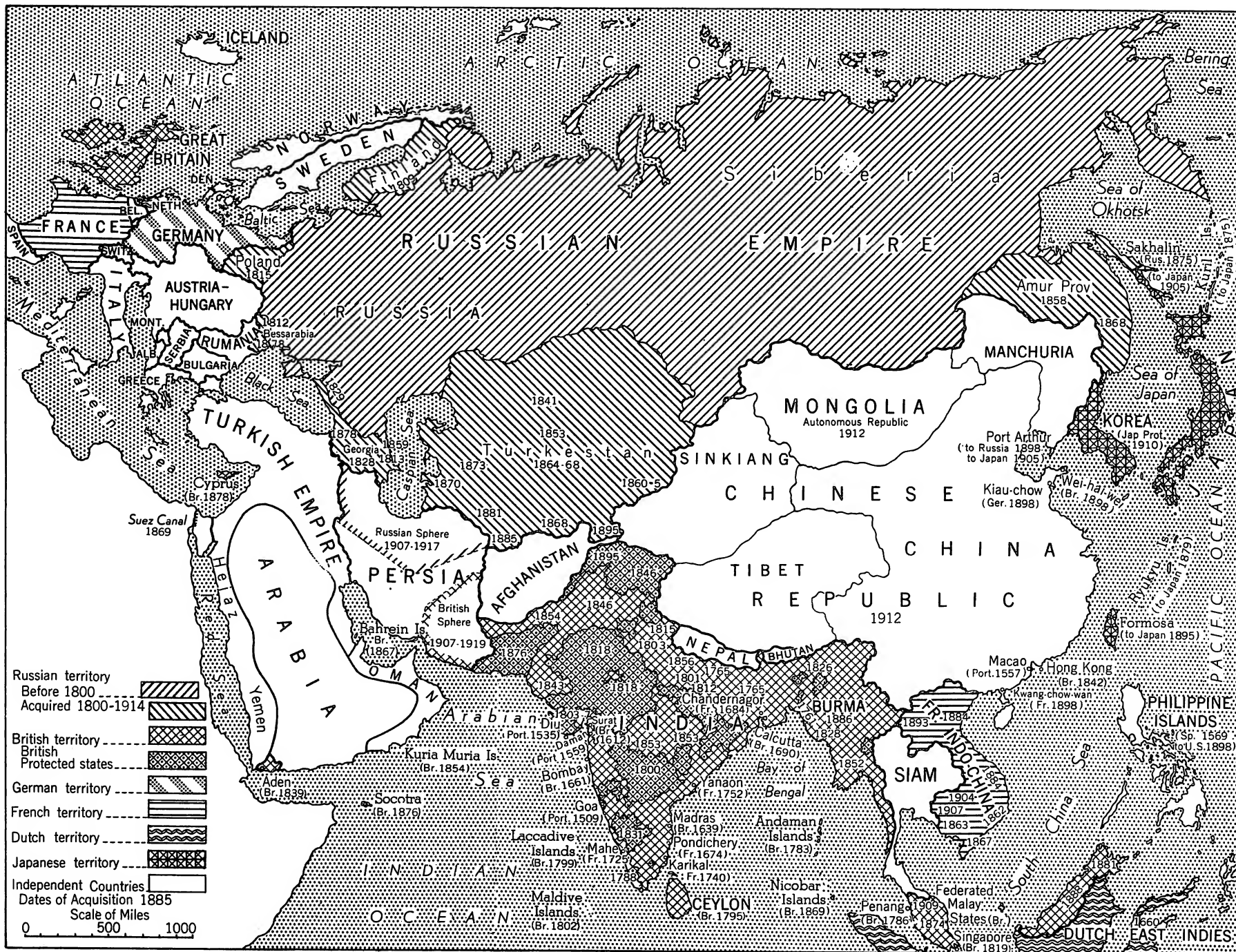
The war itself was long, hard and miserable. The infantryman of both sides spent weeks and months in long dirt trenches, months made more miserable by the heat, rain, cold and snow than by the terrors and fears of combat itself. To advance or retreat meant to leave the comparative security of the trench, to charge across artillery and machine gun riddled no-man's land, only to gain possession of another cold and stinking trench. In spite of the fact that new weapons were revolutionizing warfare, the war dragged on and on. The modern rifle, the machine gun, poison gas, the airplane and the submarine only served to increase the death rate of soldiers sick with colds, fever and grime. Ten million men died, another twenty million were wounded, and six million became disabled for life. A smug and complacent world had ensnared itself in foolish alliances which in turn bore wily diplomats and statesmen who maneuvered and blundered their countries into positions that made war inevitable. At its end further blunders only sowed the seeds for the dictatorships that were to plunge the next generation into another world war.

The fighting continued into 1917. America had managed all this time to stay aloof from the war, although her people were inclined to the cause of England and France. A large majority of the American people, however, were still enthralled by the naive belief that the world had entered a new age in which the problems of war would be decided by ballots, not bullets. As late as 1916, two years after the War had begun, President Wilson had won re-election by campaigning on the slogan, "He kept us out of war." Very shortly after the election it became clear, however, that America could not keep out of it any longer. The German submarine practice of sinking all enemy or neutral ships without warning together with propaganda efforts from England soon brought the American public to a point where a declaration of war was possible. The American churches who up until this time had opposed war of any kind now reversed their position and transformed the war against Germany into a "holy war." The war became "the war to end all wars," "a righteous war waged to save the very life of democracy." In 1917 Congress declared war against Germany and her allies.

"Verdun transformed men's souls," a German at Douanmont wrote. "Whoever floundered through this morass full of the shrieking and dying . . . had passed the last frontier of life, and henceforth bore deep within him the leaden memory of a place that lies between life and death." Across the lines, Sergeant Tubrulle, a Jesuit priest, echoed the grim sentiment: "Having despaired of living amid such horror, we begged God . . . to let us be dead."



"Humanity . . . must be mad to do what it is doing," a young French lieutenant wrote in his Verdun diary on May 23. "What scenes of horror and carnage! . . . Hell cannot be so terrible."



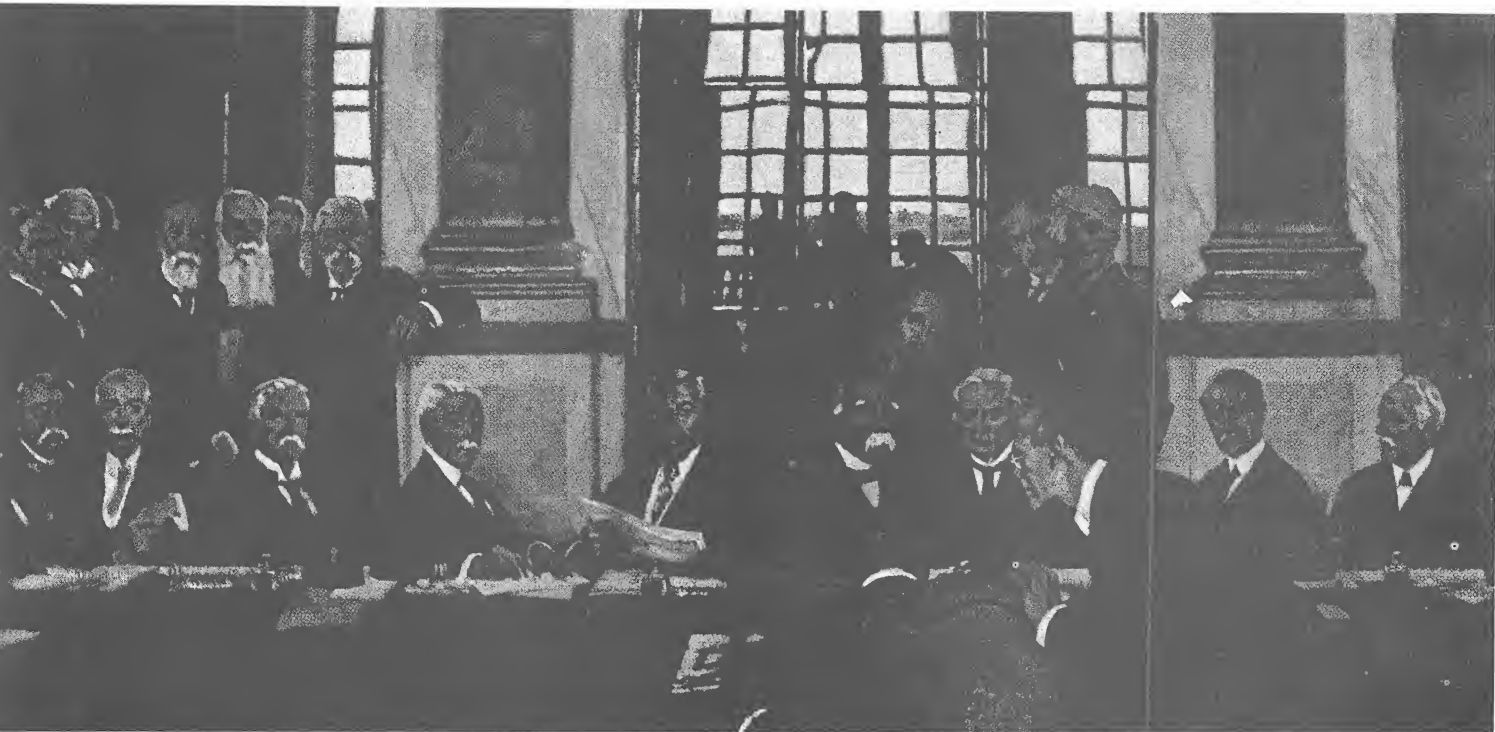
EUROPEAN AND JAPANESE DOMINIONS IN ASIA TO 1914

The part which the American churches played in the war effort on the homefront was so great that it is almost impossible for the reader of the present day to understand how such things could come to pass under the guise of Christianity. For all practical purposes most English-speaking churches became agencies of the government. They sold war bonds and sermons praised the virtuous war. Jesus, who had a few years earlier been presented to the American Church goer as the chief pacifist of all time, was now pictured as the finest soldier of all time. And the readers of at least one popular pamphlet were urged as they trained for battle to "see Jesus himself sighting down a gun barrel and running a bayonet through an enemy's body." That great evangelist, Billy Sunday, lent his name to the cause. Here is a quote from one of his sermons:

I tell you it is Bill against Woodrow, Germany against America, Hell against Heaven. . . . Either you are loyal or you are not, you are either a patriot or a black-hearted traitor. . . . All this talk about not fighting the German people is a lot of bunk. They say that we are fighting for an ideal. Well, if we are we will have to knock down the German people to get it over.

In January of 1918 President Wilson offered the world a program for ending the War. It was based on a series of fourteen points which contained both what he considered to be the aims of the powers involved and a list of proposals for a just peace. Ignoring this, in the spring of 1918 the Germans launched a huge offensive, hoping by this to end the war, but the allies, strengthened by the new American forces, were able to turn them back. Thus by fall the Germans gladly asked for a peace based on Wilson's fourteen points.

Once the war was over, Wilson and the allies set about to organize a world organization to prevent future wars. The heart of his fourteenth point was the establishment of a League of Nations in which all the nations of the world might gather to discuss their problems and to reach peaceful settlements.



CHRISTIAN COMMUNITY by 1920's was divided between Fundamentalists who held fast to the literal Bible and Modernists who accepted ideas of science. Protestant minister, Harry Emerson Fosdick, led liberal movement.



CLIMAX of Modernist feud came in 1925 at Tennessee "Monkey Trial," where Clarence Darrow (left) defended teaching of evolution. Prosecutor William J. Bryan (right) won case, but publicity hurt anti-evolution drive.



OLD TIME RELIGION was preached with fire and histrionics by Billy Sunday, left, who strikes familiar pose for press photographers as he leaves White House conference with President Coolidge. His coast-to-coast tent show crusade reached peak in 1920's. Longest record of evangelism was made by Gypsy Smith (right), who began preaching the Gospel in 1870s. In 1943, when picture was taken, he was still going strong at 82. "God called me to this job," he said. "So long as I can stand up and talk I can't stop."



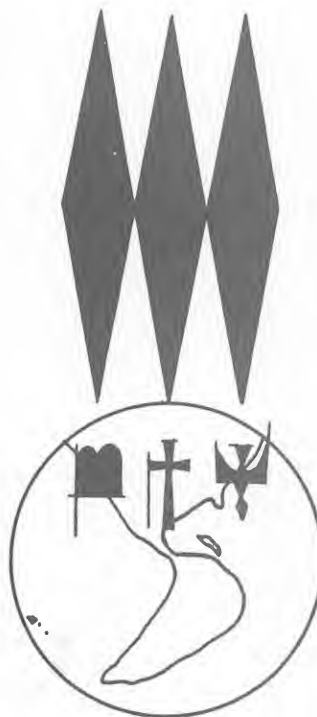
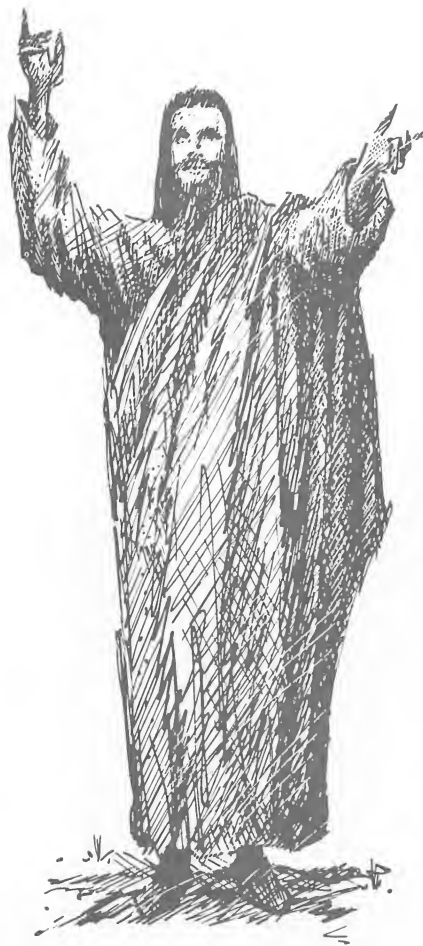
Yet no sooner was the league set up, than it was dealt a foul and devastating blow. Wilson's own American government refused, through the action of a stubborn Senate, to enter the new organization. It seems the end of the war had brought another sweeping change in the feelings of the American people. The churches especially began to realize the terrible excesses into which they had been led by their misguided enthusiasm. The answer to their disillusionment with themselves and the world was to now withdraw from all contact with European politics so that they might never be pulled into war again.

Europeans too were disillusioned at the end of the titanic war, for it had solved no problems at all. Instead many of the cities and fields of France and Germany had been laid waste by the horrible struggle. People everywhere had lost all faith in the idea of progress. The utopian belief in the possibility of a perfect world on earth through the use of science and reason had at last come to a bloody end!

We should not be surprised to find that in the midst of the vast disillusionment God called upon many European churchmen and theologians to correct the wrongs in their churches that led to their part in the war. One of these men was a young theologian by the name of *Karl Barth*. Barth, who had been brought up and educated in the liberal tradition, believed that it had failed its task. His commentary on Paul's Epistle to the Romans, published in 1919 and 1920, was the fuse that lighted a theological revolution. Its central idea was that Christianity was not man's search for God, but rather *God's search* for man in Jesus Christ and God's *demand* for the total allegiance of each man to Jesus Christ. Thus, even out of the terrible experiences of war came a new and vital expression of the Christian message.

DISCUSSION QUESTIONS

1. Germany has always been primarily Lutheran and Roman Catholic: How can we explain then the fact that the German nation has led the world into the two greatest wars of all time?
2. How do wars fit into the divine scheme of things? What should we think about them from a religious point of view?
3. What did the American churches do during World War I? Were they right in what they did? If not, why not?
4. What was the liberal-fundamentalist controversy? What started it? Is it over yet?
5. What theological developments took place in Europe during the post-war period (p. 327)?



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POST WORLD WAR I, DEPRESSION



While the nations of the world were attempting to come together in the League of Nations, many of the Christian churches were engaged in an effort to do the same thing. The great missionary efforts of the late nineteenth century had awakened in the hearts of Christians a painful awareness of the divisions within the Christian Church. In the long years since the Reformation, the concern over the divisions in the Church had worn off; men had become accustomed to many churches. Now, however, as the various denominations had met on the mission fields, they found that the non-Christian peoples to whom they went could not understand why the Lutheran Jesus should be different from the Presbyterian Jesus or the Methodist Jesus. If this Jesus had really preached that his followers should love each other, why couldn't the Lutherans, the Presbyterians, and the Methodists at least do some of their work together? Why did they actually work against each other?

The missionaries, too, began to ask these questions. In 1910 a group of independent missionary conferences met together in *the first International Missionary Conference* at Edinburgh, Scotland. Still, the churches which participated there did not want to form a Protestant super-church; they only wanted a place where they could meet together and seek to remove the difficulties which hindered the work on the mission field. And so the result of the 1910 meeting was the establishment of two other groups, *the Faith and Order*, and *the Life and Work* movements. The first of these was directed to determine what the theological differences between the churches actually were. The Life and Work group was to try to work out the more practical problems such as the assignment of mission fields to churches, so that many groups would not be working one area while another was vacant. In the next thirty years the work of these groups was to lead to the World Council of Churches.

There were also movements toward Church unity in America itself. In 1917 three groups of Norwegian-American Lutherans joined together to form the Norwegian Lutheran Church in America (later the Evangelical Lutheran Church and now a part of the American Lutheran Church). In 1918 and 1931 similar events occurred among the Lutherans of German heritage, forming the United Lutheran Church and the American Lutheran Church respectively. Various branches of the Reformed Churches merged in 1934 to form the Evangelical and Reformed Church. The largest merger occurred in 1939 among the Methodists and resulted in a new Church with eight million members.

The European political and economic situation rapidly deteriorated the moment the war ended. The *Treaty of Versailles*, the official peace treaty, was forced upon the Germans. It declared that Germany had started the war and was alone responsible for its damages. This unrealistic picture, together with the rejection of the League by the United States, combined to embitter the great mass of people even more and their disillusionment expressed itself in some surprising ways. The length of women's dresses, for example, changed drastically. Until recently the hemline had been an inch from the floor; now almost overnight it was above the knee! Excessive drinking became a fashionable thing. Popular music, in the United States at least, turned from rather quiet waltz-like songs to loud, noisy jazz tunes. Immorality abounded.

Gradually the economic condition of the world began to falter everywhere. Inflation ran wild in many countries. In the United States the false prosperity was shattered by the stock market crash of 1929. Men who had made millions of dollars lost it all in a few days. During the prosperous years many churches had built large and beautiful buildings; now almost every congregation was faced with bills it could not pay. The depression did not drive people away from the Church, however. Nearly every congregation managed to survive and eventually to pay its debts. Instead the depression had the strange effect of increasing the size of the *Pentecostal* sects in the United States. Since these sects were largely "otherworldly" in their outlook, they held a special appeal for those who were down and almost out.

America, during these days, was also in the midst of what was called the "great experiment," the *prohibition* of the manufacture and sale of intoxicating liquor. Although support for prohibition came from many sources, its chief proponents and most enthusiastic supporters were members of the American churches. Among some denominations, particularly those of a revivalistic nature, the use of any liquor at all was considered the worst of sins and the root of all evil.

When the women of these groups organized crusades against the use of alcohol, America began to experience a phenomenon that aroused the interest of the entire world. The woman's place had traditionally been "in the home." Since she was unable to vote, her only means of public influence was through her husband. In the early days of the industrial revolution she had left the home to work, but in most places in the second half of the nineteenth century mother was back home again. Never, never had women tried to bring their opinions to bear upon public matters in a public way.

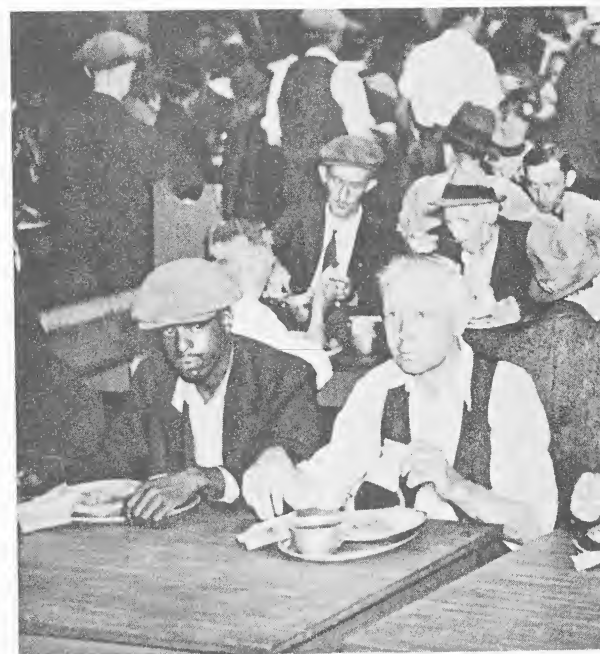
They did now. Groups of pious ladies would meet at the church to pray and to sing—and then

march downtown to the local saloon to ask its owner to leave his occupation and to send the customers home. Of course in those days the saloon (the pre-prohibition name for what is now called a tavern or bar) was strictly an institution for men. A "respectable" lady even crossed the street so as not to walk in front of its doors. When fifty or sixty women marched up and down in front of one, therefore, that was news!

By 1918 the two chief organizations for "the cause," the Anti-Saloon League and the National Women's Christian Temperance Union, had gained enough support so that thirty-three states had prohibition laws. At the height of America's participation in World War I, the Eighteenth Amendment making prohibition a federal law was passed by Congress. It was ratified by the states quickly and went into effect on January 16, 1920. The great "dry" experiment had begun.

It is no secret to anyone who has grown up today that prohibition is no longer in effect. The beer ads between the innings of the TV game of the week, the attractive magazine lay-outs praising this or that brand of liquor as the one for "discriminating" people, and the open bars—open to and frequented by even the most "respectable" of ladies—all testify to the failure of prohibition. So does the ever increasing rise of alcoholism.

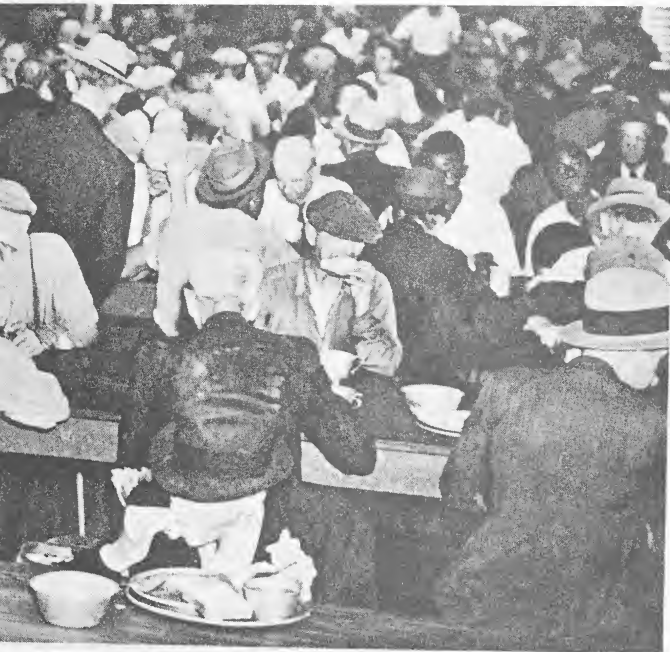
The reasons for its failure are complex. In general, however, we can say that it resulted from things inherent in the idea of prohibition itself. For one thing, it assumed that complete abstinence from liquor is a Biblical position. Some churches went so far as to claim that Jesus had never drunk wine (after all he was sinless!), and that grape juice had been used in the Last Supper. Other churches, for example those of German Lutheran origin, had not only kept the use of wine for Communion but also had never considered a glass of beer to be a sin. Prohibition also assumed that it was possible to legislate the moral actions of men. One of the chief reasons for its failure was that such a thing is not truly possible. A good many people, even good Church people, went to illegal saloons (speakeasies) and bought black-market liquor, and the illegal liquor business became the foundation upon which organized crime was able to build. Prohibition turned out to be an unhappy experiment. After its close, the liquor industry soon became stronger than ever, and drunkenness became more common than before. Although the prohibition movement is still alive in some fringe denominations, among the established Churches efforts have now been turned back to calling men to faith in Jesus Christ, realizing that man's rebellion against God is the cause of all his troubles, including that of fleeing reality through excessive liquor.



Between 1870 and 1938 the industrial output of the world increased tenfold. In the year 1910 American production reached a peak that equalled that of the whole of Europe put together. In later years it was considerably ahead of it. The reason was that the productivity of the individual worker had increased to an unbelievable degree. Equally amazing results were achieved by increased mechanisation, such as the assembly line installed in Ford factories in America*. Time and motion study, to obtain the maximum speed and efficiency with the minimum of effort, was evolved.

The immediate effect was the subordination of the worker to the machine, his reduction to the status of an automaton, such as Charlie Chaplin pilloried in the film *Modern Times*. But no one thought of remedying a situation which was justifying the arguments of the defenders of the past. The order of the day was 'produce and be damned' until the dreadful slump of 1929 spread sudden ruin and panic. At its height, unemployment in the





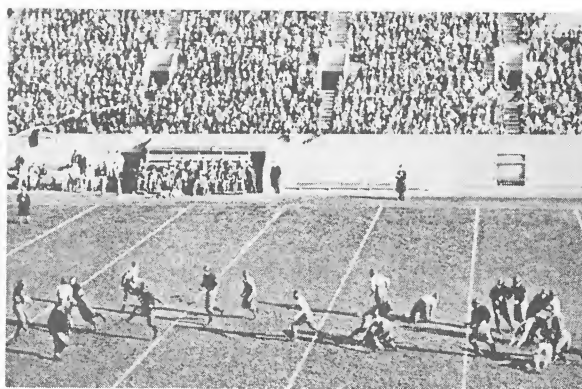
United States rose as high as twenty-five per cent of the available labour, all of whom had to be maintained by the State*.

It was obvious that fundamental rethinking on the whole question of industry was essential, and among the consequences of this New Deal was an improvement in the status of the worker. Working hours were reduced, in some countries to as little as a forty-hour week. Age limits were imposed for starting work and retiring—people started work older and stopped sooner than ever before. From 1935 onwards, large American firms began to discover that the clock was not the key to production, and some even went to the lengths of declaring that 'a factory fulfils two main functions: the economic function of producing the goods, and the social function of ensuring the well-being of those who work in it.' This virtually amounted to a revolution in managerial outlook. Garden cities were built for the workers, to combat slum dwelling*; as people began work later, more children attended primary school, and the percentage of illiteracy, which had been sixty per cent in France in 1830, in Belgium in 1850, in Italy in



1870 and in Russia in 1900, dropped to less than ten per cent in all the great nations of the world. Holidays were no longer the privilege of the middle classes. All summer, excursion trains carried huge numbers of working-class people to the seaside*, a practice encouraged by paid holidays. The radio at home and the cinema round the corner were popular entertainments, and crowds of people flocked to motor-racing* and the huge football stadiums for national and international rugby and soccer matches*.

A comparison of working-class conditions in 1930 with those of 1750 shows what a great stride forward had been made. In 1750 an average worker earned enough to buy one and a half pounds of bread per person per day, a bare subsistence level. Between 1830 and 1930, when it reached its peak, the amount of bread consumed increased by forty per cent, but at the same time consumption of richer foods, such as meat, milk and sugar, increased tenfold. Moreover, in 1830 food had accounted for eighty per cent of the family budget; this had dropped to thirty or forty per cent a hundred years later.



The political complexion of Europe was continuing to change also. In 1917 a Revolution in Russia had overthrown the Tsar. After several years of civil war the Communist group won control of the nation and began to push her along the road of industrial revolution. Under the leadership of Lenin and Stalin, Russia soon became one of the powerful nations of Europe. The Russian Church, a branch of Eastern Orthodoxy, was greatly affected by the Communist take over. Even before the revolution she had lost much of her influence through failure to witness effectively and to be concerned for the lives of her members. Now she found her buildings confiscated, her priests told what they could and could not preach, and the young people of Russia forbidden to take part in her affairs. Germany and Italy were both under problem governments too, as we shall see in the next chapter.

Geneva, Wednesday, January 25(12)*

Events of the greatest historical importance are taking place in Russia. The proletariat has risen in revolt against tsarism. The proletariat has been driven to revolt by the government. Now there is hardly room for doubt that the government deliberately allowed the strike movement to develop and a wide demonstration to be started in order to bring matters to a head and to have a pretext for calling out the troops. Its maneuver was successful! Thousands of killed and wounded—this is the toll of Bloody Sunday, January 22 (9), in St. Petersburg. The army vanquished unarmed workers, and women and children. The army overpowered the enemy by shooting prostrate workers. "We have taught them a good lesson!" cynically say the tsar's henchmen and their European flunkies, the conservative bourgeoisie.

Yes, it was a great lesson! The Russian proletariat will not forget this lesson. Even the most uneducated, the most backward strata of the working class, who naively trusted the tsar and sincerely wished to put peacefully before "the tsar himself" the requests of a tormented nation, were all taught a lesson by the troops led by the tsar and the tsar's uncle, the Grand Duke Vladimir.

The working class has received a great lesson in civil war; the revolutionary education of the proletariat made more progress in one day than it could have made in months and years of drab, humdrum, wretched existence. The slogan of the heroic St. Petersburg proletariat, "death or liberty!" is being re-echoed throughout the whole of Russia. Events are developing with astonishing rapidity. The general strike in St. Petersburg is spreading. All industrial, social and political life is paralyzed. On Monday, January 23(10), the encounters between the workers and the military became more stubborn. Contrary to the false government communiqués, blood is flowing in many parts of the capital. The Kolpino workers are



ORTHODOX CHURCH continues to operate in Russia under the watchful eyes of the police. Orthodox ceremonials are carried on in smaller churches because many large cathedrals were taken over by the government during its early attempts to wipe religion completely. Here, the Most Holy Patriarch of Moscow Alexius welcomes guests to the celebration of the 500th anniversary of the Orthodox Church. Below is the Holy Cross Processional. Since Russian Orthodox in other countries recognize the Moscow Patriarch as head of their church the Soviets have allowed him considerable freedom as a propaganda gesture. Official policy, however, is symbolized by the rector of an anti-religious museum (r.). Such museums are often set up in convents, monasteries and churches, frequently to prove a theme such as "science is superior to religion." Exhibits range from stained glass windows with diabolic figures in robes to grotesque caricatures of priests beating children and machine-gunning v



rising. The proletariat is arming itself and the people. There are rumors that the workers have seized the Sestroretsk Arsenal. The workers are providing themselves with revolvers, they are forging their tools into weapons, they are procuring bombs for a desperate fight for freedom. The general strike is spreading to the provinces. In Moscow 10,000 people have already ceased work. A general strike is to be called in Moscow tomorrow (Thursday, January 26 [13]). A revolt has broken out in Riga. The workers in Lodz are demonstrating, an uprising is being prepared in Warsaw, demonstrations of the proletariat are taking place in Helsingfors. In Baku, Odessa, Kiev, Kharkov, Kovno and Vilna, there is growing ferment among the workers and the strike is spreading. In Sevastopol the stores and arsenals of the Naval Department are ablaze, and the troops refuse to shoot at the rebellious sailors. There are strikes in Reval and in Saratov. In Radom, an armed encounter took place between the workers and reservists and the troops.

The revolution is spreading. The government is already beginning to waver. From a policy of bloody repression it is trying to pass to economic concessions and to save itself by throwing a sop, by promising the nine-hour day. But the lesson of Bloody Sunday must not be forgotten. The demand of the rebellious St. Petersburg workers—the immediate convocation of a constituent assembly on the basis of universal, direct, equal suffrage and secret ballot—must become the demand of all the striking workers. The immediate overthrow of the government—such was the slogan raised in answer to the massacre of January 22 (9), even by those St. Petersburg workers who believed in the tsar; they raised this slogan through their leader, the priest George Gapon, who said after that bloody day: “We no longer have a tsar. A river of blood separates the tsar from the people. Long live the fight for liberty!”

Long live the revolutionary proletariat! say we. The general strike is rousing and mobilizing larger and larger masses of the working class and of the urban poor. The arming of the people is becoming one of the immediate tasks of the revolutionary movement.

Only an armed people can serve as a real bulwark of popular liberty. And the sooner the proletariat succeeds in arming itself, and the longer it maintains its martial position of striker and revolutionary, the sooner will the army begin to waver, the soldiers will at last begin to understand what they are doing, they will go over to the side of the people against the monsters, against the tyrants, against the murderers of defenseless workers and of their wives and children. No matter what the outcome of the present uprising in St. Petersburg may be, it will, in any case, be the first step to a wider, more conscious, better prepared

uprising. The government may perhaps succeed in putting off the day of reckoning, but the delay will only make the next step of the revolutionary attack ever so much greater. Social-Democracy will take advantage of this delay in order to rally the ranks of the organized fighters and to spread the news about the start made by the St. Petersburg workers. The proletariat will join in the fight, will desert mill and factory, and prepare arms for itself. Into the midst of the urban poor, to the millions of peasants, the slogans of the struggle for freedom will be carried more and more effectively. Revolutionary committees will be formed in every factory, in every city ward, in every village. The people in revolt will overthrow all the government institutions of the tsarist autocracy and proclaim the immediate convocation of the constituent assembly.

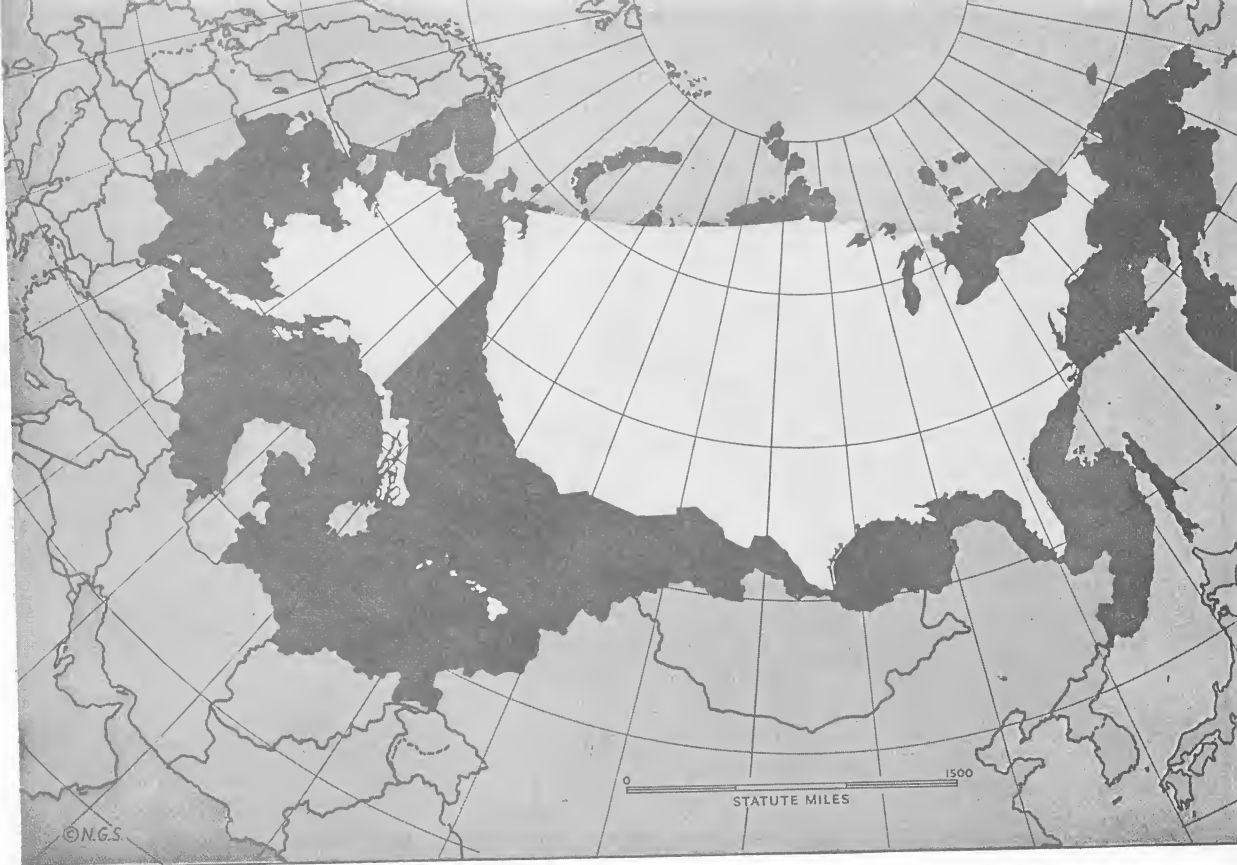
The immediate arming of the workers and of all citizens in general, the preparation and organization of the revolutionary forces for overthrowing the government authorities and institutions—this is the practical basis on which all revolutionaries can and must unite to strike a common blow. The proletariat must always pursue its independent path, maintaining close contact with the Social-Democratic Party, always bearing in mind its great, final goal, the goal of ridding mankind of all exploitation. But this independence of the Social-Democratic proletarian party will never cause us to forget the importance of a common revolutionary attack at the moment of actual revolution. We Social-Democrats can and must proceed independently of the bourgeois-democratic revolutionaries and guard the class independence of the proletariat. But we must go hand in hand with them in an uprising when direct blows are being struck at tsarism, when resisting the troops, when attacking the Bastille of the accursed enemy of the entire Russian people.

The eyes of the proletariat of the whole world are anxiously turned toward the proletariat of the whole of Russia. The overthrow of tsarism in Russia, begun so valiantly by our working class, will be the turning point in the history of all countries, will facilitate the task of the workers of all nations, in all states, in all parts of the globe. Therefore let every Social-Democrat, let every class conscious worker remember the great tasks of the nationwide struggle that now rest on his shoulders. Let him not forget that he represents the needs and the interests of the entire peasantry too, of the entire mass of the toiling and exploited, of the entire people against the enemy of the whole of the people. The proletarian heroes of St. Petersburg now stand as an example to the whole world.

Long live the Revolution!

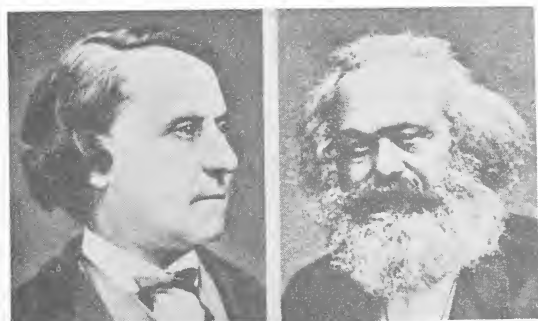
Long live the proletariat in revolt!

* Numbers in parenthesis refer to Old Calendar dates.



How the United States Compares in Size to the Soviet Union

Colossus of Eurasia, the U.S.S.R. stretches 6,000 miles from Polish border to Bering Sea. It engulfs the U.S. (superimposed), $1\frac{1}{2}$ million square miles to $8\frac{1}{2}$



Early socialists Saint-Simon (upper left) and Louis Blanc (far left) favored the use of political pressure to install governments dedicated to common ownership. But Karl Marx (left), whose Communist Manifesto was published in 1848, expected world revolution followed by working-class dictatorship.



Episcopal Rev. Robert Wood was one of the best known and most loved missionaries in Central China for 50 years. He stayed through the Japanese occupation, but was forced out by the Communist regime in 1951.





Toyohiko Kagawa, outstanding Japanese Christian, has devoted himself to the poor and to preaching the Christian gospel throughout Japan. After being ordained, he chose to live in one of the worst slums of Tokyo, ministering to diseased persons and criminals. He took up the cause of organized labor, promoted co-operatives, tried to improve rural conditions. He founded the Kingdom of God Movement in 1928, an evangelistic enterprise which has converted 300,000 Japanese. Although tubercular and growing blind he carried on similar work during the war. He has made missionary tours in the U.S.



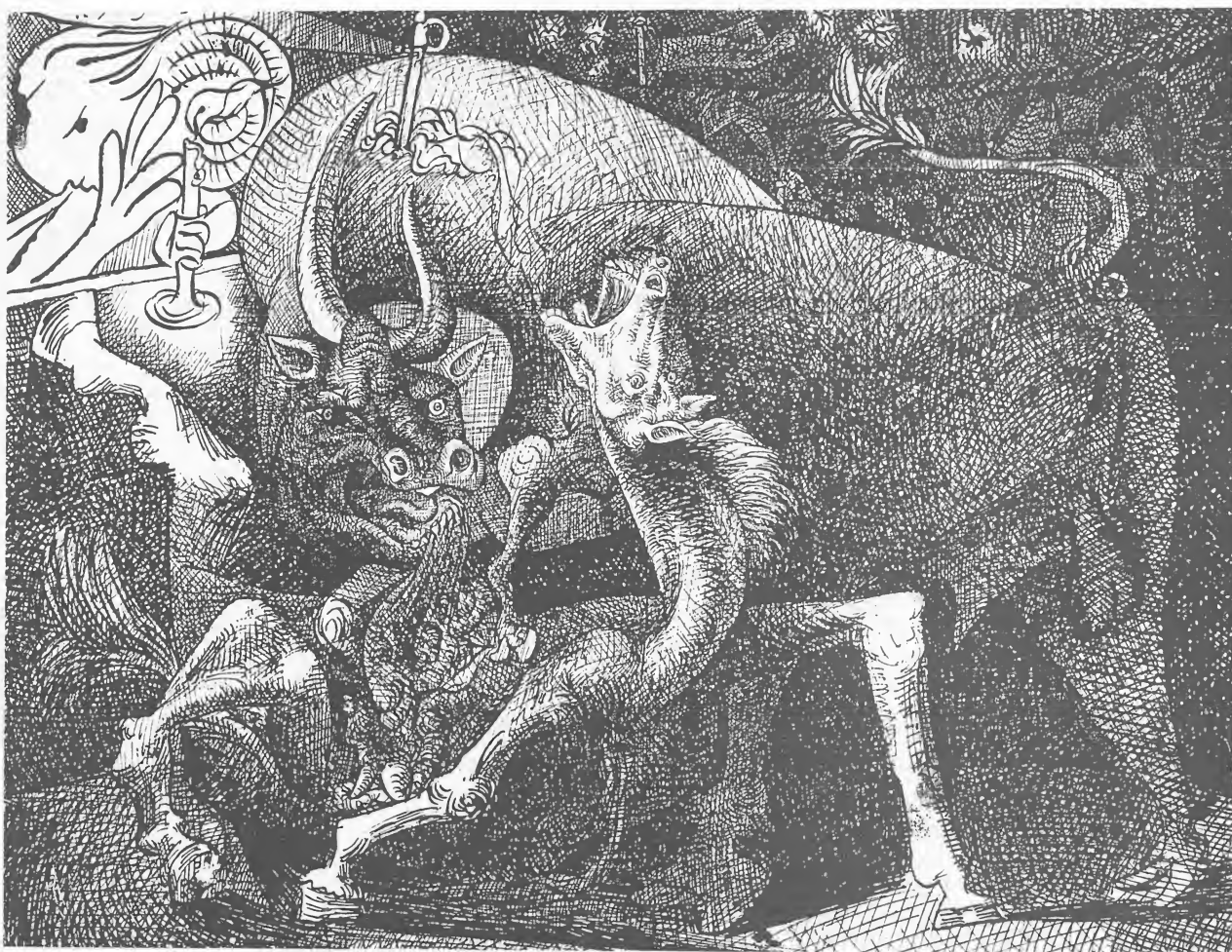
Francesca Saverio Cabrini, first U.S. canonized Roman Catholic saint.

Queen of theatrical religion was Aimee Semple McPherson, who started in Los Angeles with small-room gospel meetings and by 1927 had 66,000 members in her Four square Gospel Church. A believer in soul-saving by showmanship, she was one of first on radio networks.



DEGAS

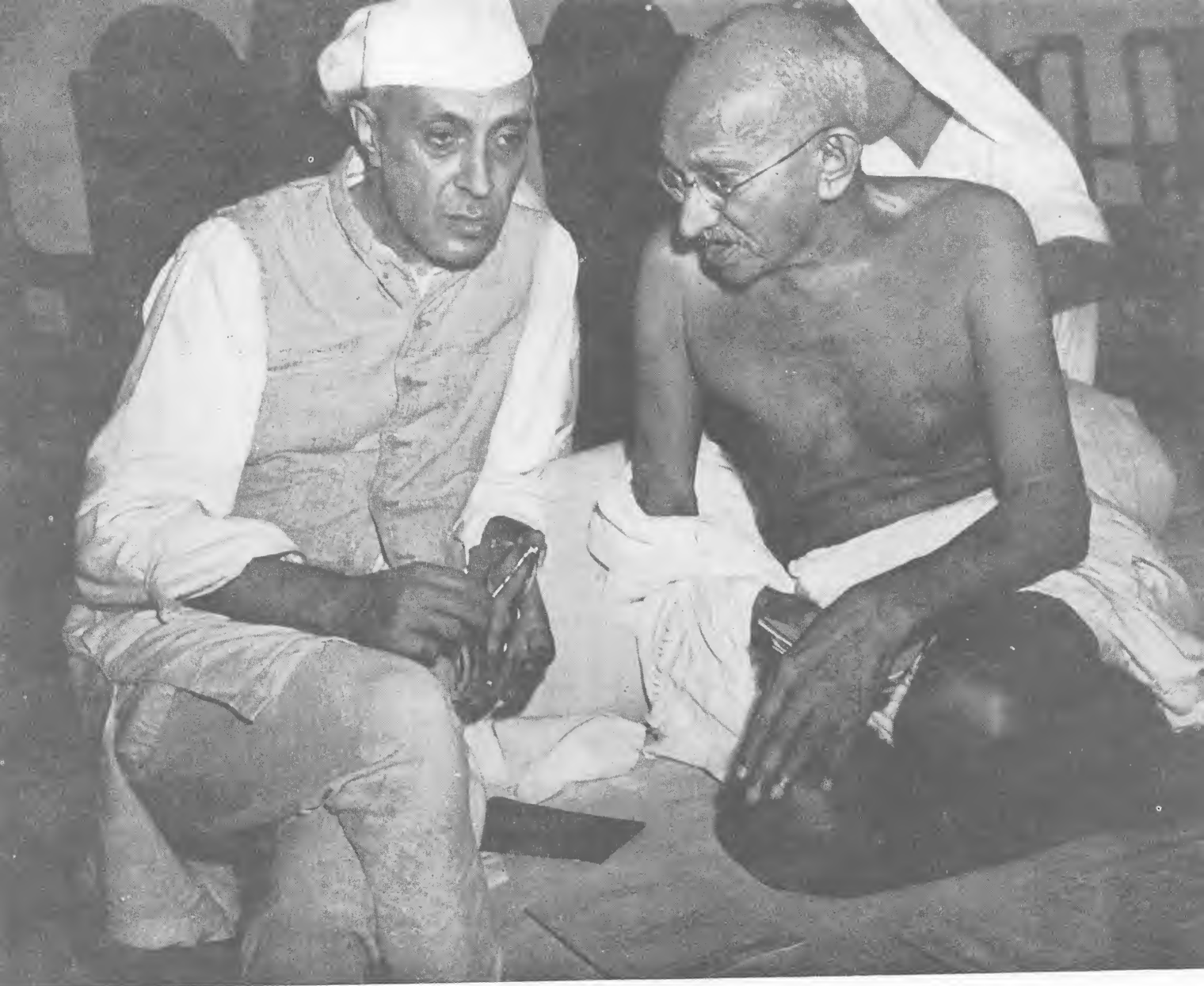




PICASSO: *The bull and the wounded horse. Owned by the artist.*

During the War years and immediately there after a brilliant school of painters and drafts-men began a new age of art in Paris—and from Paris a new age of art for the world. Not since the time of Rembrandt and of the Renaissance had so consistent and widespread a movement been known. All art of our day finds its roots here, and so does all industrial design and advertising. Two of the greats of that time are represented on these pages by their works. Edgar Degas was among the first in the group, and Pablo Picasso among the last. Picasso is an old man now and still lives in Paris.

One of the strangest things about impressionism was that although it began during the horrible war years and continued in the desolate post-war period, few evidences of the war and its effects can be found in their works. Also, almost none of the painting was religious in character—causing us to ask, “Why this was so?”



Nehru talks with Gandhi

In India another movement was beginning to gain momentum. Although the English rule of India had not been oppressive in an open way, the Indians had not failed to recognize that colonial Englishmen and native Indians lived on two separate economic scales. Their discontent and the rise of a great leader, *Mahatma Gandhi*, brought new impetus to their struggle for independence. Gandhi was not a Christian, but he had been greatly influenced by Christianity while he was a student in England. He organized a new kind of revolt, one which operated not by violence but by passive resistance. Peaceful demonstrations took the place of guerilla warfare, and the demonstrators allowed themselves to be arrested instead of fighting back. Gandhi himself spent more than eight years in jail, but he was able to exercise his great influence from there as well. Indian independence was not to be denied—it was only to be delayed by what would happen next, a Second World War.

DISCUSSION QUESTIONS

1. Moving further into the post-war period we note that the missionary problem brought about serious questions for the churches. What resulted from this?
2. Why should church unity movements have been delayed until now? Can a lack of unity ever be defended? Why or why not?
3. What major change in Russia took place during this time? What results did it have for religion?
4. Did the European change put an end to the mission work of the church? Did it affect it at all?
5. What answer did you get for the final question regarding the impressionists given on page 337?
6. What has happened to the Jews (p. 340, 341) up until this time?



Shubha
Rao

Gandhi

Mira Ben. Miss Blade



13.5.44

Shubha Rao
Mira Ben. Miss Blade

THE JEWS, 1492-1918



Ghetto Life, a product of the 16th century, evolved from compulsory segregation of Jews into special sections of a town surrounded by high brick walls. The gates of the ghetto were locked from sundown until the following morning and latecomers were penalized with lashes and a fine. Laws regulated every movement of the Jews.



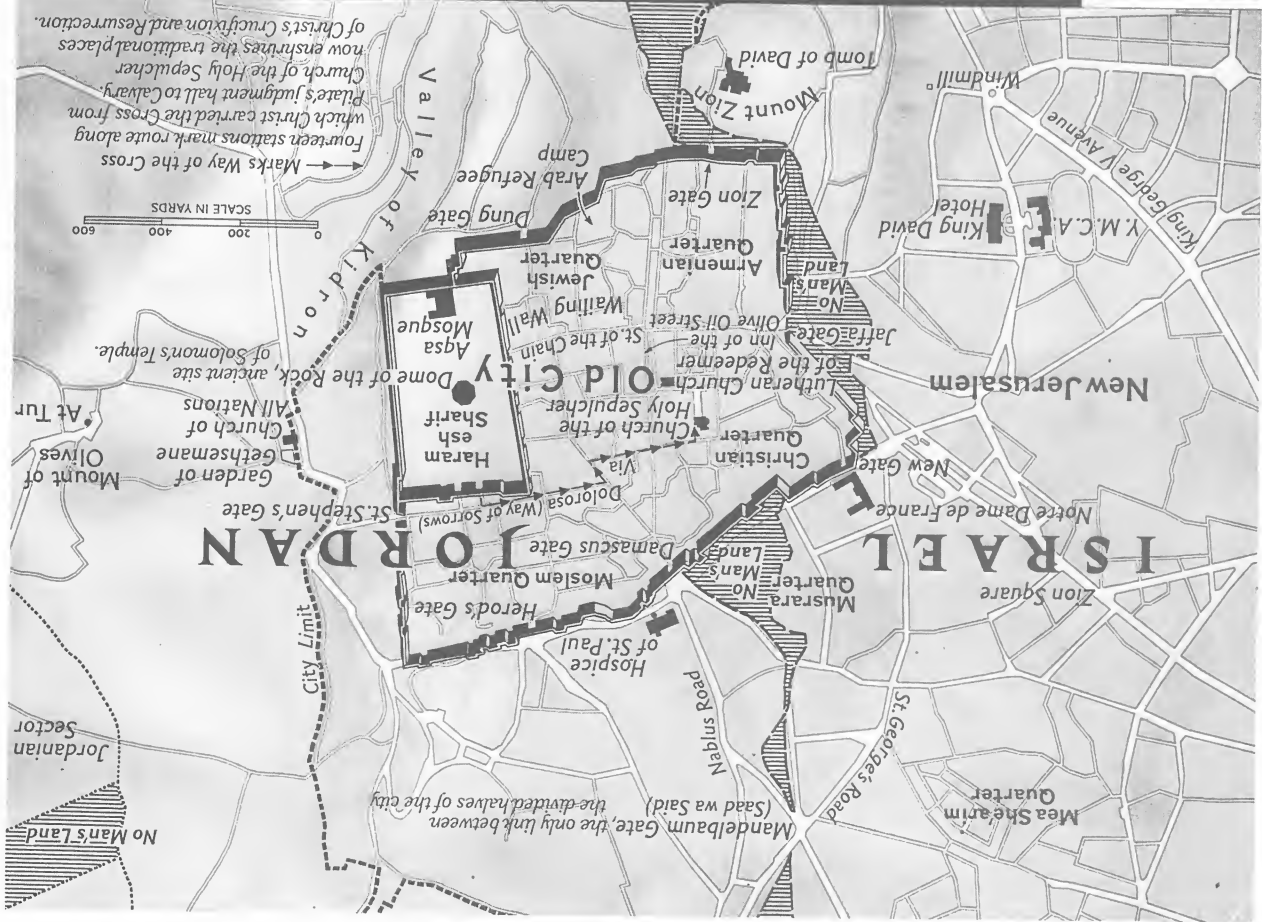
A wave of hostility would sometimes sweep over a town and the ghetto would be raided. One brutal attack occurred at Frankfurt in 1614 (above) led by those who wished the Jews expelled from the city.



President of new State of Israel, Dr. Chaim Weizmann (center) after his election opened the first session of the Constituent Assembly or "Knesset" in Jerusalem on February 14, 1949. Seated in front of him is the Provisional Government; behind him is an oil painting of Theodor Herzl, founder and leader of the Zionist movement.

Dispersed throughout the world, Jews became nationals of almost every country. Each Jewish community was bound together by faith in the Bible, to which the people clung with devotion. When permitted, the Jews identified themselves completely with the country of their adoption. Although forbidden by their Law to marry outside their faith, numerous exogamous marriages took place. With the passing of generations in many countries Jews could not be distinguished from their adopted countrymen as illustrated by these pictures of Chinese and Persian Jews. In countries where persecution was more intense, they clung closely together and maintained their ethnic characteristics. The only point of distinction between Jews and their fellow nationals was their religion. In the picture (above right) Ukranian Jews are shown studying the Talmud.

the promise of a Homeland in Palestine



JERUSALEM



34 WORLD WAR II

Although most of the nations of the western world had lost their taste for war after the terror and losses of World War I, the inequalities of the peace settlement at Versailles were soon to drive those same nations into another massive conflict. The *Second World War* was to be even greater in scope than the First, encompassing not only Europe but also the Far East.

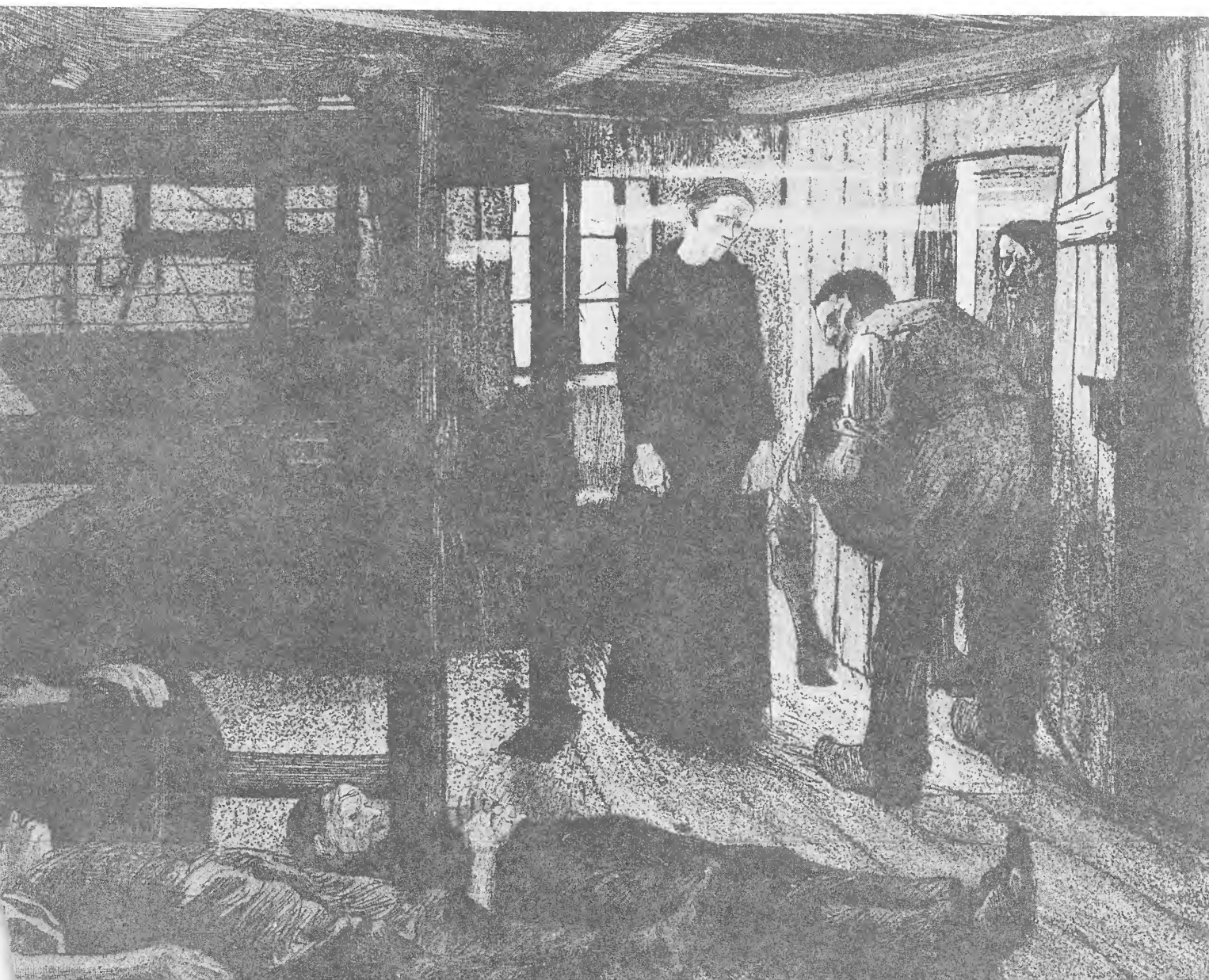
In order to understand how a second great war could follow a short twenty years after the "War to end all wars," it is necessary to follow the development of totalitarian governments in three nations, Italy, Germany and Japan. For by the end of the 1930's these three powers posed so large a threat to the existence of the western democracies, and vice-versa, that war was again unavoidable.



Italy had been one of the victors in World War I, but victory left her with serious financial problems. When the government proved unable to cope successfully with these, its reigns were seized by *Benito Mussolini*, the leader of the *Fascist* party. Actually the Fascists were not a true political party but were rather bands of dissatisfied men who sought only to gain control of the government. Mussolini came to power in 1922 and was to remain there until the close of the war.

One of his major goals was to secure for his government as much recognition and support as possible. To achieve this, he set out to obtain peaceful relations with the Roman Catholic Church, whose headquarters, the Vatican, were located in Rome. Ever since the establishment of the modern state of Italy in 1861, the Vatican and the Italian state had been at odds with each other. The state had at that time confiscated lands held by the

Church and had refused to recognize the Vatican as a sovereign nation. Consequently, the Popes had remained virtual prisoners within the Vatican walls. So acting shrewdly Mussolini negotiated a treaty, called *the Lateran Treaty*, with the Vatican which "solved" these problems. Roman Catholicism was recognized as the official religion of Italy, the Vatican was recognized as a small but independent state, and a payment of about forty million dollars was made to compensate the Church for her loss of land. Although the Roman Church regained a measure of status from the Treaty, it actually accomplished far more for Mussolini's government. By negotiating with him, the Church implicitly gave its approval to his seizure of power and to his police state methods. It also increased his popular support among the Roman Catholic populace of Italy.

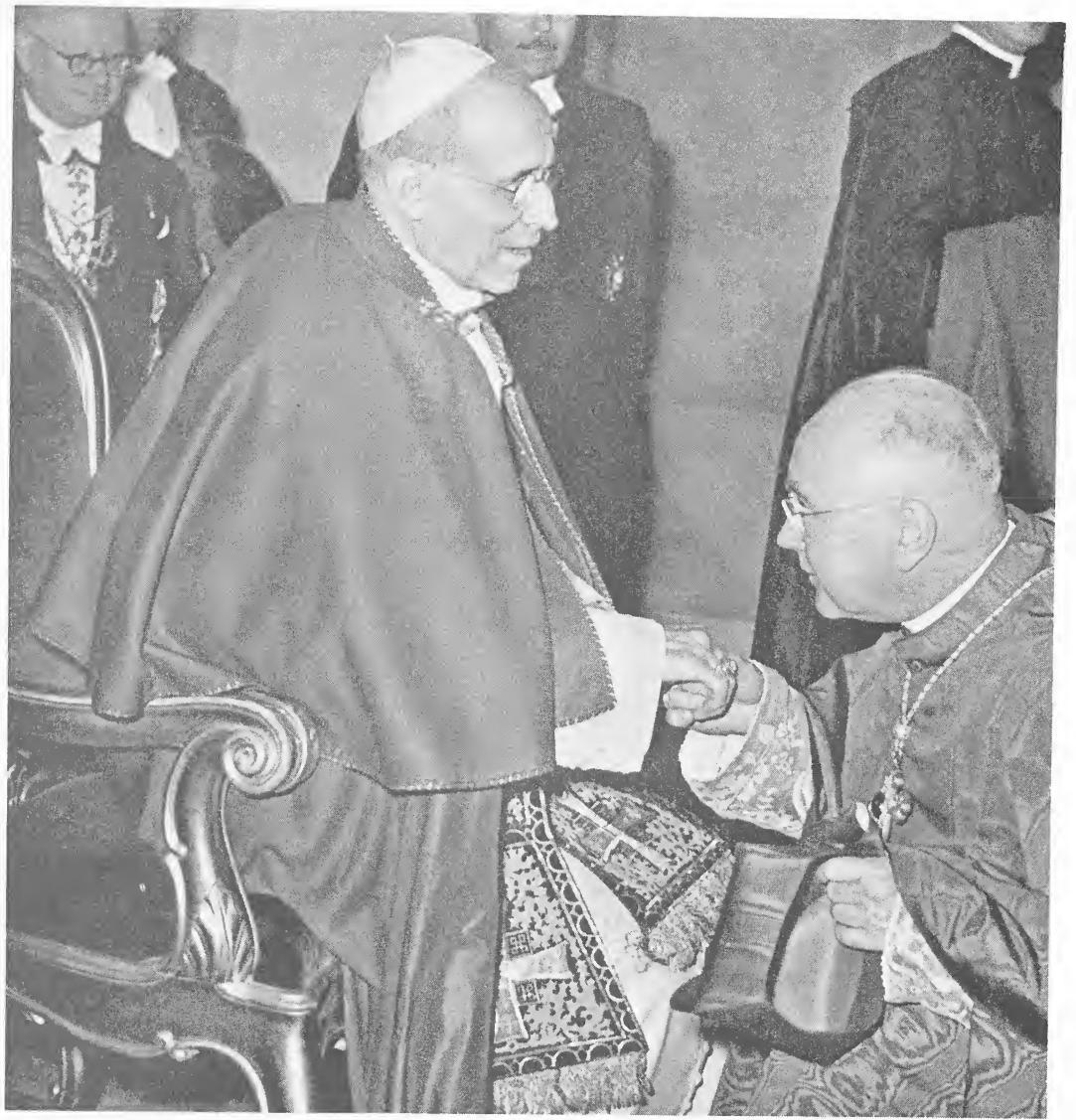


By 1935 Mussolini had built up the Italian armed forces to the extent that he was able to invade the African nation of Ethiopia in search of an extended Italian Empire. The Ethiopian nation was one of the few Christian nations of Africa. Its Christian Church, the Coptic Church, was not allied with any of the other historic branches of Christendom, however, and it had incorporated much superstition into its teachings and religious life. Therefore, when Italy invaded that small nation, it did so with the blessing of Pope Pius XI, who called it a "holy war"—presumably because it would extend the influence of the Vatican over the degenerate Coptic Church. The rest of the world was not as pleased with Mussolini's action, however. The League of Nations voted to ban the sale of strategic goods to Italy, and without a supply of oil and gasoline she would have had to withdraw. But the United States, which had not joined the League, continued to supply Italy, and the League's action failed. If any in the American Church raised their voices in opposition to this move, there is no prominent record of it. From now

on, Italy and Mussolini were free to go about their dirty business without fear of external pressures.

Mussolini was soon to find a strong ally in nearby Germany. *Adolf Hitler* had come to power as the leader of an ultra-nationalistic party, whose name was abbreviated as Nazi. The Nazis sought to restore Germany to her pre-World War I greatness. They claimed that she had not truly lost that war but had been betrayed from within. The German people, who had never recovered economically or psychologically from that defeat, were hypnotized by Hitler's promises, and in fact had virtually cried out for a "Hitler" for years. By 1933 the Nazis had won control of the government and in one year made their party the only legal political party in Germany. Hitler now gathered all of the powers of rule to himself, and governed as the dictator leader (*Führen*) of the German people. He called his new state the Third Reich (Empire), the first having been the Holy Roman Empire, the second Bismarck's Germany.





Above: Pius XII with Cardinal Spellman, Archbishop of New York. In the struggle against Communism in the years following the Second World War it was natural for the ties between the Vatican and the Roman Catholic Church in America to become stronger.



Left: Benedict XV (1914-22), whose reign was overshadowed by the First World War. In 1917 he attempted to end the appalling bloodshed of the military stalemate by proposing peace on the basis of the territorial status quo, but his proposal was rejected by both sides.

The Church in Germany did little to oppose the rise of Hitler to dictatorship. The Lutheran Church (by name the Evangelical Church) for the most part remained silent and indecisive; except for a few individuals, it neither opposed nor supported Hitler. Some unfortunately did support Hitler, and others were misled by his German Christian Movement. The main opposition to Hitler from the Church came from the Reformed Church in Germany. Together with a few Lutherans this body issued a condemnation of Hitler and a declaration of resistance. Under this banner, the *Barmen Declaration of 1934*, the Confessing Churches resisted Hitler as best they could. A great number of their leaders were imprisoned, and many were put to death. Only after the war was over, however, was their witness and the blood of their martyrs to make an impression on the German people. The kind of witness that these martyrs left, however, reminds us of the witnesses of men like Ignatius and Justin Martyr in the early Church. Here is an excerpt from a letter written by one of them from his prison cell.

I am writing my Christmas letter already so as to be on the safe side. If, contrary to all expectation, I should still be here at Christmas, the past eight and a half months have taught me that it is the unexpected that happens, and that the inevitable must be accepted with a *sacrificium intellectus*, though the *sacrificium* is never quite complete, and the *intellectus* still goes its own sweet way.

For a Christian there is nothing peculiarly difficult about Christmas in a prison cell. I daresay it will have more meaning and will be observed with greater sincerity here in this prison than in places where all that survives of the feast is its name. That misery, suffering, poverty, loneliness, helplessness and guilt look very different to the eyes of God from what they do to man, that God should come down to the very place which men usually abhor, that Christ was born in a stable because there was no room for him in the inn—these are things which a prisoner can understand better than anyone else. For him the Christmas story is glad tidings in a very real sense. And that faith gives him a part in the communion of saints, a fellowship transcending the bounds of time and space and reducing the months of confinement here to insignificance. (pp. 58-59)

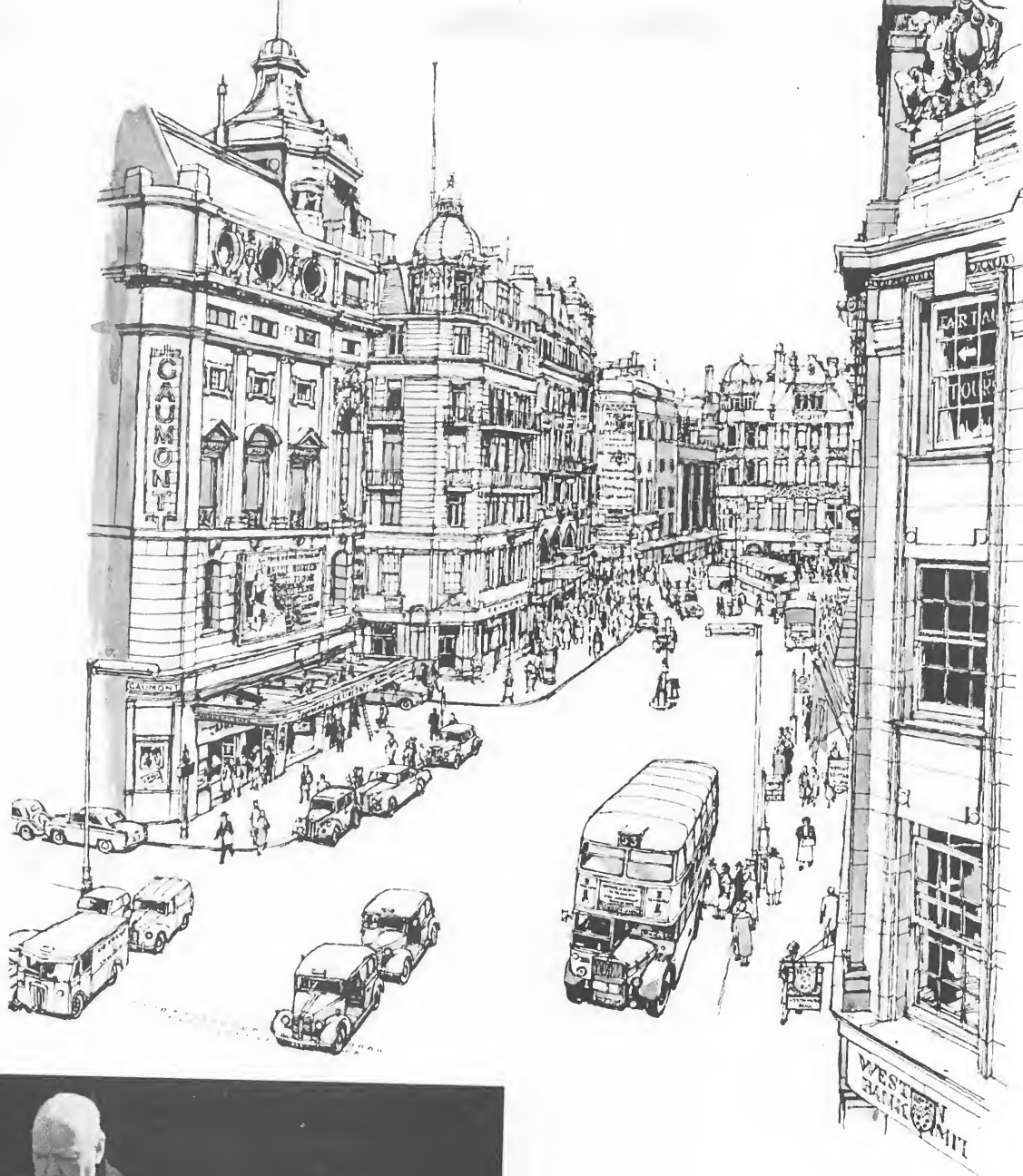
Once in power, Hitler immediately began to repudiate the Treaty of Versailles. He built up Germany's armed forces without opposition, although it was expressly forbidden by the Treaty. In 1936 he sent his armies to occupy the Rhineland which the Treaty had taken from Germany. Again he was unopposed, partly because the world was preoccupied with Mussolini's invasion of Ethiopia. In the fall of that same year he and Mussolini signed a treaty of mutual defense and cooperation, and this agreement laid the groundwork for the war to come.



Below: The most significant event of Pius XI's reign was the concordat with Italy in 1929, whereby the Papacy at last recognized the secular government of Italy and the tiny independent Vatican City State was set up. Cardinal Gasparri, the papal Secretary of State responsible for the negotiations and Benito Mussolini with their entourages after the signing of the treaty.



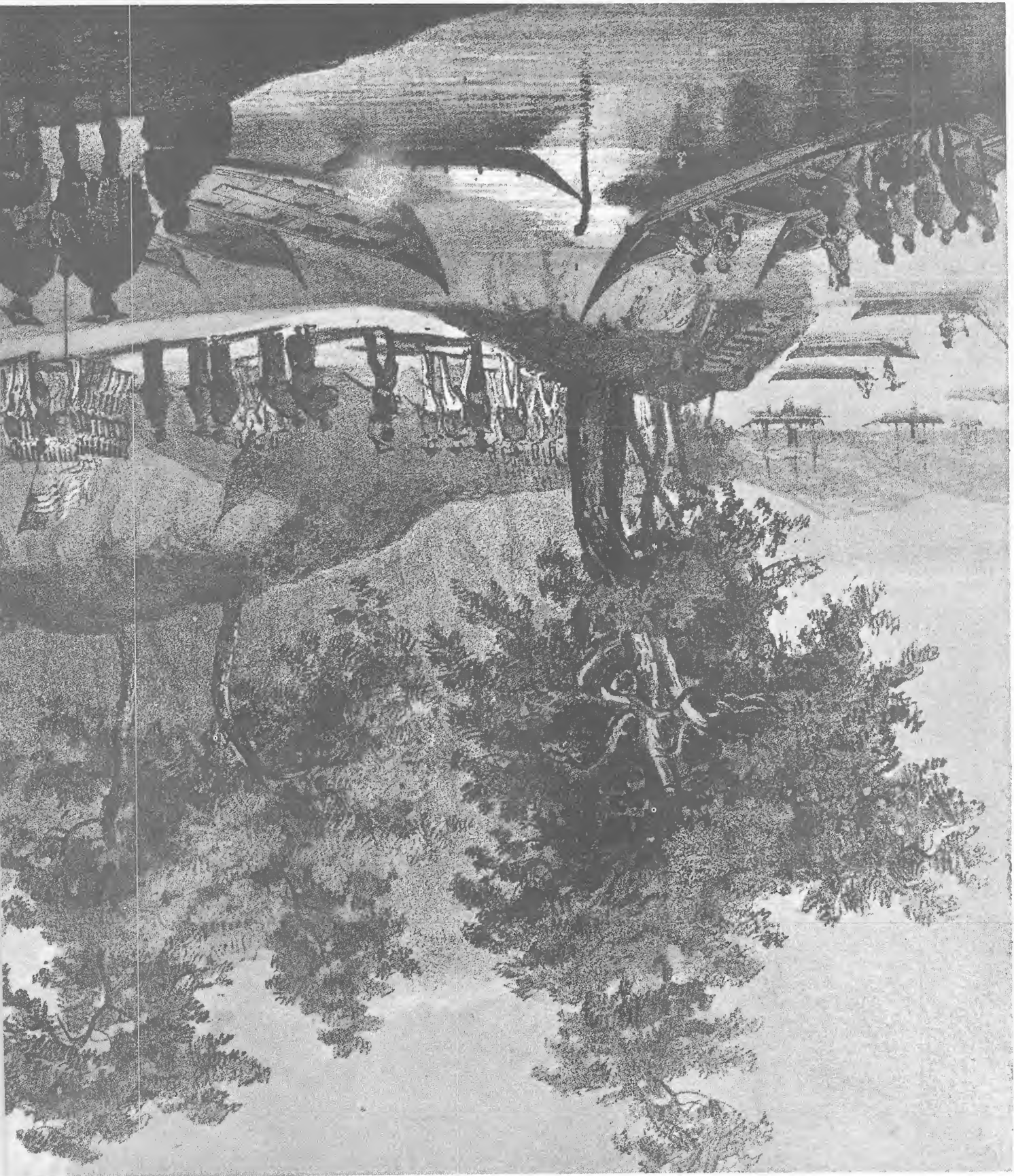
EUROPE 1941-1945



With Italy's friendship guaranteed, Hitler set out to bring all the "Germanic" peoples—the super-race as *Fichte* had called it—under his rule. In 1938 his armies conquered Austria, and France and England at last began to awaken to the threat. Yet at Munich in 1939 they still sought to avoid war by allowing Germany legally to annex Czechoslovakia's Sudetenland, another area populated by Germans. Hitler was not to be stopped by appeasement. On September 1, 1939, his armies marched into Poland and World War II had begun. By June of 1940 all of France, Denmark and Norway had fallen before Germany's armies.

WINSTON CHURCHILL

On the eve of Japan's awakening, Commodore Perry lands at the treaty port in Shimoda in 1854 with a display of force to overawe the shotguns emissaries. Two years later, Townsend Harris, first U.S. Consul General to Japan, raised his flag in the same port. The lithograph is by Wilhelm Heine, official artist of the Perry expedition.



All this time the United States continued to remain officially neutral. The position of isolationism taken by the American people after the First World War was given up reluctantly in spite of America's traditional friendship with France and England. "America First" was the slogan of many Americans right up to the morning of December 7, 1941. On that day Japanese planes, without warning, bombed and destroyed the American naval base, ships and airfields at Pearl Harbor in Hawaii. This surprise attack not only brought the United States into the war, it also aroused the American people into making an all out war effort on the homefront as well as in the battle lines.

The emergence of Japan as a world power and as an ally of Germany and Italy is a long story in itself. Because of her isolated position as a group of islands off the coast of China, Japan was free to develop her own culture and civilization without outside interference. Until the middle of the sixteenth century her existence was unknown to the west. Contact with foreigners continued to be regarded with suspicion. Although they were warmly received at first, some Roman Catholic missionaries to the island empire were eventually put to death in the seventeenth century as threats to Japanese sovereignty.

For the next two hundred years almost no foreigners were allowed on Japanese soil. Nevertheless in 1853-54 the westerners were back pounding at the door of Japan. An American Admiral by the name of *Perry* sailed into the Bay of Yedo (Tokyo) on July 8, 1853, in an effort to obtain certain privileges for American sailors. Under threat of American guns the Japanese had no choice but to accept, and a year later a treaty guaranteeing the rights of United States sailors shipwrecked on Japan, providing for the purchase of coal for U.S. ships, and opening a few ports to trade, was signed.

The Japanese, who were a proud nation, were humiliated by this act and by the dominating way that foreigners treated them in the following years. They determined, therefore, to abandon their isolationism and to modernize Japan on the western model as quickly as possible. By 1905 she had progressed far enough to defeat Russia in war and to have begun the conquest of the Far East in order to obtain the raw materials her new industries needed. The desire to extend this Empire still further led to the control of Japan's government by military men a few years later. With France and England occupied by the war with Germany their arrogant leaders felt that only the United States stood between them and complete control of Asia—the fulfillment of a dream to copy the western powers. December 7, 1941, was the bold stroke by which they hoped to eliminate the United States as a power in the Pacific until the Empire was consolidated.



World War II was not a repetition of the weary trench warfare of World War I. The airplane and the tank made military forces more mobile than ever. The bomber used as an attack weapon brought the war to civilians as never before. The cities of Europe and their church buildings were leveled under the constant pounding of high explosive bombs, and the sound of the airraid siren became all too familiar to their inhabitants. Instead of trenches the infantrymen relied on shallow fox-holes dug on whatever spot a battle developed. In the Far East he faced not only a brave and often suicidal enemy but also the oppressive heat and dampness of tropical island jungles.

The advantage in the War swung rather quickly to the side of the Allies,—England, France, Russia and the United States, though it did not seem so quick at the time. By the fall of 1942 both German and Japanese advances had been stopped, and allied offensives were underway. American fighting power was increasing at a fantastic rate as America's vast industries concentrated on the war effort. On June 6, 1944, the Allied troops landed in France, and Hitler's defeat moved closer and became more sure day by day until on May 8, 1945, it was made devastatingly final. In the Far East it appeared that the War would last much longer, as the islands of Japan still remained to be conquered. But the American government had developed a super weapon, *the Atomic Bomb*. The first one used in warfare on the Japanese city of Hiroshima killed seventy-eight thousand people. A few days later the city of Nagasaki felt an equal blast. On August 14 Japan announced her surrender.

The American Churches had supported their government throughout the war. The totalitarian regimes of her opponents had been seen as threats not only to democracy but also to the freedom of religion which was by now a long established American tradition. In this war, however, the Church did not repeat its excesses of World War I, and confined itself to its own areas of ministering to the troops and of setting up relief programs, rather than selling bonds and carrying out more militant activities. The bravery of many military chaplains during the war and their great contributions to the spiritual welfare of the troops so impressed the people of America that the chaplaincy received for the first time a recognized place in the life of the Church. Today, the pastor who chooses to serve as a chaplain is a valued and respected member of his profession.

The close of the war left the world and the Church as a whole with two extremely difficult problems. Even as Hitler was going down to defeat, it became clear that his effort to purify the German race by the annihilation of all the Jews in Europe had been carried out with terrifying efficiency. Hundreds of thousands of Jews had been put to death by firing squads and by gas chambers. As the German people themselves became aware of these gruesome acts, they were as horrified as the rest of the world. It may be too easy to be critical of the lack of witness by the German Church while such a thing happened, but one can not help but wonder whether these things would have happened at all if the whole Church—instead of only a small group—had openly spoken out against the goals and inhumanity of Hitler.





ALBERT EINSTEIN

The American people—and the American Church—was left with its own burden, the Atomic Bomb. Most American Christians had, by the end of the war, accustomed themselves to the fact that the war was necessary and that killing was a necessary part of the conflict. No one was prepared for the A-bomb, however. Although it shortened the war

and actually saved American and Japanese lives by preventing a prolonged battle for Japan, many Americans were troubled by the fact that such an awesome weapon had been first used by a “Christian” nation.



DISCUSSION QUESTIONS

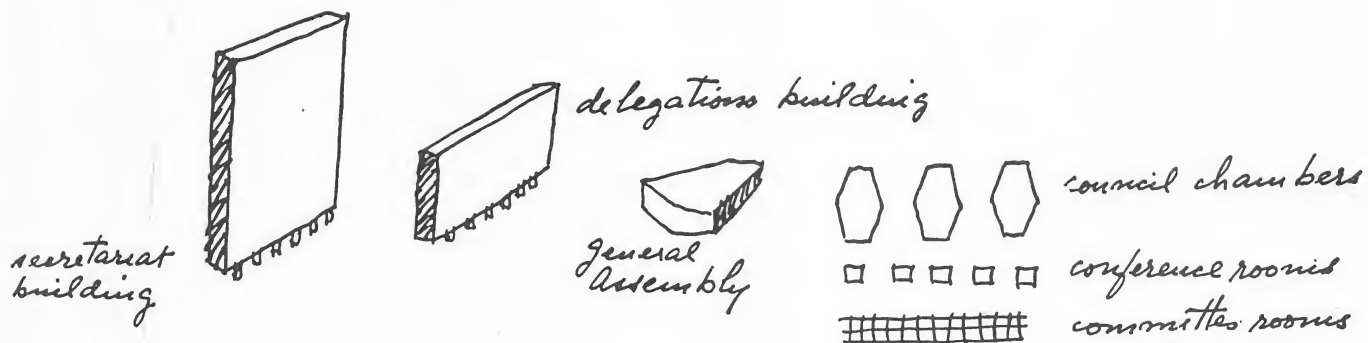
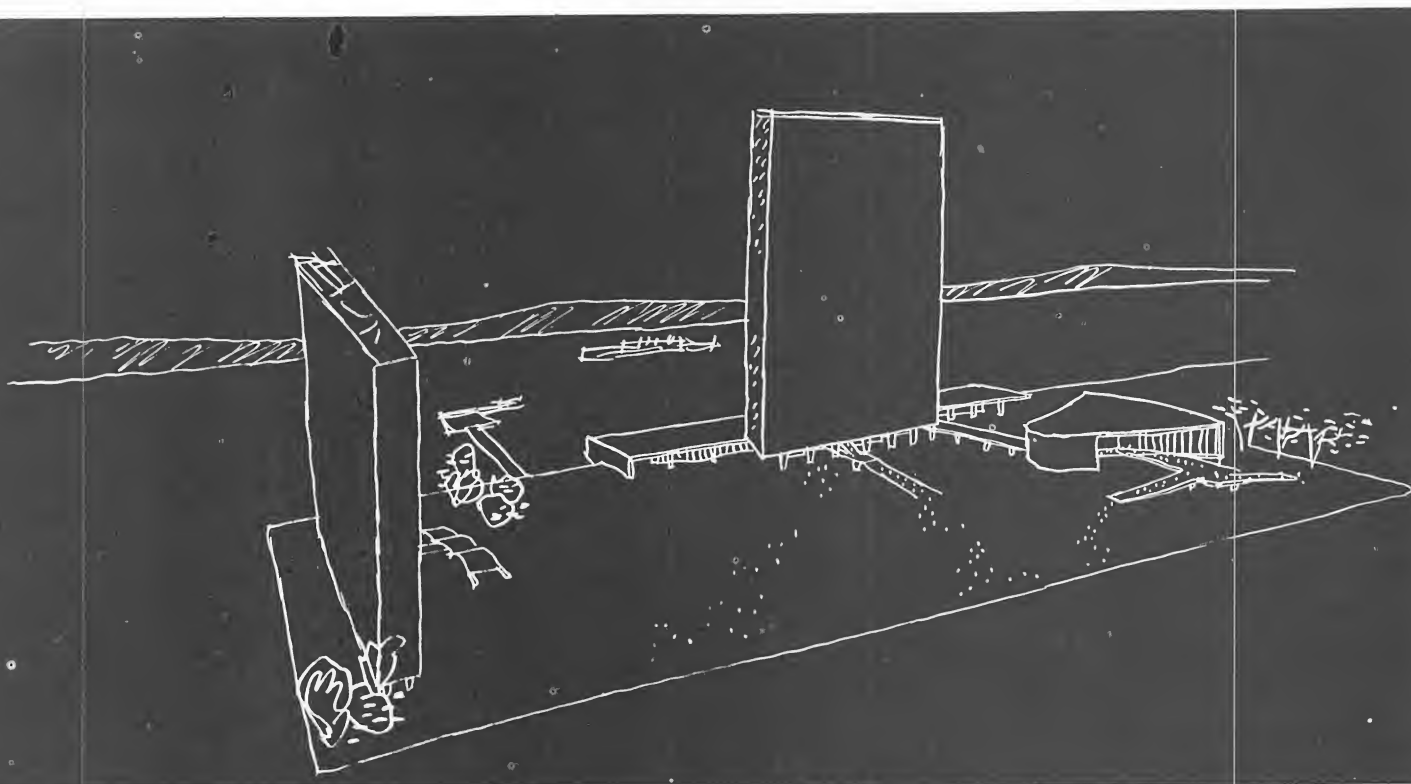
1. War again, and much to ponder? Would you say at this point that the Biblical condition of man as a sinful being is true? Do we live out what the Bible says we are?
2. What part did the churches play in the War? —the Roman Catholic Church? The Protestant and Reform churches?
3. The Church must always face the problem of the "bomb." How do you feel about it as a weapon of war?
4. What should the Christian attitude toward war be?
5. What do you think about the atrocities committed by the Germans on the Jews, and about the end of such men as Mussolini and the German officer as shown on this page? Should we assume that no "Christians" were involved in these things? If they were, how could they do such things?
6. The great Wars mixed nations together in a way that had never happened before. What consequences might this have for the Church?



FIRST GERMAN GENERAL EXECUTED



MUSSOLINI IN HIS COFFIN



After the end of World War II, the nations of the world—or at least most of them—once again tried to pick up the pieces of a war-shattered globe. The main thrust of their effort to establish peace was the founding of the *United Nations*, a stronger successor to the League of Nations. Like the League, the U.N.'s general purpose is to provide a place in which all the nations of the world can discuss and settle their differences peaceably. Unlike the League, the U.N. has the power to raise and send troops to end actual fighting when it occurs. Whether it will ultimately be able to keep the peace remains to be seen. The U.N. however has already proved its worth in Korea, Lebanon, Egypt, Palestine and the Congo which are only a few contemporary places of friction.

The end of World War II also brought into the foreground the essential differences between Communist Russia and the democracies of Western Europe and the Americas. While the West quickly disarmed, the Russians moved into the once independent countries of Eastern Europe and set up puppet communist governments. By 1947 it became clear the interests of this communist bloc of nations was directly opposed to that of the Western powers. The communist victory over the Nationalist Government of *China* in that year opened the eyes of many to what had happened in the two short years since 1945. The continuing conflict between Democracy and Communism has, except for Korea, taken the form of political threats and antagonisms such as the Berlin Blockade and the Berlin Wall rather than a shooting war. This Cold War seems destined to continue for many years, as the possession by both sides of nuclear weapons many times more powerful than the A-bombs of World War II may deter any sane country from another world conflict. As long as men fail to acknowledge the God of history, however, wars and threats of wars will always be with us.

A third international development, the end of Western colonialism, also came with the termination of the Second World War. While Russia's period of imperialism and colonialism was beginning, the colonies of England, France, the United States and the other Western Powers were receiving their independence. The Phillipines, India, Pakistan, Egypt, Indo-China, and many, many new nations on the African continent were all given their independence at this time. Unfortunately many of these areas were not as well prepared to govern themselves as they might have been, and so became the battlegrounds on which the Cold War and some small "hot" wars are still being waged.



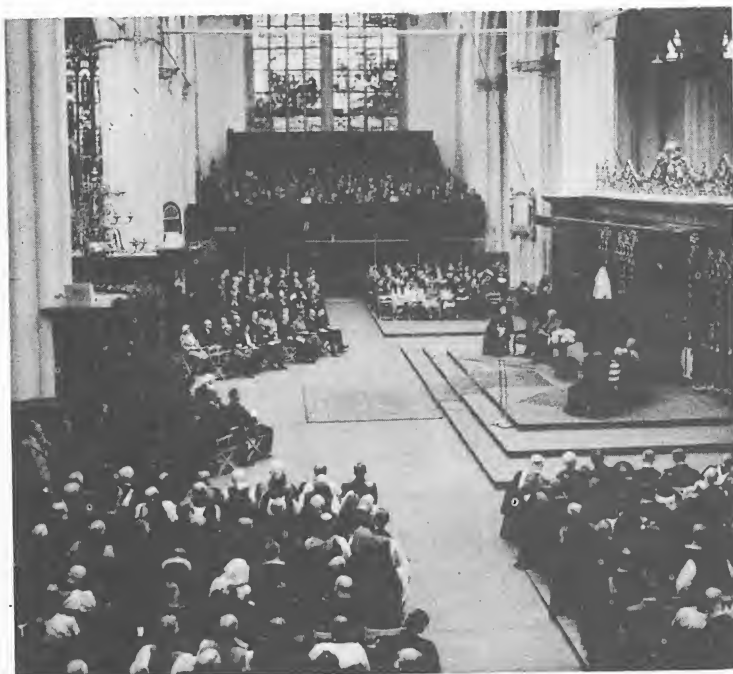
The end of the colonial governments meant a big change in the mission fields in those countries. Whereas the missionary had formerly been in charge of things, he now found it either necessary or wise to turn his control of the work and of the native church over to the people of the land. In most places he could still remain, and has done so, but now he is there as a trusted advisor, a special consultant for those in charge. In a few areas he has even had to leave, and there are many experienced missionaries who feel that the day is soon coming in Africa when the foreign missionary will no longer be welcome. On every mission field today, therefore, the missionaries are working to establish *an indigenous Church* that will no longer need them to bear an effective witness to Jesus Christ.

Among the governments of Western Europe an attempt is also being made to forge the *European Economic Community*, commonly called the *Common Market*. The aim of Common Market is to reduce or to revoke entirely the tariff barriers which have long hindered European trade. Although it is presently undergoing a period of internal strife due to the stubbornness of the French President de Gaulle, many still hope that its early successes herald a new day of economic prosperity for Europe.

While the governments of the world concentrated on trying to achieve some kind of man-made unity and peace, the Christian Church in its Protestant forms was also experiencing a new era of cooperation. *The Ecumenical Movement* (literally the Universal Movement) among the Churches had had its start, you remember, in the vast missionary efforts of the late nineteenth century. In 1948 representatives of all the Churches that had participated in the Faith and Order Commission and in the Life and Work Movement met together to form a world assembly of Churches. The new organization was called *the World Council of Churches*; it was not a super church nor was its goal to unite its members into one Church—it was and is a council in which they are able to discuss their differences and their common witness to Jesus Christ. At Amsterdam in 1948 they professed together these words:

Here at Amsterdam we have committed ourselves afresh to Him, and have covenanted with one another in constituting this World Council of Churches. We intend to stay together.

Recent years have seen the entrance of the Russian Orthodox Church into the Council, so that almost all but the Pentecostals among non-Roman Catholics are members.



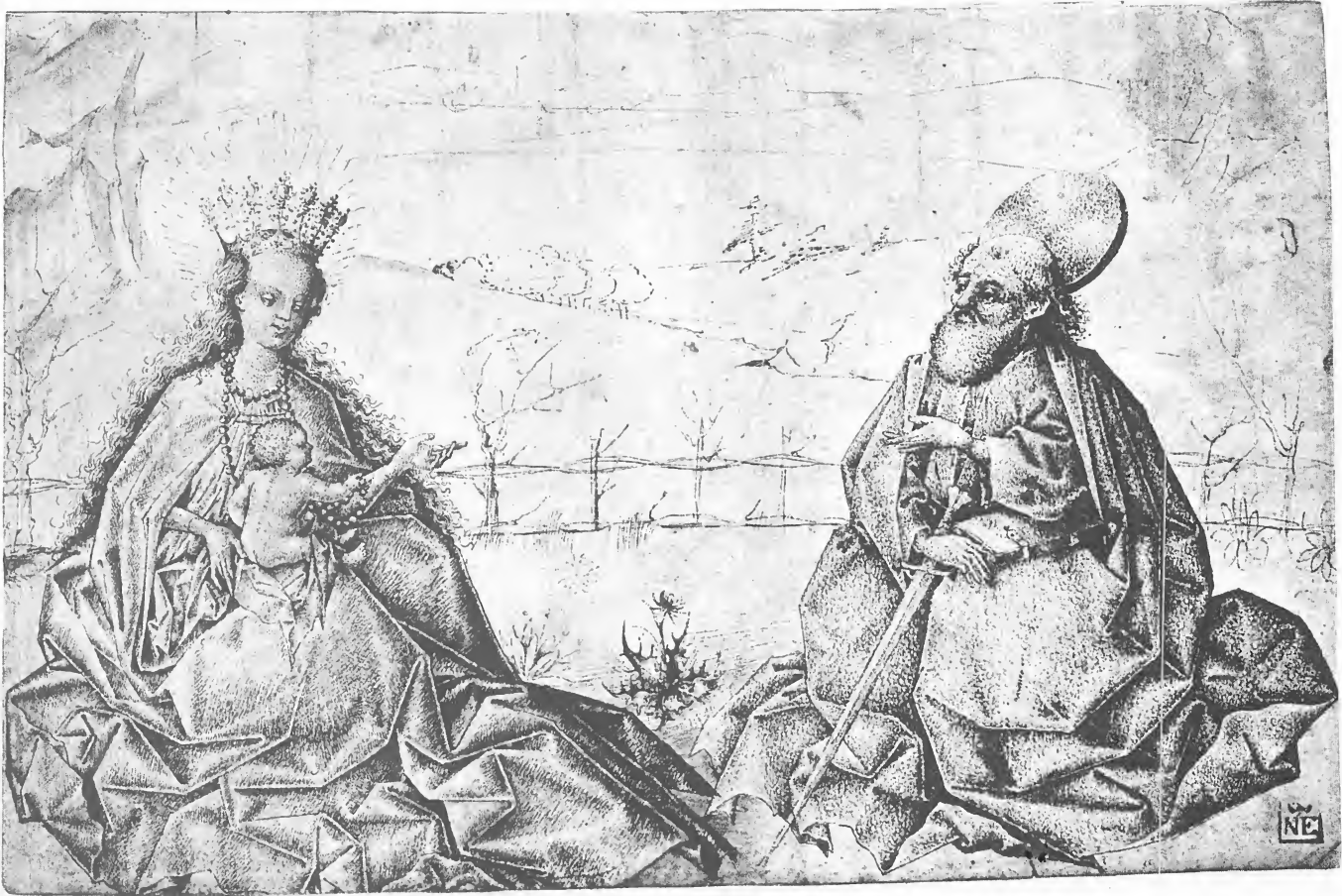
Official beginning of World Council of Churches was made at first Assembly in Amsterdam, 1948 (above).

At almost the same time as the birth of the W.C.C. a world-wide federation of Lutherans was also being formed, called *The Lutheran World Federation*. It was founded to promote discussion and unity among the various branches of Lutheranism throughout the world. It may seem strange that it took four hundred years and two world wars to bring the spiritual descendents of Martin Luther back to a recognition of their common witness to the Gospel of Jesus Christ, but the facts of history are often a witness to the hardness of men's hearts and to their failure to hear clearly the call of the Lord of the Church.



FREDERICK AND LUTHER





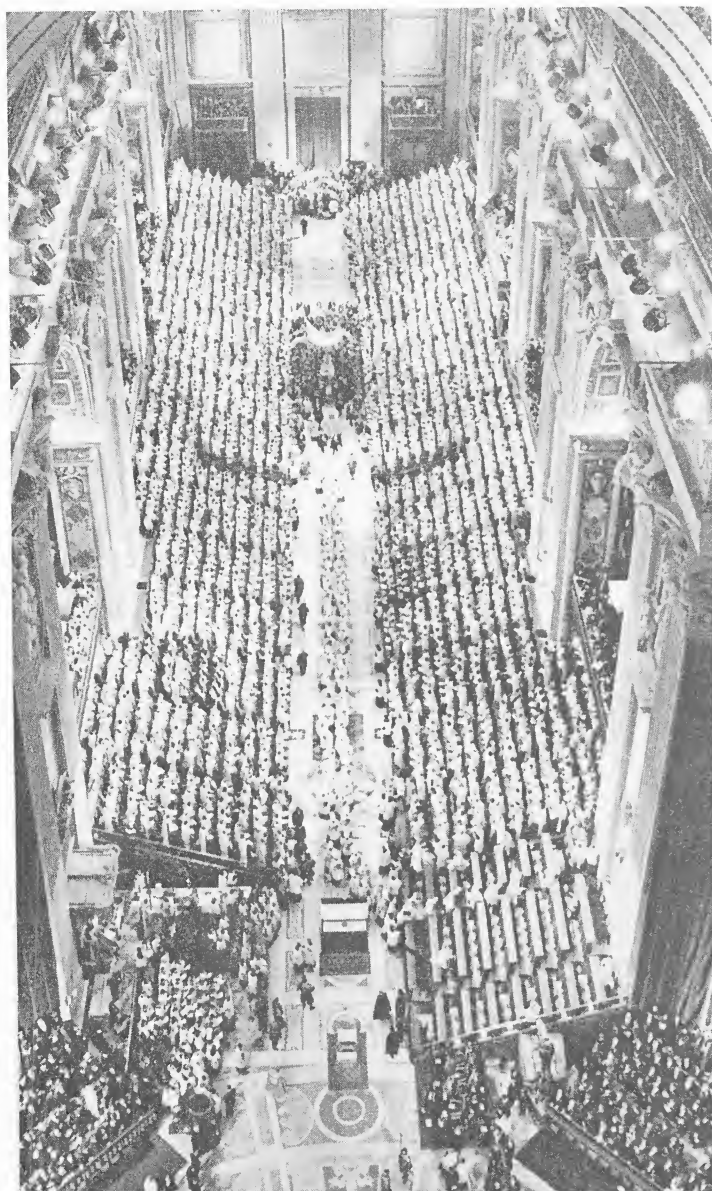
Master of the Circle of Konrad WITZ: The Virgin and Child with St. Paul, Seated in a Landscape, pen and India ink, Budapest, Museum of Fine Arts.

In 1950 Pope Pius XII proclaimed the doctrine of the Assumption of the Blessed Virgin Mary into Heaven.



Plate 78

Cosmas Damian ASAM, The Coronation of the Virgin, pencil, pen and bush in bistre heightened in white, indented for transfer, 411 x 259 mm. Vienna, Albertina Gallery.



In January of 1959, Pope John XXIII announced that he was calling an "ecumenical Church Council" of the Roman Catholic Church to discuss the important religious issues of the present day. Although the possibility of such a council had apparently never even been discussed, Pope John had sensed the growing ecumenical mood of the day and called the council so that the Roman Church might have twentieth century legs to walk on. In its first two sessions, the Council has succeeded in passing important liturgical and practical changes. For example Masses can be said in languages other than Latin, and it is possible to hold some dialogue between Roman Catholic and Protestant theologians. It has steadfastly maintained, however, that the Roman Church is still regarded as the one true Church and that the only way for further unity between itself and Protestants is for them to return to the Mother Church. Even at that, the Council has made possible a magnificent new atmosphere in which we and our Roman Catholic friends can talk profitably with each other for the first time in hundreds of years. This in itself is a powerful start in the right direction.

The procession of bishops on their way to St. Peter's for the opening of the Second Vatican Council on 2 October 1962. Theological, liturgical, administrative and ecumenical questions were discussed.



Bishops Split Over New Titles for Virgin Mary

Spanish and Latin American Prelates Urge Strong Honors While Others Object

Vatican City — Proposals to honor the Virgin Mary with new titles stirred controversy Thursday at the Vatican Ecumenical Council.

The issue, which has deep implications for Christian unity efforts, revealed wide differences among Roman Catholic leaders on the question of veneration of the Mother of Christ.

Some prelates taking part in Thursday's debate in St. Peter's Basilica urged as strong a new title of honor as possible. Others objected to that, and criticism was even voiced of any new title at all.

For many non-Catholic Christian leaders veneration of Mary is a block to closer ties with the Roman Catholic Church. In the past several years, growing concern has been expressed within the Catholic hierarchy itself.

Strong Latin Support

A number of Spanish and Latin American prelates who spoke before the assembly of 2,500 council fathers urged that Mary be given as strong a new title of honor as possible.

They favored such titles as Mother of the Church, Mary the Mediatrix, Mary Protectress and Help of All Mankind and Mary the Mother of All Believers.

Still other bishops from that part of the world, where Marian devotion is especially widespread, raised objections.

Mexican Bishop Sergio Arceo Mendez spoke out against the title Mother of the Church. For himself and on behalf of Raul Cardinal Silva Henriques of Chile and 39 other Latin American prelates, the bishop said:

"The fact that we don't use the title is no sign of condemnation."

Calls Church 'Mother'

He said the church itself has always been considered the mother of its members, adding:

"If the church is our mother and if Mary is the mother of the church, then Mary is our grandmother."

When Mary first came up as a subject at last year's council session, it was Bishop Mendez who startled the council and made headlines by saying that excessive devotion to Mary sometimes bordered on superstition and was a scandal.

A large group of Spanish prelates came out forcefully for the Mother of the Church title. Addressing the council in the name of 80 bishops, Rafael Garcia y Garcia de Castro of Granada declared that title "must be used."

Problem of Doctrine

"The faithful are hoping for the approval of this title," he added.

Bishop Julien le Couedic of Troyes argued against any new title at all.

The views expressed reflected basic cross currents within the church on Marian devotion.

There are those who ascribe to her a status of coredeemer with Christ and want this status formalized. Catholic doctrine does not say this of Mary. Others in the church feel the most the council should do is issue a simple proclamation honoring Mary as the mother of Christians or the church. This would not involve doctrine. Still others want no new titles in any form.

Many Titles Used

There already are many popularly used titles for Mary, including such terms as Queen of Purity, Queen of Angels, and Mystical Rose.

Vatican Council Gives 2 Measures Final OK

One Provides Bishops' Sharing Authority of Pope, Other Creates Body of Deacons

Vatican City — The Vatican Ecumenical Council Wednesday gave final approval to two historic measures in the key chapter of its "Schema de Ecclesia" on the nature of the church.

One was the recognition of shared authority between the Pope and Roman Catholic bishops. The other was creation of a permanent body of deacons, whose membership may include mature married men.

At the same time the 2,500 prelates in St. Peter's Basilica began debate on revelation, using a newly worded schema that bypasses a long disagreement on the relative importance of Scripture and tradition.

John XXIII



A special postal frank issued by the Vatican to mark the visit of the Archbishop of Canterbury, Dr. Geoffrey Fisher, to Pope John in December 1960, a sign of the new movement of Christian unity.

ROMAN CATHOLICS

The Right to Worship
According to One's Conscience

The Vatican Council last week moved closer to the beginning of a vast change in both the spirit and structure of the Roman Catholic Church. In a series of decisive votes, the 2,500 assembled prelates approved the principle of episcopal collegiality—thereby affirming that as a body they govern and teach the entire church in union with the Pope. They thus restored to Catholicism a sense of fraternal authority that had been lost during the development of an all-powerful papacy and foreshadowed a gradual diminishment of the Roman Curia's power.

In the eyes of many observers, the council seems finally to be coming to fruition. The first session saw a well-mannered power struggle between contending ecclesiastical viewpoints, and the gradual unfolding of progressive strength; the second was bogged down by papal indecision and defensive parliamentary maneuvering by Curial forces. But by the end of the third session's second week, the bishops had taken 37 votes on sections of the 219-page schema *De Ecclesia* (On the Church), rushed through discussion of two other chapters, started debate on a schema outlining the duties of bishops, and drafted declarations concerning religious liberty and anti-Semitism. So much was being prodded through the lengthened daily sessions that an African bishop complained: "I feel like a nun who has lost her place in her missal."

Smooth Sailing. In part, the brisk pace of the session was due to the businesslike approach of four cardinal moderators. Last fall they were often hesitant and unsure; now they are quick to cut off speakers who go be-

yond their allotted ten minutes or stray from the point. But there was a more important reason for the council's smooth sailing: the growing sense of community and mutual responsibility among the bishops, and the emergence of a theological consensus that is prudently but overwhelmingly progressive. It is now clear that a vast majority of the prelates reject the abstract, legalistic theological language that has been spoken by Rome since the Council of Trent and favor a more pastoral, Scripture-centered approach.

Sensing that the council is finally going their way, the bishops appear more confident of themselves, more inclined to treat Curial prelates as anachronistic staff officers rather than superiors. There was also a new tone in the bishops' references to Pope Paul VI, in which respect for his position was tempered by realistic appraisals of his qualities. Some bluntly described him as "afraid," "so sensitive," "in need of our help." "Let's face it," said one Australian bishop. "He's weak."

Teachers & Rulers. The triumph of the consensus was reached in the vote on collegiality—a theory that is new in Catholic theology, but is a reality as old as the church. The *Acts of the Apostles* clearly expresses the fraternal spirit of the first bishops, and the early Christians had no concept of an authoritarian Pope. Last week, by margins that were never less than 5 to 1, the prelates agreed that they are successors of the Apostles just as the Pope is the successor of St. Peter, that the Apostles, with Peter in charge, formed a kind of episcopal college to carry on Christ's mission of salvation, and that episcopal consecration confers on a priest the role of teacher and ruler of the church, in union with the Pope.

The votes, which must be confirmed later in the session by approval of the

entire schema, cleared the way for some concrete expressions of collegiality. Archbishop Joseph McGucken of San Francisco suggested that the Pope might appoint a permanent senate of bishops to serve as his advisers. Others believe that the Pope instead would internationalize the predominantly Italian Curia. There were rumors that Paul might play down the college of cardinals by refusing to appoint new ones.

Whatever the specific outcome, the vote also had many ecumenical overtones. Although the schema carefully ensures the primacy and rights of the Pope, the bishops nevertheless have approved a theory of ecclesiastical government that is closer to what Anglicans and Orthodox believe. Baptists and Presbyterians would disagree with the council's view that the episcopacy is of divine origin; yet they could hardly help favoring a new touch of democracy in Catholicism.

"A Decent Respect." Another test of the bishops' new spirit of community came last week in discussion of the draft declaration on religious liberty, which affirms the right of every man, Catholic and atheist alike, to worship or not as his conscience dictates. It is a proposal that has little appeal to prelates from such strongly Catholic countries as Spain, Italy and Ireland. But their objections seemed half-hearted, questioning, almost resigned to defeat—and council watchers believe that the declaration will be approved by at least 85% of the bishops. Alfredo Cardinal Ottaviani of the Holy Office upheld the traditional view that "a man in error should not be entitled to honor"; yet even he did not condemn the declaration outright. The traditionalist arguments were forcefully answered by American cardinals. Chicago's Albert Meyer said: "We must give to others what we claim for ourselves." Boston's Richard Cardinal Cushing, in a speech written partly by Jesuit Theologian John Courtney Murray, principal author of the declaration, argued that the religious-liberty statement was "something that the Catholic world and the non-Catholics alike have been waiting for"—admission by the church that it has "a decent respect for the opinion of mankind." It was Cushing's first speech in three sessions of the council; he was greeted by a torrent of forbidden applause when he sat down.

THE BIBLE

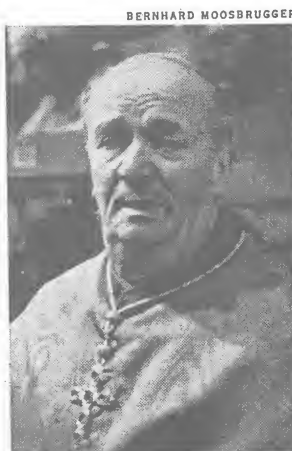
Jerusalem Olympics

In Haifa and Tel Aviv, the major movie theaters were half-empty. Throughout Israel, hundreds of thousands of Jews sat listening by their radios, many with Bible in hand. Jerusalem's big Convention Hall was jammed to its 3,000-seat capacity and, said an official, "We could have sold out the hall five times over." It was time for the third International Bible Quiz, a



CARDINALS CUSHING & MEYER

Against traditionalist arguments, forceful voices.



OTTAVIANI

THE PAPACY

His Church

After nearly 14 months in office—a longer time than any of his 20th century predecessors waited—Pope Paul VI last week issued his first encyclical.* It was, as one Vatican official put it, “pure Paul.” For Paul VI is an intellectual who likes to consider things long and hard from both sides, frequently has difficulty in making up his mind. And so it is with *Ecclesiam Suam* (His Church, meaning Christ’s), the first two words of the encyclical, which by church custom become its title. In paragraph after paragraph—and Paul himself suggested that the encyclical might ultimately become most celebrated for its length—the key word seemed to be “but.”

On the thorny question of reforming Catholic teachings and practices, which has divided the bishops of the Ecumenical Council between conservatives and progressives (and will go on dividing them during the coming session), the Pope kept the ambivalences dancing. “Naturally,” he wrote, “it will be for the Council to suggest what reforms are to be introduced.” But, he went on, “the reform cannot concern either the essential conception of the church or its basic structure.” Change, though, is not necessarily bad: “It is not our intention to say that perfection consists in remaining changeless as regards the external forms.” But on the other hand, “the Church will rediscover her renewed youthfulness not so much by changing her exterior laws as by interiorly assimilating her true spirit of obedience to Christ.”

If the encyclical seemed mostly rumination—Paul confessed that he did not intend to “express ideas that are either new or fully developed”—it nonetheless made some firm points:

• **COMMUNISM:** Pleasing the conservatives, Paul denounced it by name. He called atheism “the most serious problem of our time.” Yet he seemed to encourage keeping lines open to the Communists. “The Church should enter into dialogue with the world, in which she exists and labors,” he wrote, and added

* A letter from the Pope to the bishops of the Roman Catholic Church, setting forth his views on anything he chooses for serious consideration, but not necessarily an infallible document. This papal device has been much in use since 1891, when Leo XIII issued his influential *Rerum Novarum*, on the church’s attitude toward labor.

that “we do not despair” that atheistic ideologies such as Communism might one day be able “to enter into a more positive dialogue with the Church.”

• **PAPAL PRIMACY:** “In reflecting on this subject, it distresses us” to see how the Pope is regarded by many non-Roman Catholic Christians as being a stumbling block to Christian unity: “Without the Pope, the Catholic Church would no longer be Catholic.”

• **PEACE:** “We shall be ready to intervene, where an opportunity presents itself, in order to assist the contending parties to find honorable and fraternal solutions for their disputes.”



ALDO DURAZZI

POPE PAUL STRAPPED IN FOR FLIGHT

On thorny questions, the key word was “but.”

• **NONCHRISTIAN RELIGIONS:** “We desire to join with them in promoting and defending common ideals of religious liberty, human brotherhood, good culture, social welfare and civil order,” but Paul quickly added, “honesty compels us to declare openly our conviction that there is but one true religion, the religion of Christianity.”

• **MODERNITY:** “The word *aggiornamento* [updating], rendered famous by our predecessor of happy memory, Pope John XXIII, should always be kept in mind as our program of action.”

Paul’s own up-to-dateness was not in question for a moment with the crowd of 30,000 who assembled in the cathedral (and wine) town of Orvieto, 75 miles north of Rome. The day after the encyclical was issued, the 66-year-old Paul dropped nonchalantly out of the sky for a visit—the first Pope ever to ride in a helicopter (or as Pope John called it, a *helicopterum*).

LUTHERANS

Life-Involvement Learning

Just as secular schools have discovered the need for “new math” and “new reading,” churches have had to devise new ways of teaching religion. No U.S. denomination has spent more time and money (\$5,000,000) solving the problem than the 3,227,157-member Lutheran Church in America, which last week introduced the most modern and most comprehensive Christian education program in the nation’s history.

Nine years in the making, the Lutheran Long Range Program combines sound scholarship, modern educational theory and a correlated curriculum for every teaching agency of the church. The aim is to provide a cradle-to-the-grave “life involvement” with religion, and the more than 400 texts range from colorfully illustrated kindergarten paperbacks to bibliography-laden study books for adult courses. The lessons have been carefully geared to the learning capacities and interests of the students. Thus for eight-year-olds, who are learning how to play and live equably with classmates, the title of the Sunday church school book is *Fellow Workers for God*. If they attend a vacation church school, they will learn about *Exploring God’s World*.

Modern in Tone. For some Lutheran conservatives, the curriculum is almost painfully modern in tone. There is a candid text for teen-age students on *Love, Sex, and Life*, and a seventh-grade Sunday school course on the Gospels admits that there is a considerable discrepancy among the Evangelists’ accounts of the Resurrection. Another seventh grade text explains the grandeur of God by making this comparison: “When you stand before a 6-ft. 10-in. basketball player, you feel like a runt.”

At all levels, teaching material has been carefully vetted in the interests of interfaith good will. Biweekly newspapers for children will describe Jewish feasts of the season, and explain what the Vatican Council means to Roman Catholics. Says Dr. W. Kent Gilbert, executive secretary of the Board of Parish Education and director of the project: “It is an attempt to understand what the beliefs of others are, rather than try to render judgments about people.”

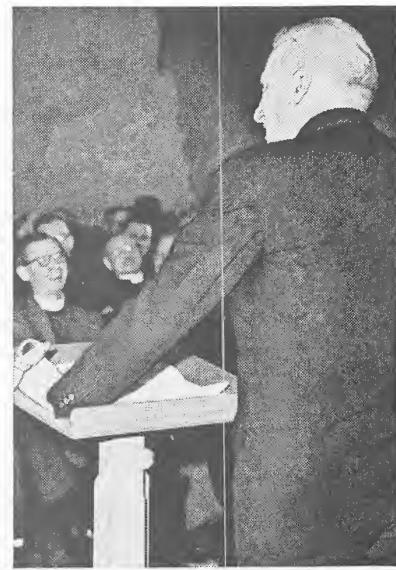
Church-Tested. Gilbert says that the ultimate success or failure of the program will not be known until the year 2000, when three-year-olds now learning about God will have become church leaders. But the Lutherans have painstakingly tested it. For four years draft texts were tried out in 62 congregations, and rewritten in the light of weekly critical reports submitted by the churches. The pilot parishes reported that their teen-age group classes went up in attendance as the program unfolded.



IN JEWISH SYNAGOGUE



AT GREEK ORTHODOX MEETING
Catholics must esteem the values of others.



WITH EPISCOPAL CLERGY

Progress-Bulletin, September 26, 1964

Luther Might Stay a Catholic Today

After a visit with Pope Paul VI in Rome a week ago, the American Negro integration leader, Martin Luther King, a Baptist, remarked: "I think new days have come when a Pope meets a fellow who happens to have the name Martin Luther."

Indeed, beyond any coincidence of name, Roman Catholicism today is giving new and more attentive esteem to the historic Martin Luther, the 16th century German priest who fired the Protestant Reformation.

For more than 400 years the figure of Luther was the object of sharp denunciation by Roman Catholic writers as a crude, sensual, overbearing man. Just as one-sidedly, Protestants have berated Rome and the popes.

In the current effort at clearer understanding, spurred by the second Vatican Ecumenical Council, both camps are taking more careful, objective looks at each other.

"Canonize Martin Luther?" read an editorial caption in a recent issue of the Catholic World.

That is not likely, but Luther is receiving increasing appreciation among Catholic scholars as a gifted, zealous man of God who sought worthy reforms, but whose revolt resulted from misunderstandings on both sides.

He has attained a "new look in Catholic circles," says the Rev. Edward D. McShane, a Catholic historian of Alma College, Los Gatos, Calif.

"He appears less as a villain bent upon the violent dismemberment of the church and more as a seeker for religious conviction who became in turn a catalyst agent for real reform within the church."

Symptomatic of the change, a new Roman Catholic hymnal, "The People's Mass Book, published in Cincinnati last month, contains Luther's famous hymn, "A

Mighty Fortress Is Our God." Another telling incident was related by Methodist theologian Albert C. Outler, an observer at the Vatican Council.

He writes that he overheard a lively discussion between the Rev. Hans Kung, noted German Catholic theologian, and the Rev. George Lindbeck, an American Lutheran, in which "Kung claimed that he took Luther more seriously as a theologian than did Lindbeck."

In fact, Father Kung has written a book contending that Luther's key teaching, "justification by faith," is not basically incompatible with Catholic doctrine.

The teaching holds that man is saved solely by faith in Christ and His forgiveness, and not by good works. Catholic teaching maintains that both faith and works are necessary. Among theologians, the distinction become a highly subtle one.

The Rev. Godfrey Diekman, a Catholic theologian at St. John's University, Collegeville, Minn., told a Protestant pastors conference: "All that was positive in the reformers' platform was sound, traditional Catholic doctrine; sometimes indeed more Catholic and traditional than what was being presented at the time by many professedly Catholic teachers."

The pastor of New York's Riverside Church, the Rev. Dr. Robert J. McCracken, a Baptist, says: "Some Catholics are speaking and writing in a fashion that reminds me of Martin Luther, so much so that one gets to thinking that if Luther were among us today he would not break with the mother church."

The world was also witnessing a growing movement of organizational unity among other churches. In India the freedom of the nation also led to the establishment of new Indian-led Christian churches. These churches did not stay independent for long, however, for they formed almost immediately the Church of South India. Included in the new Church were former Congregationalists, Presbyterians, Anglicans, Methodists and Reformed. Only the Lutherans chose to stay out of the union, largely over the need for a clearer definition of the meaning of the Lord's Supper by the new Church.

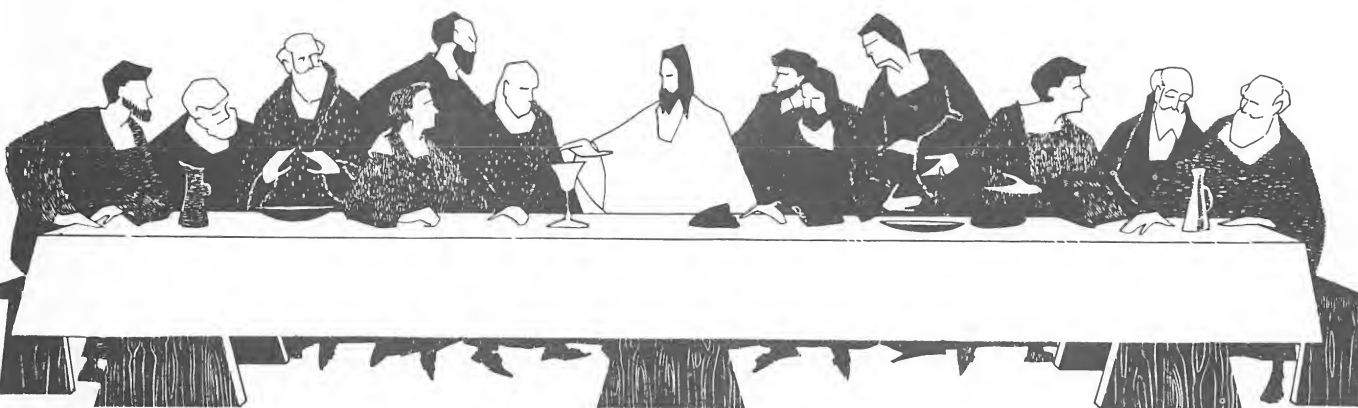
In the United States many Church mergers have taken place since the end of the war, although most of them have been among the various branches within a denomination. In 1946 the Evangelical Church and the United Bretheran Church merged to form the Evangelical United Bretheran Church (E.U.B.). 1957 saw the union of the Congregational Churches with the Evangelical and Reformed Church. In 1958 the United Presbyterian Church and the Presbyterian Church U.S.A. joined together. In 1960 three Lutheran bodies, the American Lutheran Church, the Evangelical Lutheran Church and the United Evangelical Lutheran Church merged to form the *American Lutheran Church*. Two years later another merger among Lutherans further reduced the number of synods in America; the uniting members of this newest group, the *Lutheran Church in America*, were the United Lutheran Church, the Augustana Lutheran Church, the Suomi Lutheran Church and the American Evangelical Church.

All of the above may seem to you only a collection of many names and dates, but these names and dates reflect the fact that Christians in every denomination in the United States have begun to

recognize that some of their divisions were caused by factors that are no longer important today. The language barrier between the German and Norwegian Lutheran Churches in America, for example, no longer exists. The growing interest in such mergers and in further cooperation between denominations shows that Christian men and women are at last beginning to be concerned lest their dividedness obscure their purpose and the Gospel they seek to bring to all men.

The post-war period also brought a change to the American theological scene. For the most part the American Churches had been content to leave most of the serious Biblical scholarship to the English and the Europeans. A few men in the liberal tradition had penetrated the American scene, but by and large most American theologians and pastors were by training adherents of what was basically a most conservative position with regard to the Scriptures.

Once the war was over, however, reports of the theological revolution led by *Karl Barth*, *Emil Brunner*, and *Rudolf Bultmann* began to be heard with increasing frequency. American theologians also began to hear of and read English theologians like *C. H. Dodd* and *A. M. Hunter*. All of these stressed the need for an intelligent and scholarly approach to the Bible, and each of them stressed in his own way the divine revelation made to mankind through the God-man Jesus Christ. The discovery of these new theologies has, to say the least, put new life and new meaning into Biblical studies in America so that the present age promises to be an exciting and a challenging time for the American Christian. The Church is being called out of all forms of lethargy and being challenged once again to an active faith in Jesus Christ.



Two major problems are wedging themselves into the Church in America in this "decade of the sixties." Both of them threaten to upend the very nature of the Church's message and of the Church itself, though they may do this in entirely different ways. The first problem is the issue of Communism and the Church; the second is that of racial problems and the Church.

The enmity of Communism and the Church in the world has two facets: the problem of the Church which must live under a Communist government, and that of the Church in the free nations of the world. The Church behind the Iron Curtain has generally handled itself as well as could be expected. It has lost its nominal members as the pressures upon the Church member have increased, but God also raised up many brave and faithful leaders who have made their witness to Jesus Christ even in the face of death itself.

It is the Church outside the Communist bloc, and specifically some American Churches, which seem to be presenting the real Communist-Church dilemma today. There is little, if any, debate about the fact that Communism is a vicious enemy of Christianity; perhaps it is the worst threat to Christian beliefs in centuries. All of the Churches recognize this and are making strenuous efforts to reduce the conditions in the world that make Communism attractive. Most have admitted that it has been partly due to the lack of Christian concern that poverty, disease and inequality are still the rule in many Christian lands which now lean toward Communism.

However, some Churches—individuals and/or individual congregations within organized Church bodies—have gone to the extreme of making Communism the *one* enemy of the Church. They are so obsessed with their fear of the communist threat that they put aside all else, seeking to blend all efforts of their congregation to their point of view, and substituting anti-communism for the Gospel of Jesus Christ. Yet if our study of history has taught us anything, it ought to be that the Church's job is to call men to Christ, and that whenever she has deviated from that task, she has thwarted God's saving work in history.

The John Birch Society

THE CALIFORNIA SENATE INVESTIGATION

A thorough investigation of The John Birch Society was conducted by the Senate Fact-Finding Subcommittee on Un-American Activities of the State of California under the chairmanship of Senator Hugh Burns (Dem.). Two years in the making, it was released in June of 1963. Quotations follow:

"The attack against The John Birch Society commenced with an article in the *People's World*, California Communist paper, in February, 1961..."

"Our investigation and study was requested by the Society, which had been publicly charged with being a secret, fascist, subversive, un-American, anti-Semitic organization. We have not found any of these accusations to be supported by the evidence."

"We find The John Birch Society to be a Right, anti-Communist, fundamentalist organization. It was conceived, organized, and is dominated by Mr. Robert Welch, who runs the Society with the aid of a National Council and Advisory Committee."

"Communists are trained to obey a directive or a party assignment, whether they agree with it or not. Members of the Society are constantly told *not* to follow any program or directive unless they agree with it, as may be seen in many of the monthly bulletins sent to the members. When the policies and actions of the Society are no longer supported by a member, he may resign and get a proportional rebate of his annual dues."

"We believe that the reason the John Birch Society has attracted so many members is that it simply appeared to them to be the most effective, indeed the only, organization through which they could join in a national movement to learn the truth about the Communist menace and then take some positive concerted action to prevent its spread."

"The organization is open to people of all religions, all races..."

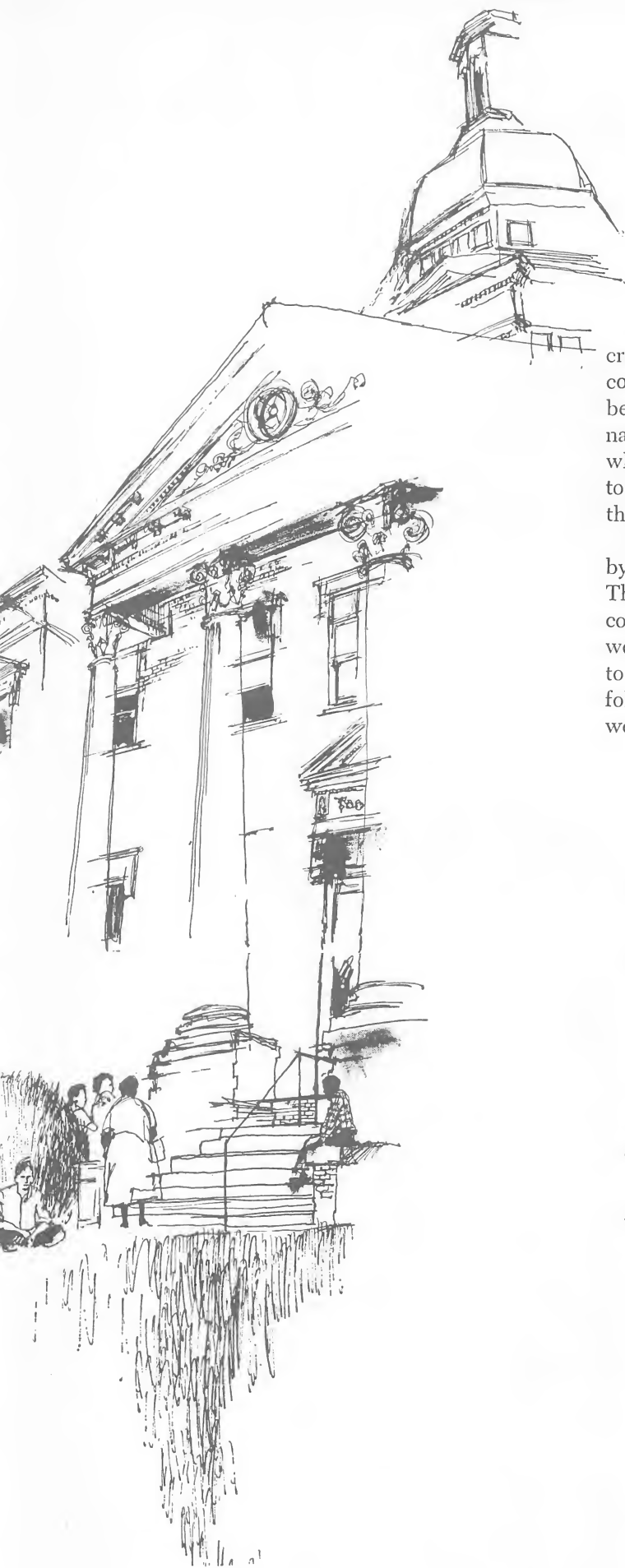
"From all sources, we found that there was little more secrecy about the society than any other private organization; indeed, that since there had been so much publicity about this movement, in papers and magazines and general circulation, that it is now probably less secret than the Elks Club, Moose Club, or other private group that accepts members by vote or invitation and does not open its meetings to the general public."



The problem of racial tension is not a new one for America. It has been with us since the Civil War ended a hundred years ago. Nevertheless, it is a relatively new "open" problem for the Church—at least for the white man's denominations, for the Church has, to an overwhelming degree, either supported segregation or ignored the whole matter for the so called "practical" purposes. The churches in the South have encouraged the idea of segregation by not allowing Negroes to join white congregations. In fact, a Negro Christian cannot enter most southern churches even to worship there. The Churches which populate the North and the West are no less guilty, however. For years they have given lip service to the equality of all men, yet it is hard to find truly integrated churches in most cities, and the so-called White-Protestant areas of

America are often as segregated in terms of housing as any place in the south.—When the first Negro families begin to move into a previously all white area, it is common to see both non-Christian and Christian for-sale signs sprout up. Prejudice is more than a Church problem, but it is unavoidably a problem for the Church. If racial violence continues to erupt in America, the Church must bear its share of the blame because of its failure to witness to the Gospel that *has always said* that we who have the love of Christ must show it to all men regardless of race, color or creed.

Fortunately for an America given "with cause" to wondering about her youngsters, a large number of them have shown the measure of their Christian concern by many actions such as awakening to her needs in the racial situation. They have decided that talk have gone on far too long already, that the time for action is now. So, they are training to help register Negro voters in the south; they are marching in picket-lines and sharing sit-ins in places of segregation. White and Negro, of every



creed and from every part of the nation, they are coming forward to set right what they consider to be a cancerous wrong. Some are coming in the name of Jesus Christ, and as such these are writing what may well be a most important chapter of today's Church history, for they too have heard the call of the God of history.

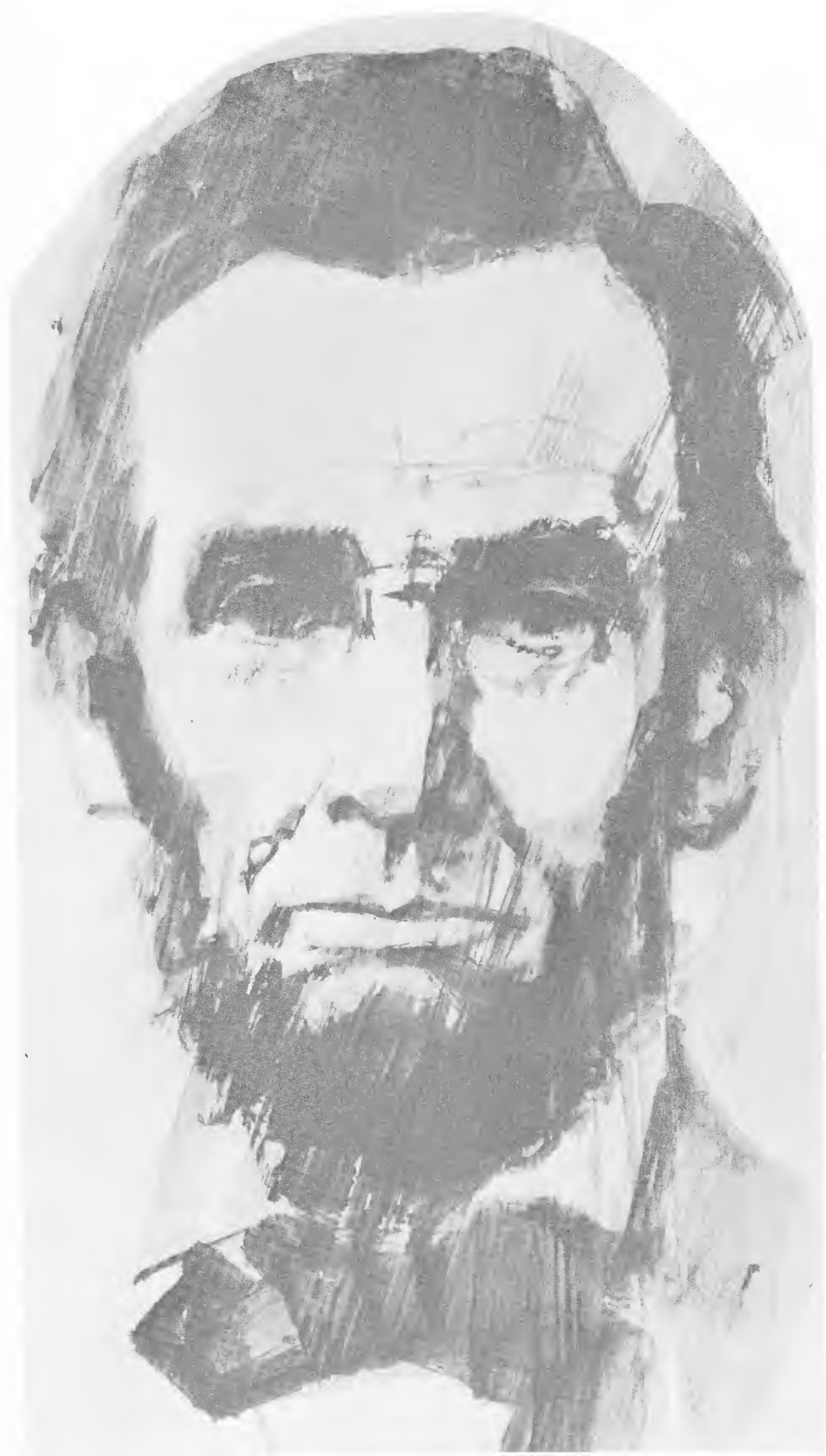
In spite of its problems, it should be obvious by now that the Church will continue to move on. The God who acted to save a fallen world will continue to be faithful to his promises, and will work with sinful Christian people such as ourselves to bring that Good News to men. As we who are followers of Christ live and act and work today we will write tomorrow's Church History.

DISCUSSION QUESTIONS

1. Make a list of the main post-war developments which have taken place in the Church and in secular society.
2. What do you think about the idea of ecumenicity? Do you feel its a good thing or a bad thing for the Church? What should our attitude be toward mergers? Are there any reasons why we should stay separated from the Roman Catholic Church today? Do you agree with the article on page 366 which suggests that Luther might remain a Roman Catholic today?
3. What do you think of organizations like the John Birch Society? Are they beneficial or detrimental to the Church?
4. What do you think of the Race situation in America today? Should the Church be involved?

36

HISTORY AND YOU
THE BELOVED COMMUNITY



History and *you!* That's a strange title for the last chapter of any book, isn't it? Isn't history after all the record of the past? Isn't it names and dates, facts and events? Or is it? Is it something more than these? We sincerely hope that by now you believe it is something more, and that Church history especially is vastly more. In the first thirty-five chapters of this book we have had to deal with many names and dates and with just as many facts and events, but we have tried along the way to prove that there was something more important for you to learn than those things.

Christians are certain that God Himself has personally entered history and made salvation available to all men. We wanted you to remember this, and to gain confidence from the fact that Church history is the record of God's continuing to act in history to call men to that stupendous salvation He prepared for them in Jesus Christ. We wanted you to see that without a response to His call by men like Paul, Augustine, Luther or the young adults mentioned at the end of the last chapter, there would have been no Church history for us to write about, or for you to read and participate in. Church history, in other words, is "written" in life by Christians like you—who hear God's call and who are willing to do what he asks. That is why from today on Church history is really your history; it's History and *you*. What will be written ten years or a hundred years from today will depend on how you and your fellow Christians react to the call of God in your lives.

The story of the Church should have taught you that God wants you to serve Him and cares for you just as he has for all people throughout history. To God, everything has value whether it be great or small. A man who dropped a penny into a furnace would not burn his hands to get the penny back because the penny would not be *worth* the pain and damage retrieving it would cause. And God would never have gone to the trouble of doing what He's done for mankind, especially to the point of Jesus' death on the cross, unless He felt that we human beings were *worth* His concern and love. As we look back across the centuries and see the effort and pain God has expended for the sake of His fallen children, we can be certain that He places great value and worth on His creation—human life, *your* human life.

The story of the Church is the story of the abilities which God has put at man's disposal to make life abundant and eternal. In part it is a *tragic* story, for man has often misused this gift of God. There are black periods in the story of the Church where people claiming to be serving God have sadistically persecuted and killed thousands of the very people Jesus went to the cross to save.

And, as we have seen, the Church has made other serious mistakes, mistakes that should never

have been made, and which happened only because men refused to listen to God and deliberately ignored or misunderstood what He plainly said. As we stated at the very beginning of our book, there are "peaks and valleys" in the chart that maps the story of the Church. But God is of an entirely different nature, He always remains the same in His love and concern for mankind. Fault and trouble can be found exclusively with man, and with his inability to see and do what is important and needful.

But if on the one hand it is a tragic story, on the other it is a happy one. Protestantism came into being because its great leaders not only rediscovered the meaning of the Gospel, but also because they allowed the Holy Spirit and Gospel to work through them so that God's will might once again be alive upon earth. If we have learned anything from our study of the Church, it ought to be the fact that is so amply demonstrated in the Bible: that God works directly through people, through servants whom He has called and who have responded to Him in faith. Protestantism is in itself an interpretation of the Gospel. The rediscovery and recapture of the Gospel was the great contribution of the Reformation. It is therefore the contention of this book that the Protestant rediscovery must take place in the life of everyone who would be an effective servant of God in Jesus Christ, be he Protestant, or Roman Catholic.

There are many areas of service into which God is calling us. We mentioned only two in the last chapter—communism and racial tension. In addition he might be calling you to dedicate your life to Him as a pastor, a teacher or a parish worker. His need for career men and women is greater than ever today. You need not become a pastor or a parish worker in order to serve Christ full time, however. You may, in fact, be better able to serve Him as a banker or a secretary or a telephone repair man or ———, you name the job or the place, Christ can use you there. He can use you wherever there is a need for love and concern in your congregation and your community. He can use you right now—while you're still a student in high school or an adult at work.

Be you white or non-white, He might be calling upon you to help put an end to racial hatred in your area. He has had very few racial witnesses, and those only in recent years. The need is certainly great, and the opportunities for witness are varied. You may never have an opportunity to participate in a sit-in or help register Negro voters, but you can openly accept, encourage and enlighten the White or Negro or Mexican or Jewish family in your neighborhood. You can invite them into your Church and make them feel welcome when they come. You can—if you will. It is—(now guess) History and *you!*



Or, He might call upon you to show His love toward those who have been trapped by addiction to liquor or dope. There is no place in the lives of these people anymore. Their bodies, which once were stimulated by the alcohol or drug, are now only racked with pain until it is supplied. And, if they are ever to have any hope of kicking the destructive habit, they will need the love and the comfort of someone who cares for them as people whom Christ died to save. This is a life-sapping threat to young people especially, and it may well be that it will not cease to be a problem for America until the young Christian people of our nation become aroused about this parasite in their midst. Again, it is History and *You!*

Or, He might call upon you, if you are the young of the land, to show His love and concern toward the ever increasing number of older people of the country. No, He won't expect you to contribute money toward their support or to help pay their medical bills—at least not yet. But there are a thousand ways in which you can show these elders of yours that you care about them. Many older people prefer to live in their own homes as long as possible, but the burdens of yard work, of trash to be carried out, of windows to wash and of errands to be run are beyond their physical capabilities—and they could never afford to pay for these services. Perhaps you will care enough to offer to help these other Christians in their tasks. Others no longer live in their own homes but are now in one of the country's many homes for the aged. There is bound to be such a home near you, and it is certain that there are some there who need your love and concern. Many need help in the reading and writing of the letters which are their only contact with family and friends. Others simply need someone to talk and pray with. Many, many of them never get beyond the grounds of their home simply because they have no one to take them for a ride in the country. At the same time as they are sitting in their rooms or on their lawns, on Sunday afternoon, the countryside is full of teen-agers, driving around in their own car or in dad's and looking for something to do. Perhaps for those who want to hear the voice of God calling them to service, that "something to do" is as simple as showing Grandpa or Grandma the countryside or the city in which they have spent so large a part of their lives. It would be a simple thing to do, but it would show them you cared and that Christ cared. We repeat, it is History and *You!*

Or, He might be calling you to show His love and His concern toward the physically handicapped of your area, or toward the mentally retarded, or toward the alcoholic, or toward the mentally ill

and those who have no father and mother, or toward those in trouble with the law, or toward those with a thousand other needs. You may be tempted now to say that these jobs are either too big or not for you, to ask "What can I do about helping the alcoholic?" But, in Jesus Christ no job is beyond what you can accomplish. If you are truly His disciple and want to serve Him, talk to your Pastor or your youth leader at Church. They will find an adult who shares your concern and your courage, and together you will find a way to do something significant for Jesus Christ, something to remind men that the God of history is still at work in *YOU!* Every need God calls you to counts. Some are of major importance, some are of minor importance—but every job is important. The first Christians knew that all too well and did great things because of it. Sin and evil are always with us.

There are other things to consider. We could spend hours just discussing the opportunities available in your own home—either the one you have as a single person or the one you will soon make on your own with a husband or wife. There is always the peace core and foreign mission service. If war comes the task will leap in intensity.

Surely God is calling you to intensive study and to learn, so that you will benefit from the past and leave a godly deposit for the future.

Above all you are called to be *holy*, to let God separate you *from* all things that are not of God, *unto* Him, so that you might be *sent* back into the world to work His mighty works in His name. May God bless you richly as you hear and respond to that call.

DISCUSSION QUESTIONS

1. Does history really, I mean *really* include you? Are you important to God? Be ready to substantiate your answer both from your feelings and from Scripture.
2. The final question is simple. The next 16 pages portray scenes common to our time. Each of these will shape history today and tomorrow. Take each page, consider it, and then decide how it will influence the Church and how the Church can influence it in return. Make a few notes about each page—and *be sure to relate your personal call from God in Jesus Christ to it.*

700

190 Million
180 Million
170 Million
160 Million
150 Million
140 Million
130 Million

World population shows a three-fold increase in 170 years, reflecting the gain of births over deaths. In the same period the U. S. total has multiplied 46 times. Tides of immigrants and a declining death rate have counteracted America's lower birth rate.

870,000,000



WORLD

3,929,214

U. S.

1790

2,900,000,000



WORLD

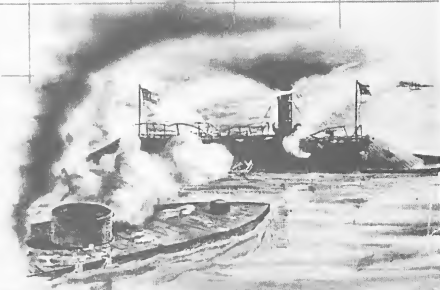
180,000,000

U. S.

1960



1790 to 1830. Early marriages and a high birth rate swell the young Nation's population. Boundless soil averts famines. America's isolated homesteads limit spread of epidemic diseases.



1861 to 1890. High birth rate and increasing immigration vastly offset casualties in the Civil War.

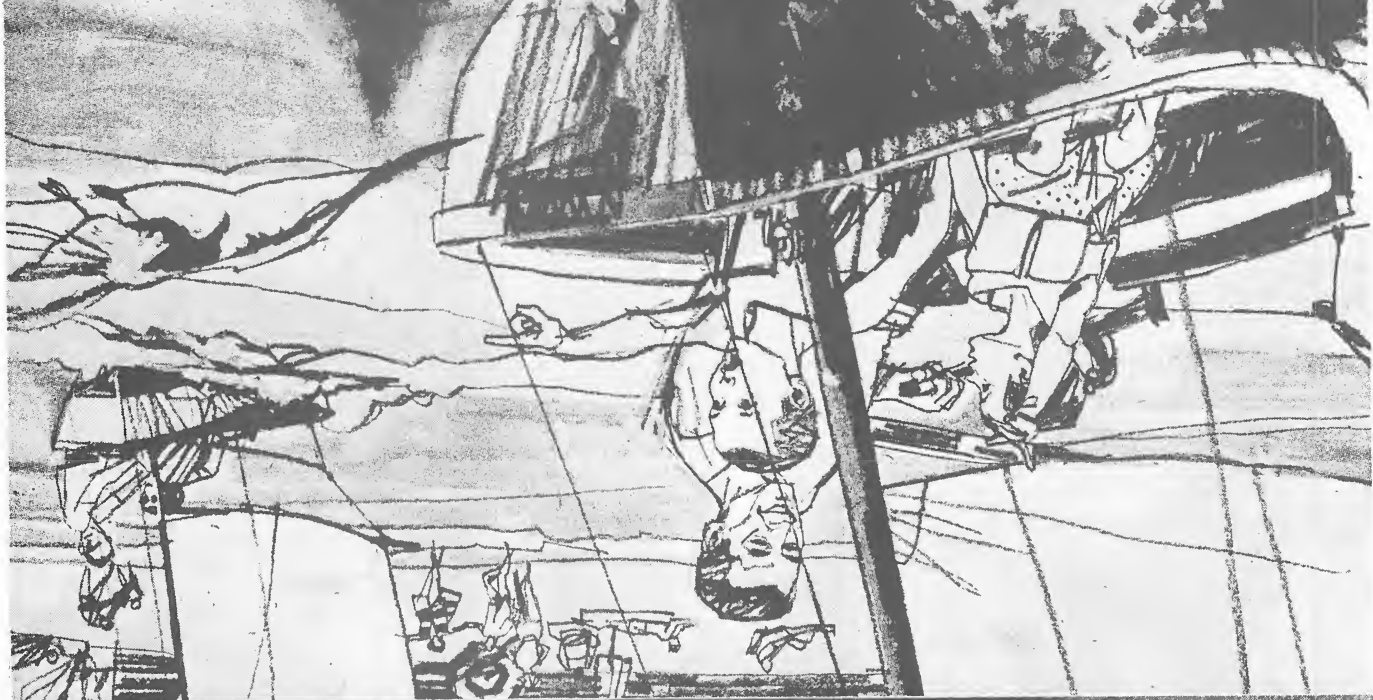


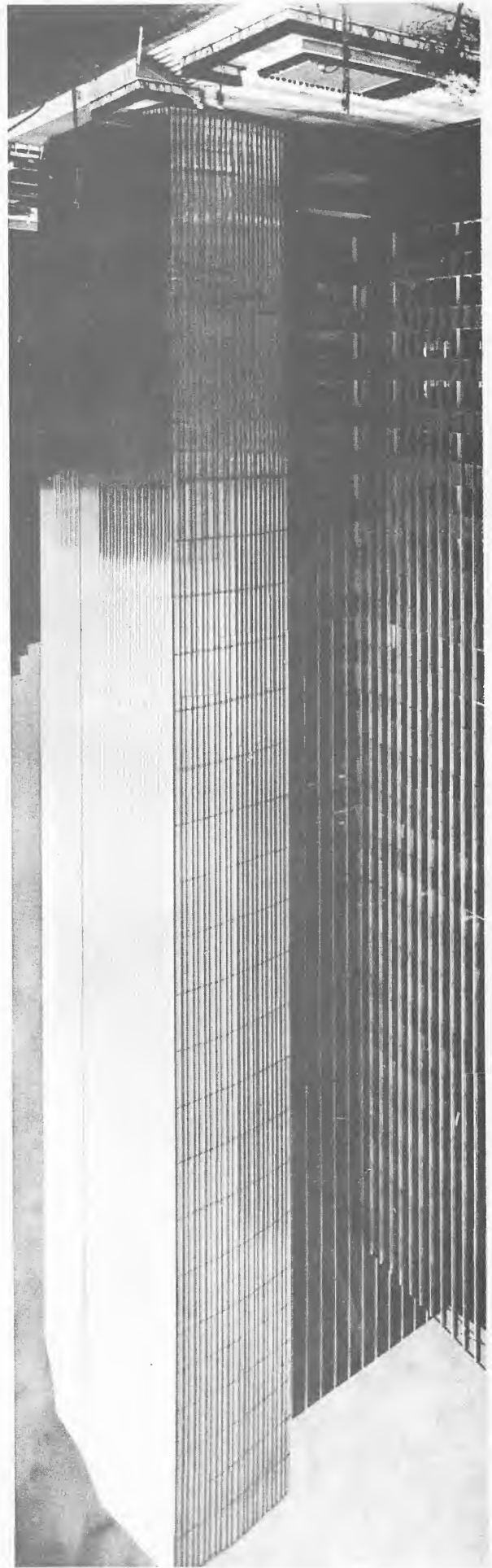
1831 to 1860. Famine in Ireland and unrest in Germany send 3½ million immigrants; other countries contribute 1½ million.

20 Million
10 Million
3,929,214 Americans

1790 1800 1810 1820 1830 1840 1850 1860 1870 18

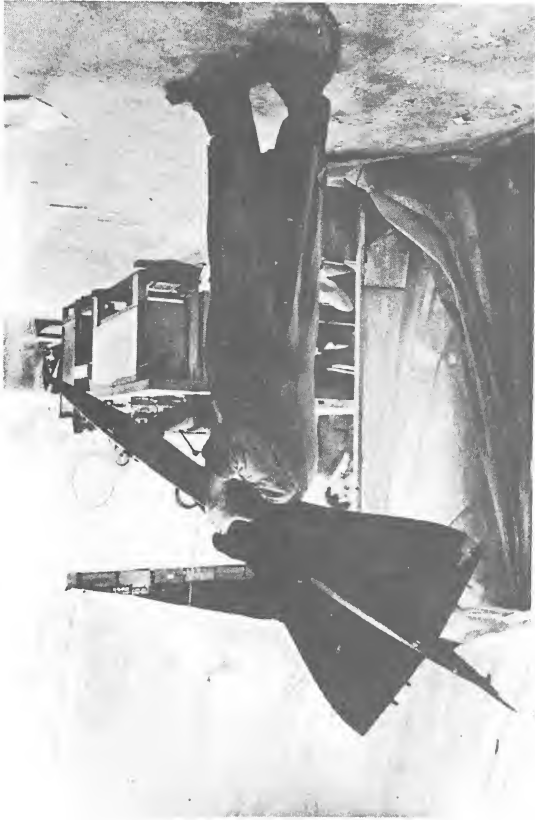






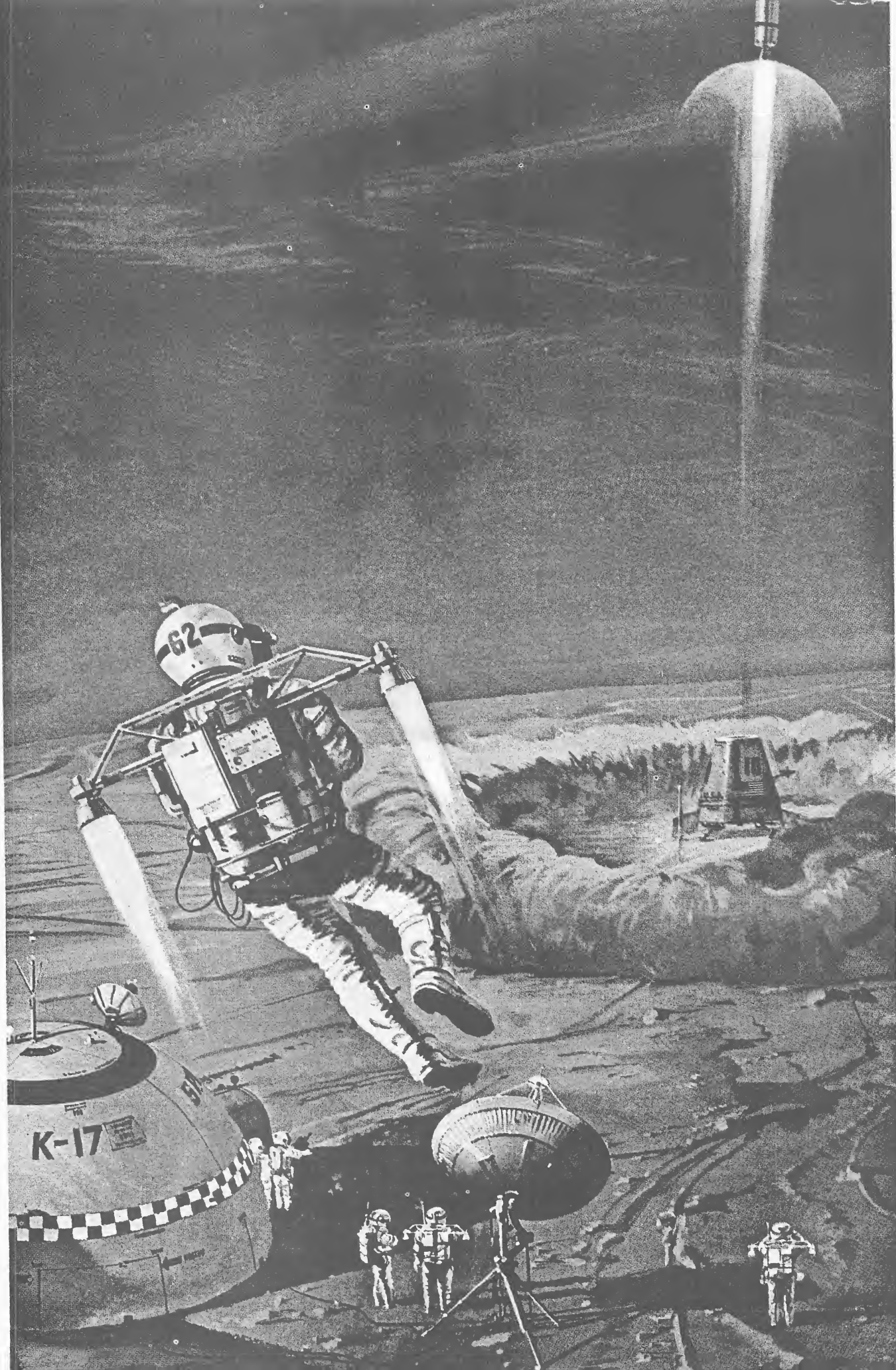
Stainless steel and glass curtain walls form the outside cover of this 22-story office structure. Such buildings are becoming increasingly common in almost every large industrial city in the world.

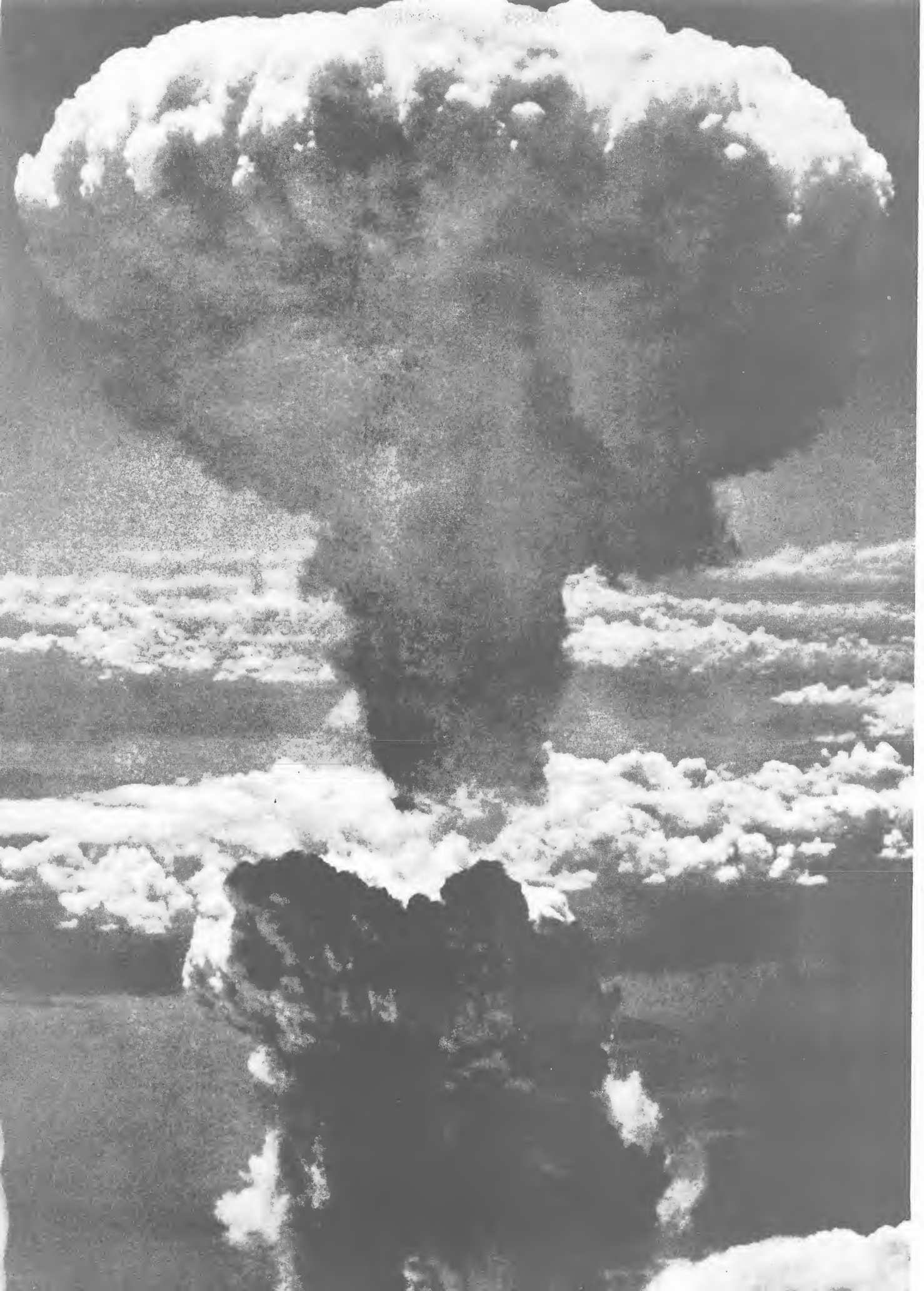
Over 3000 hours of design study went into this model of the Anglo-French Airliner Concorde, intended to fly at twice the speed of sound. Air friction will heat the outside to 130° C.; refrigeration will be provided to prevent the passengers from being boiled.



Automatic teaching machines are a modern example of cybernetic approach to learning. The teaching program is so designed that only the child's ability to learn decides the rate at which he does in fact learn.



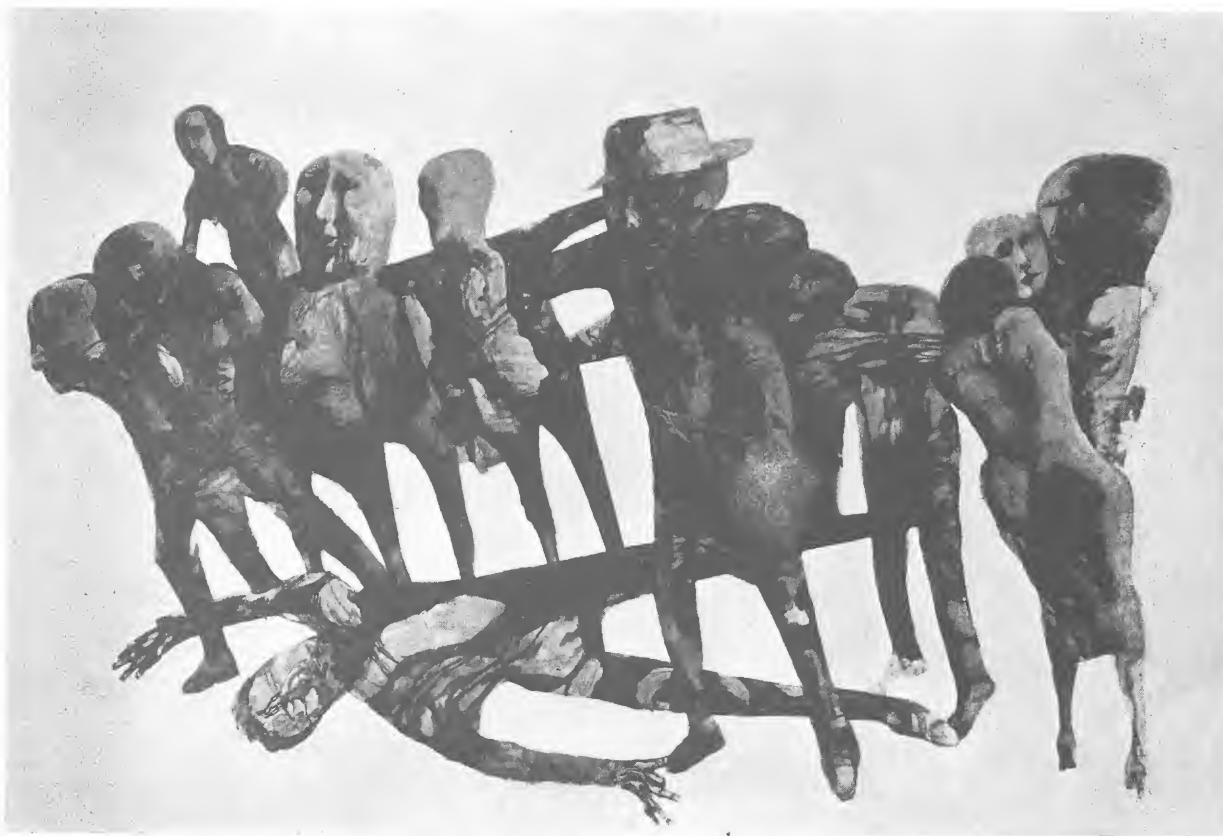








Sidney GOODMAN: Find a Way



Jacob LANDAU: Cinna the Poet

★ ★



• 114 W. Third St. • NA. 2-1353

CONTINUOUS WED. 6:45 THURS. 7:00 P.M.

(ADULT ENTERTAINMENT)

JOSEPH E. LEVINE
presents
SOPHIA LOREN
MARCELLO MASTROIANNI
 in VITTORIO DE SICA's




YESTERDAY, TODAY AND TOMORROW

Produced by CARLO PONTI in COLOR AN EMBAFFY PICTURES RELEASE

— PLUS —

Jobless Man Jailed for 2-Cent Theft

Local Issues Focus Talks in GM Strike

Page 11, Sec. 3

'Loved One' May Not Pass Censor's Desk

College-Age Youths Don't Know English

Topless Bathing Suit

Ex-Nazi Gets 15 Years for Murders in Poland

Red China Celebrates Regime's 15th Birthday

Oswald Nearly Normal at Age 13, Expert Says

Psychologist Recalls Tests in New York
Showed Killer Only Slightly Off Norm

U.S. Fears Asian Effect of Peking Nuclear Test

Might Stiffen China Stubbornness, Bring
New Pressure for Vietnam Withdrawal

China's Nuclear Countdown Begins

The U.S. forecast of an apparently imminent explosion of a nuclear device by the Chinese Communists is naturally a matter of grave concern, though it should not come as any surprise.

Red China's capability in this area has been known for some time. The only question was when this capability could be translated into performance.

In its announcement that a nuclear detonation "might occur in the near future," the State Department pointed out that the simple explosion of "a first device does not mean a stockpile of nuclear weapons and the presence of modern delivery systems." Experts note that from five to 10 years—with the longer period more likely—would be required by Red China to produce sufficient plutonium for a weapons stockpile of any size.

Nonetheless, there is no room whatever for complacency concerning Red China's entry into the nuclear club. While acquisition of a weapons arsenal as such lies in the indeterminate future, the political and psychological implications of any demonstrated nuclear potential are immediate and vast.

Peking's prestige, among Communists and non-Communists alike, will

rise considerably. China's active supporters, particularly in Southeast Asia, might well be encouraged toward increased militancy. The uncommitted and the timid could be propelled toward closer ties with the Communist Chinese regime.

Almost certainly Red China will step up its already intensive efforts to divide the world along color lines, reminding the Afro-Asian world that it is the only non-white nation with a nuclear capacity. The possession of what has come to be the ultimate symbol of major power status could be the fillip needed to get Red China a U.N. seat.

Automatically, mainland China's standing with other countries can be expected to undergo changes, some of them subtle, others drastic. A major reassessment of Sino-Soviet relations, for example, seems sure. All of Communist China's neighbors, in fact, would be confronted with difficult new diplomatic and military problems.

Mao Tse-tung's earlier brutal, cynical comments on nuclear war are once again fresh in everyone's mind. Red China may still be some distance from a true nuclear arsenal, with all it implies. But she is moving toward this goal, and the world will never be the same as a result.

28 Part I—THURS., OCT. 1, 1964 Los Angeles Times 2★
U.S. Discounts
News of Cuban
Exile Invasion
Turk Rejection of New
Cyprus Plan Confirmed



Place at the Port of Kibira
Masindi - Uganda



*Eye surgeon Bronson using ultrasound probe on eye.
A probe finer than the dentist's drill.*



The Klan

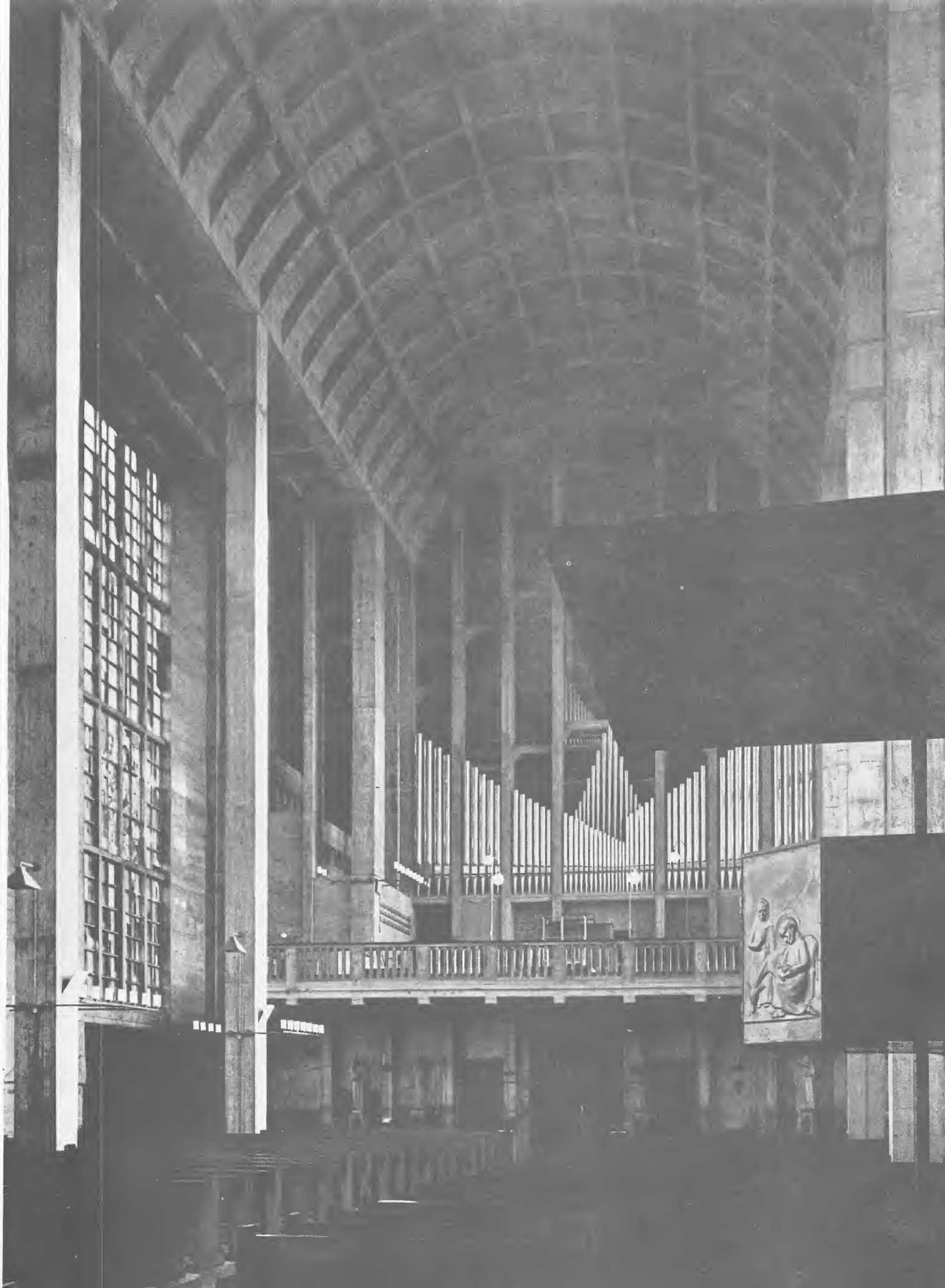




Fragile flakes of papyrus are examined by Israeli archaeologist Yigael Yadin (left) and scroll expert James Biberkraut for the identification of handwriting details.









INFORMATION

GENERAL

THE CREEDS



One or more of the three ancient Creeds (called "the three catholic or ecumenical symbols" in the Latin text of the Book of Concord) is quoted or mentioned in each of the Lutheran Confessions. Often they are included to prove the agreement of Lutheran teaching with the teaching of the ancient church and thus to counter the charge of new doctrinal ideas. It was only natural therefore that when the Book of Concord was published in 1580, these symbols of the ancient church should be incorporated at the very beginning. It was also natural that they should be reproduced in the form in which they were currently used in the West.

The text of the Apostles' Creed as we now have it dates from the eighth century. However, it is a revision of the so-called Old Roman Creed, which was well known and accepted in the West by the third century. Behind the Old Roman Creed, in turn, were various creedal formulations which show their relationship to root forms encountered in the New Testament itself. While the Apostles' Creed as we now have it does come from the apostles, its roots are apostolic.

A greater variety of creedal formulations appeared in the East than in the West. When the Council of Nicaea (A.D. 325) rejected the teaching of Arius, it expressed its position by adopting one of the current Eastern symbols and inserting into it some anti-Arian phrases. At the Council of Constantinople (381) some minor changes were made in this Nicene Creed, as we still call it, and it was reaffirmed at the Council of Chalcedon (451). In the ninth century the filioque ("and the Son," in the third article) was first inserted in the West, and it became a bone of contention between East and West especially in the eleventh century.

The Athanasian Creed is of uncertain origin. What is quite certain is that it was not written by Athanasius, the great theologian of the fourth century. It is supposed by some that it was prepared in his time, although it seems more likely that it dates from the fifth or sixth centuries and is of Western origin.

THE APOSTLES' CREED. I believe in God, the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, the communion of saints; The forgiveness of sins; The resurrection of the body; And the life everlasting.

THE NICENE CREED. I believe in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father; By whom all things were made; Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man; And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day He rose again, according to the Scriptures; And ascended into heaven, And sitteth on the right hand of the Father; And He shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one holy Christian and Apostolic Church. I acknowledge one Baptism for the remission of sins; And I look for the Resurrection of the dead; And the Life of the world to come.

THE ATHANASIAN CREED. Written Against the Arians.

Whosoever will be saved, before all things it is necessary that he hold the true Christian faith.

Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the true Christian faith is this: that we worship one God in Trinity, and Trinity in Unity;

Neither confounding the persons, nor dividing the substance.

For there is one person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the glory equal, the majesty coeternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three Eternals, but one Eternal.

As also there are not three Uncreated, nor three Incomprehensibles, but one Uncreated, and one Incomprehensible.

So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty.

And yet they are not three Almightyies, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.

And yet not three Lords, but one Lord.

For like as we are compelled by the Christian Verity to acknowledge every Person by Himself to be God and Lord;

So are we forbidden by the true Christian religion to say, There be three Gods, or three Lords.

The Father is made of none, neither created, nor begotten.

The Son is of the Father alone, not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son; neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after the other; none is greater, or less than another.

But the whole three Persons are coeternal together, and coequal:

So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped.

He therefore that will be saved must thus think of the Trinity. Furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ.

For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man;

God, of the substance of the Father, begotten before the worlds; and Man, of the substance of His mother, born in the world;

Perfect God, and perfect Man, of a reasonable soul and human flesh subsisting.

Equal to the Father, as touching His Godhead; and inferior to the Father, as touching His Manhood.

Who although He be God and Man, yet He is not two, but one Christ;

One; not by conversion of the Godhead into flesh, but by taking the Manhood into God;

One altogether; not by confusion of substance, but by unity of person.

For as the reasonable soul and flesh is one man, so God and Man is one Christ;

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven; He sitteth on the right hand of the Father, God Almighty; from whence He shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.

This is the true Christian faith, which, except a man believe faithfully, he cannot be saved.

A TIME LINE SHOWING A COMPARTIVE DEVELOPMENT OF THE CHURCH AND THE SCRIPTURES

The Church			The Scriptures
	CREATION		
• Adam, Noah		B.C.	• Stories begin
• The patriarchs: Abraham, Isaac, and Jacob	2,000	B.C.	• Stories and laws handed down orally from one generation to another

• Jacob's family in Egypt	1,500	B.C.	
• Joseph	_____		
• Moses, the Exodus, and conquest of Canaan	_____		• Early Israelite writings
• The period of the Judges	_____		
• Saul, David, and Solomon	_____		
	1,000	B.C.	• First known collections of written materials: stories, poems, court records, official annals
• The Divided Kingdom to the fall of Jerusalem	_____		

	_____		• The Pentateuch completed
	500	B.C.	• The Prophets completed
• Second Exodus and Restoration	_____		• The Writings completed
	_____		• Psuedepigrapha, Apocrypha
	_____		• Dead Sea Scrolls

	B.C.	A.D.	
• Jesus, Pentecost	B.C.	A.D.	
	_____	A.D.	• Old Testament canon fixed (Council of Jamnia)
• Augustine	_____		• Books of New Testament listed
• The Council of Nicaea	_____		• N.T. canon confirmed (Synod of Carthage)
• Fall of Rome	_____		• Jerome's Latin translation
	500	A.D.	
• Christian Missions	_____		
• Mohammed	_____		
• Charlemagne and Holy Roman Empire	_____		
• Division of the church East (Greek) and West (Roman)	1000	A.D.	
• Crusades, Aquinas	_____		

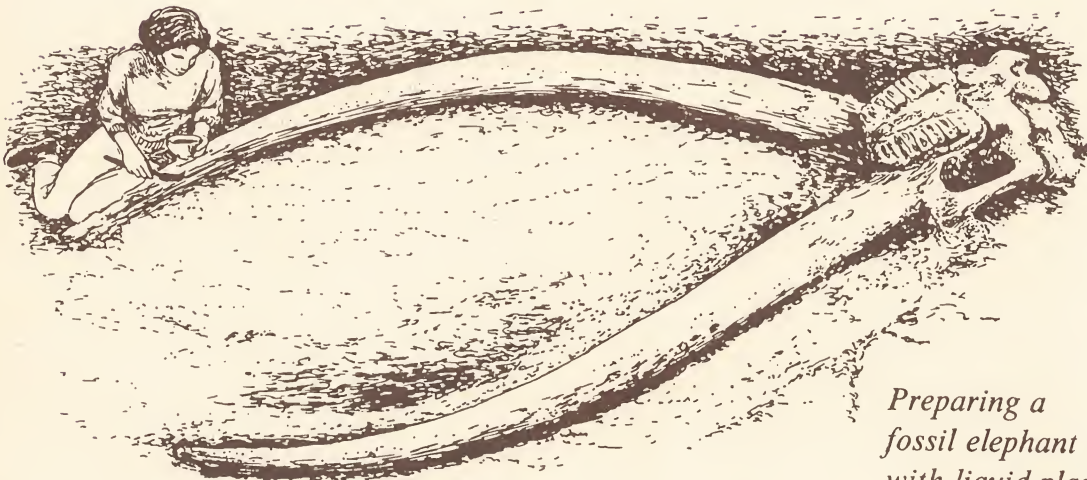
	_____		• First complete translation of Bible from Vulgate into English (Wycliffe)
• Wycliffe, Hus, Savanarola	1400	A.D.	
	_____		• Invention of movable type

• Reformation	1500	A.D.	• N.T. into German: Luther German Bible: N.T. into English: Tyndale
• Luther, Zwingli	_____		
• Trent, Counter Reformation	_____		
• Calvin	_____		• First English translation with chapters and verse divisions
• English Reformation	_____		
• Thirty Years War	1600	A.D.	• Rheims Douay Bible complete (Roman Cath. English Translation)
• Pilgrims: Puritans, Congreg., Roger Williams	_____		• King James Version (from original Hebrew and Greek and available translations)

• John Wesley	1700	A.D.	• First revision of King James Version (English Revised)
• Revolutionary Era	_____		
	1800	A.D.	• Second revision of King James Version

• W.C.C.: ecumenical movement	1900	A.D.	• Revised Standard Version

THE THEORY OF EVOLUTION AND ITS PROBLEMS



*Preparing a
fossil elephant head
with liquid plastic
for removal to
a museum*

The Christian Church has known serious controversy and doubt since its beginning, but few ideas have caused more problems for her members than the "theories of evolution" of the nineteenth and twentieth centuries. Such theories have not forced the Church to abandon Her central Biblical understandings, but they have caused Her to think a great deal about how She might best present Her God in a scientific age. For example, in the last twenty years the emphasis of the Church has shifted somewhat regarding Her treatment of the early chapters of Genesis. Where once our stress was laid upon the order of days and events in creation, we now realize there is far more to be gained by placing our emphasis upon God as Creator, and upon man as the most important unit of creation. Few churchmen of today will discount the value of scientific discoveries. Many do, however, have certain reasonable reservations regarding them and some even unreasonable reservations. We will first of all consider the theory of evolution exactly as the evolutionist presents it, then list the agreements and objections to it held by the Church. A brief presentation will also be given of "Prehistoric Man."

EVOLUTION as the evolutionist sees it in everyday language the word evolution means almost any kind of orderly development. In most scientific books, however, the word *organic evolution*, or *the Theory of Evolution* is applied to living things. This theory says that plants and animals have changed through generation after generation and still are changing today. Since this change has been going on for ages, all things, including man, that now live on earth are much-changed descendants of others that lived thousands and even millions of years ago.

THE THEORY OF EVOLUTION. This theory, stated as such because it is not yet conclusive, includes all we know or can reasonably conclude about this age-old process. It describes changes and undertakes to explain them. It traces their effects. It shows how these changes followed one after another, and how they produced new kinds of living things whose descendants became more and more different from their ancestors.

The theory of organic evolution involves these three main ideas: (1) Living things change from generation to generation, producing descendants with new characteristics. (2) This process has been going on so long that it has produced all the groups and kinds of things now living, as well as others that lived long ago and have died out, or become

extinct. (3) The different living things are related to each other, and so are the families or larger groups of which these living animals or plants are members. Evolution did not stop when plants and animals appeared. Plants and animals also began to change. They branched into such groups as green sea weeds, flowering plants, insects, and backboneed creatures, or vertebrates. These evolved and branched still further into groups of species which are so plainly related that we call them families. The pine, mosquito, and horse families are well-known examples.

THE EVIDENCE FOR EVOLUTION. Belief in evolution is based on several different kinds of evidence. Five of these follow (in brief form) because they show the chief bases on which the whole theory of evolution now rests.

(A) VARIATION AND CHANGE. All living things vary. Two trees are never exactly alike. Not all kittens born to the same cat in the same litter are alike. Two questions arise: (1) Are such variations part of evolution? As far as evolutionists know, ordinary acquired characteristics are not inherited. (2) Do they ever produce something new? Other variations can be passed on. Breeders have produced hornless cattle, short-legged sheep, and new variations of seeds.

(B) FOSSILS. Fossils are the remains or traces of things that lived ages ago. They are preserved in rock layers called strata which lie one upon another, much like boards in a pile. These layers formed one after another, from very ancient to modern times. When fossils are collected from one layer they reveal variations like those shown by plants and animals today. When fossils from other layers of rock are studied in turn, those variations often form series which record the stages by which new or larger groups developed while old ones disappeared. Finally fossils show still greater branching series which start with simple forms of life found in very ancient rocks and gradually develop into more complex forms in later strata. While scientists admit that the record is not complete an orderly change throughout the history of living things is convincingly indicated.

(C) EMBRYOLOGY. The development of individual living things, especially animals, is much like stages through which large groups of animals have passed during the earth's long history. An unborn dog, for example, develops gills like a fish, loses them, and builds up two lungs. His heart develops through fish, amphibian, and reptilian stages until it becomes an organ which pumps

blood so efficiently that the animal can keep warm.

(D) COMPARATIVE ANATOMY. When different structures of the bodies of plants and animals are compared they provide facts dealing with both relationships and changes. The human arm, the leg of a horse and the flipper of a whale show the same arrangement of bones, muscles, blood vessels, and nerves. Strata comparisons show that several groups have inherited the bone arrangements of ancient fishes, with changes which turned what once were fins into structures that at first seem quite different.

(E) GEOGRAPHIC DISTRIBUTION. Much evidence of evolution comes from plants and animals that live on islands far from continents. The Galapagos Islands lie five hundred miles from South America, yet they have twenty-six kinds of land birds, all resembling species found in western South America. But each species seems to have changed since they reached the islands.

CHARLES DARWIN is the father of the modern theory of evolution, dating from 1859, when he published *The Origin of Species By Natural Selection*. His findings began the age of ideas regarding evolution.

EVOLUTION HAS MANY UNSOLVED PROBLEMS. (1) A great deal still must be learned about the cause or causes of variations in nature, where man cannot interfere. Experiments have shown that genes can be changed by some chemicals and by radiations such as X-rays. (2) Some authorities think that natural selection (the preservation of favored races in the struggle for life) guides all evolution. Others think that living things may change in special ways, or that whole races grow old as individuals do. (3) Many links between groups are still living. Others are known from fossils. *Yet there are still numerous gaps in the series, especially between groups that evolved very long ago.* (4) Besides these there are hundreds of smaller problems. No one should make the mistake of saying that evolution is fully understood.

RELIGIOUS OBJECTIONS TO THE THEORY OF EVOLUTION. Religious objections stem from a number of convictions:

(1) Most evolutionists do not accept God as the Creator and preserving force of the universe. This makes their issue with the Church immediate and plain. Some churchmen do accept evolution, but insist that God was the Creator and is the preserver however life in its earliest form began and continues. A few evolutionists agree with the churchmen.

(2) Some Christians believe that every part of the Genesis account of Creation is historical fact. God made the world in six literal days or acts, and He also created man, animals and plants in such a way that they would only yield "fruit after their kind." Thus people who hold these convictions usually do not believe in evolution from lower forms, feeling that man could not have evolved from a form other than man. Others take the view that since God is the Creator, Sustainer, and Ultimate End of all things, Genesis 1 to 11 is to be seen as a theological account of creation stressing this truth. This group usually admits to the possibility of historical "fragments" within the account, reads the account with "eyes" of faith, and feels that the burden of proving that man evolved from animals rests upon the scientist. Man is seen as uniquely different from other animals, (who have evolved), although he might for some purposes be classified as an animal form.

(3) Some believe that the Genesis story is a fable, and admit the possibility that man has evolved from lower forms. Nevertheless they also declare that man, even in his lowest form, was a special creation by God. They would generally accept the idea of evolution.

(4) A fourth group rejects the theory because it believes that the idea of evolution does violence to the concepts of original sin and redemption. Under it, they say, the Bible loses all meaning.

(5) There are also obvious scientific objections. Many scientists disagree about their facts and findings. Recent finds have already proven many of the older conclusions about evolution to be wrong. At this point the theory is far from sound. Therefore most churchmen prefer to wait, to listen, and to evaluate the discoveries of science carefully. In the meantime the divine mysteries remain the core of our faith (Hebrews 11). We find no problem with them.

PREHISTORIC ANIMALS. A prehistoric animal is any animal that lived before man learned to write, about 5,000 years ago. Some looked much like animals of today. Others looked completely different. Scientists who study them are called *paleontologists*. They learn about ancient animals from fossils. As of today, they believe from their findings that animals have lived on earth more than five hundred million years. The earliest animals known were *invertebrates*, animals without backbones. The first *vertebrates* probably appeared about four hundred and twenty million years ago, and were of the fish variety. Some had lungs, and could even come

out on land for a short time. The first land animals were *amphibians*. The early amphibians had feet instead of fins. Some developed into reptiles, others became insects. *The age of dinosaurs* extends from approximately two hundred million to sixty million years ago. Other animals that lived at the same time included invertebrates, fish, amphibians, sea reptiles, birds, and mammals. *The Age of Mammals* began about sixty million years ago. It continues to the present day. Most prehistoric animals became extinct, or died out chiefly because the earth changed, and their bodies and habits often could not change fast enough to keep up with the changing conditions.

PREHISTORIC MAN ACCORDING TO PRESENT SCIENTIFIC DATING. Most scientists believe that man has lived on earth between five hundred thousand and a million years. He is a recent arrival on earth, compared with other forms of life. Prehistoric men did not have cities or writing. *But they were not necessarily apelike creatures without intelligence.* They learned to make fire, developed farming, and created useful and beautiful arts and crafts. They laid the foundations of civilization.

The study of prehistoric men forms part of the science of *Anthropology*. Anthropologists work with the skeletal remains of ancient man. They also study primitive men of today whose ways of life resemble those of prehistoric men. Scientists classify the periods of prehistoric cultures on the basis of toolmaking techniques. Early men made their tools of stone, so the entire prehistoric period is usually called the *Stone Age*. This period corresponds roughly to the Ice Age, which began about a million years ago and ended about eight thousand B.C. Men lived in Asia, in Africa, and in Europe. In late Ice-Age times, they also lived in North America. They obtained food by hunting

animals with wooden spears, and by gathering wild plants. People lived in small groups. Some in permanent settlements and some as nomads. Many lived in rock shelters or caves. Others built pit houses or brush shelters. They became excellent artists, mixing earth pigments with grease and sprayed it as a powder by blowing it through bone tubes. In the later Old Stone Age there are indications of a belief in an afterlife. Tools and other objects were buried with the dead. Most scholars believe that cave art had a religious function. The New Stone Age began about six thousand B.C. and lasted until the invention of metals, about three thousand B.C. In this period tools were ground and polished, and people grew crops and domesticated animals for food. Villages became common and new arts and crafts, including pottery and weaving appeared. Religion seems to have centered around agricultural life, leading to a yearly series of rituals. In time elaborate calendars were worked out. *Recorded history began about 3,000 B.C.*

All the discovered remains of early forms of man fall within the Ice Age. *Australopithecus* is the title given to a somewhat human-like creature discovered in 1924. Many others have been discovered since. Some anthropologists do not consider it a true man. They call it a "man-ape." *Homo-Erectus*, or erect man, may be around 500,000 years old. He was the first we know of to use fire. *Homo Sapiens*, or wise man, is the name usually given to all races with a human body and a brain measuring from 1,100 cc. upward. This group includes all modern men. Pre-Neanderthals date from about 300,000 B.C. Neanderthals date between 60,000 and 30,000 years ago. First thought to be ape-like, late research shows them to be completely human, erect, muscular. Late Ice-Age Men date from between 25,000 and 8,000 B.C. They resemble modern man in all important features.



About The Author:

PASTOR THOMAS E. MAILS is a graduate of Luther Theological Seminary, St. Paul, Minnesota. He is presently serving as Senior Pastor of First Lutheran Church, Pomona, California, where his congregation has just begun construction of an \$800,000 church building.

Before becoming a minister, Pastor Mails was for many years professionally active in the fields of architecture, industrial design, and the fine and commercial arts. He has done many illustrations for church publications.

When he moved to California in 1962, the *Pomona Progress-Bulletin* described him as one "who in a short time as a Lutheran pastor has established himself as one of the outstanding clergymen in his denomination."

Recent reviewers have referred to him as "a prophet speaking to our time," and as "the spokesman for the theologically middle section of America's Lutherans."

Books by the author:

O Foolish Galatians
His Kingdom Come
His Will Be Done
Introducing the Lutheran Faith Method
The Nature of Heresy in Our Time
From Eden to Christmas
Probing The Incarnation
A Study in Holy History
Lutherans in Christ

The
Teacher's
Guide
For
A Study In Holy History

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Preface to Teacher's Guide

The Teacher's Guide is divided into three sections. *Section One* consists of "A Confession" by the Hayfield Publishing Co., and "An Open Letter" by myself. I'm asking each teacher to begin reading these carefully, for they establish the complete thrust of my newest materials which you will be using this year. Once the teacher knows my aims and puts them to work in the classroom the books will be far more effective than otherwise. *Section Two* contains tests to be used at the beginning of each class session. These are included to give the teacher a basis for measuring the industry and progress of each student, and of the class as a whole. Since there are no separate assignments to do this the use of the tests is almost mandatory. To simplify the correction time problem, my suggestion is that you get the students to exchange test papers after taking the test and correct them immediately. They can then hand them in and the teacher or his helper can look at them whenever time permits during the week. *Section Three* consists of brief suggestions to be used as guidelines for each lesson. Naturally their use is optional and they are only included here for those who find such assistance helpful.

You will note that the Teacher's Guide does not contain an amplification of the material. That is, it will not give the Teacher answers to all of the questions he or she might have regarding additional information or supplemental helps. The four new books must be taught by those who are already capable of teaching in the areas covered. As you will realize the books needed to teach the teacher would comprise a library, and are quite beyond the scope of what we are able to do in teacher assistance.

The following special notes may be of assistance in conducting the class:

1. As you go along direct the class members to make constant reference to the General Information Section at the back of the book.
2. Circle the difficult words in your own book and then make sure that the students look them up in the dictionary. Assign word lists and have them keep lists in a separate binder.
3. Distribute the books at least one week before the first class session so that the class members can read the introductory material before they come to the first class.
4. Make the class sessions at least a full hour, and if you can get more time, use it.
5. Meet with the students and the parents together before the class year begins. Discuss the aims and objectives of the class with them and you might even go over the material in the Hayfield Publishing Co. and Pastor Mail's letters. This will make the year a lot easier for the teacher!

My prayers will be with you in your teaching,

Pastor Mails

A Confession
and
An open letter
from
Pastor Mails

A CONFESSION (but perhaps you should decide whether it's
an admission or an affirmation)

There would be little point in denying that some pastors experienced difficulty with our newest series of Confirmation and/or Sunday School textbooks produced by Pastor Mails. We expected it—and even more of it than there actually was. After all, it follows logically *the next step up* in the pace set by *His Kingdom Come* and *His Will Be Done*, which were published in 1960, and goes on to newer and uncharted fields of religious education. Why? Because Pastor Mails insists that religious education should not only keep up with public school education — but actively surpass it and lead it in all things. So far this has never been the case, and it might never be, but Pastor Mails believes *we at least ought to try*—for Jesus' sake as well as our own.

Pastor Mails is not by any means resting with even the newest series. He has begun preparations of yet another series that will aim at planting the seeds for a completely revolutionized religious educational program. Oh, it won't come about as soon as he publishes it perhaps, but we have absolute confidence that the day will arrive when the method in this present series will have become common for all church schools, and at least some pastors will be prepared to move on to the newest method which will take over from there.

Our assurance at this point is based upon what has happened since *His Kingdom Come* and *His Will Be Done* were first published. At that time many an educator and department head looked askance at the “premature” ideas of insisting upon adult education, and upon involving whole families in the confirmands' religious education. Representatives from two departments from different synods spent two days each with Pastor Mails in head shaking evaluation. But today every curriculum piece issued by either of these synods follows the adult education and family involvement idea completely.

That being the case, we are moving on. Our newest materials, for example, are specifically designed for a scientifically and secularly oriented space age. They take into account the obvious fact that students who are being trained in public schools to *think in the abstract* will now, with a teacher's patient help, be able to apply this same ability to the Bible —and with extraordinary results!

To us, the development of the ability for abstract understanding in the religious realm is imperative. Yet where is it being done? We believe that the BETHEL BIBLE SERIES is marvelous as far as it goes. But we are forced to agree with our Church President and some in our ALC Department of Education when they say that it teaches only content, and that content isn't enough ... there must be understanding of that content! Agreed, the content must precede the understanding and Bethel is truly valuable for this, but whether it needs to be learned in the finite and exhausting degree employed by the Bethel Series one can only decide upon from his particular need and point of view.

Again, we believe that the nature of instruction for the confirmation and senior high years has, on occasion and because of the many people an education department has to satisfy, been seriously limited (excepting the new LCA series). Forced to ignore the fact that instruction in the brief elements of the Small Catechism has left fantastic voids in the general knowledge of church members, much new department material once again comes awfully close to committing itself to the same position. And, while we wish to make it clear that we support the church education departments in all they do—to the point of wishing them the best possible success for all new materials—we do not believe they are supplying all they ought to for progressive education. Each pastor will have to make his own mind up about this though, and we would not feel in the least unhappy if the newer materials should turn out to be vastly superior to what we have deduced from reading them. After all, having invested huge sums in their programs they've expended far more than we have. And, whole departments with nothing but free time to

write ought, Pastor Mails feels, to be able to produce materials which are vastly superior to his own. At any rate there is not the least doubt in our minds that most congregations will use the new department courses (this is only right and proper), and we will all soon know their value.

We trust however that you remember that department materials have been in production for years, and still Pastor Mails' first materials were written to fill a void which all educators at the time freely admitted to. But they were never meant for the majority of the congregations anyway, and in truth we have been literally astounded at the extensive use they've received, with over 280,000 books having been sold. Perhaps at this point our materials will become what we expected them to originally, *materials designed for advancing pastors* who are so desperate for educational progress that they are willing to work with demanding and unique materials and to brave the many problems which attend such an adventure. You see, Pastor Mails has always worried far less about minor errors and omissions than he has about projecting student involvement and attitudes into their religious education. Thus when we receive an occasional letter criticizing "a few typographical errors" or the fact that "a question doesn't have a plain answer in a given paragraph" we only say to ourselves "there's one who has missed the whole point of what we are trying to do," for we feel that the thrust and design of the books either offsets such criticisms, or else the critic should never have used the books in the first place. In other words they weren't intended for him. Of course we know that they aren't the greatest books in the world—and they were never intended to be. If that were the vital factor in book production and education most booksellers would be out of business. The great classics of the world can be placed on a single bookshelf six feet long, and we have none of those for sale.

One of the more frequently heard complaints is "Why is there so much material in Pastor Mails' textbooks? Couldn't a lot of it just be left out?" Here again the critics have missed what we feel to be one of the most outstanding features of his approach. Few pastors would deny that adult education has been the most neglected area of religious education for a half-century or more.

Yet if you stop and think about it for a moment you'll realize that until the LCA came out with their new series last year and the ALC comes out with their first text for Adult Christian Education this year virtually nothing was being done about it. Added to this was the dire problem posed by the fact that over 80% of our members concluded their active learning experience at confirmation.

Bearing all this in mind, Pastor Mails made certain that both his first confirmation series and the four newest books would destroy any illusions that adults might have about having learned all they needed to learn, and at the same time explode the confirmand's (or Sunday School class—however the books were used) confidence that he could encompass all he needed to know by the end of the confirmation years. This was done by two simple expedients: 1) raising disturbing questions that would remain to plague the student, and 2) by including more material than any student could possibly handle during the course. If the critic had but understood this he would have known why the materials are so extensive.

Did Pastor Mails' theory work? Absolutely! Few students come away from his materials feeling they've got the whole of what they need to know about God in Jesus Christ wrapped up—and many a church has written to say that his materials have provided the entire catalyst for a revitalized program of adult education. It is the commonest experience to hear a confirmation parent lament "I never realized how little I knew," or "How does it happen that we weren't taught all of these things when we were in Sunday School and confirmation?"

The next phase of religious education, according to Pastor Mails, will be the most spectacular and enjoyable of all.

It will combine informal education and a complete INVERSION of the present Sunday School system. Pastor Mails is at work now on materials which will make it possible to put this new system into effect.

Briefly, and just so we will be able to say that we began it and can tell you "we told you so" when the change has come ten years from now—here's the latest theory he's working on.

First, Sunday School as we presently employ it is backwards. The Sunday School is doing the educating and asking the parents to help. The Church School has become just another delegated authority. Following the Biblical method and the promises we make at the Baptismal Font, the situation *must* be reversed. The parents must do the teaching and the Sunday School will find its entire purpose in assisting the parents wherever they need help. This means that materials will be designed *primarily* for home use, and the church school will be the place where families gather with a trained instructor on Sunday morning to raise questions which have come up during the week. This will make our facility problem a much different kind of thing than it is now, and will also mean that we need not consider providing housing for every family every Sunday.

Second, the Sunday School facilities will become a combination of regular classrooms and large, open, colorful, carpeted research laboratory rooms where library materials and educational devices such as filmstrips, overhead projectors, stages, tapes, etc., will be placed at random for the students' independent and self-controlled use apart from his family. A few well trained instructors will be there to answer questions and to suggest and to prod—nothing more. Some work will be programmed, at least half of it won't. This will probably be a release time situation or a Saturday class lasting about four hours. It will be completely informal, and geared to students with every level of ability. The old graded system will be put aside—and in a few years the outmoded idea of graduation from religious education will disappear; it will be absorbed into a truth we already know, the idea that religious training is an ongoing thing which never ends.

Third, Pastor Mails also foresees the day when, along with the new school format just mentioned each congregation will have a staff of teachers to send out to groups or families (either members, non-members or members of another denomination) to teach them (just as we now send evangelists and social workers out to the slums, etc., to preach to them). They will go on invitation only, not to lecture, but to guide, prod, suggest, etc. They will go on short notice, and expect nothing in return save the lasting value of what they've done.

We've left the most important part of what we have to say till the end, because it applies directly to your use of the newest series of books by Pastor Mails, and we want you to remember it.

The vital result he wishes to get across in his latest series, especially in *From Eden to Christmas*, in *Probing the Incarnation*, and in *Lutherans in Christ* (A Study in Holy History is more conventional in its approach), is *to teach the learner how to think and learn in his Bible studies*.

The simple fact is that incredibly few Christians of our time have ever learned how to learn as they study the Bible; how to let the Bible really speak to them in exciting and contemporary terms. And so it remains for them an ancient, lifeless and remote document, possessing a magic quality because it's "God's book," but its magic remaining unleashed except as it's exposed by professionals (pastors) whose business it is to expose it.

Pastor Mails is convinced that this tragic situation can be completely changed—simply by employing new methods which will help the reader open up the content of the Bible and let it flow. Actually, the method he employs is essentially the approach used by pastors as they encounter a text for sermon preparation. Pastor Mails shows the student how to pick their text up like the beautiful diamond it is, and how to turn it around and over until every facet has been explored for its individual brilliance.

How does he do this? By showing the student how a dozen or more questions can be asked about any biblical statement in order to expose its secrets (yes, we know it's really God who exposes them).

Many a teacher who used the new series missed this point entirely. They noted his paragraphs which consist on occasion of nothing but one question after another and then asked the pupil to write out an answer to every question! The result, of course, was traumatic for the student since some lessons contain more than a hundred questions, and to compound the situation many of the questions posed have only abstract, further thought provoking, answers.

Please, as you use these books, don't do this. The student should consider a paragraph of questions as *a unit* intended only to stimulate his own thought process. He should read the paragraph as such, think about each question for only a moment, and then about the questions in their relationship to one another. He may want to jot down a note or two about his conclusions—but he ought never to do more than this. After he has done this for the first year or so he will begin to do it automatically in his private study, and at last he will have become a real Bible student, able to think his own way through the awesome questions which will face him as a high school or college student, and as a citizen of the space and overpopulation age exposed to rampant violence, immorality, secularism and atheism.

The only time the student should write out answers to questions is where the text specifically asks for them.

The emphasis Pastor Mails has followed in his works was beautifully expressed in a recent article in the *Saturday Evening Post* (June 19, 1965) about a new public school called "Valley Winds" for average students in the 9–12 age groups in St. Louis. Here are some quotes from the article:

"Valley Winds is going to lead the way for redevelopment of grade-school education in the United States (Dr. Bruce Joyce, U. of Chicago)."

"Valley Winds represents a promising attempt to put into effect many long overdue changes. There is no one answer, but we must have alternatives to the old ways of teaching children (Dr. John I. Goodlad, U.C.L.A.)."

"*The ultimate goal at Valley Winds is also the aim of most educators: to turn each child into an independent thinker who can teach himself.*"

"Charles Mansfield, the 33 year-old principal at Valley Winds, explains it all this way: 'Because of the rapid expansion of knowledge, much of what a child will learn in class will be out of date when he graduates. If he goes to college, he will either have to be able to learn on his own or get out. For these reasons we are trying to teach children *how to learn*, how to be *responsible* for themselves.'" (Isn't all this equally true about religion today?)

"What delights (the faculty) most is the children's own excitement and interest in their school work."

All in all the picture at Valley Winds is one of thriving interest and excitement in learning, and the children's enthusiasm is shared by many of the parents. We believe that any normal pastor or church member *wants* this same interest and excitement *ferently* and also wants to be prepared for a lifetime of Christian living in a trying world. So, why not do something about it? Why just sit and wish when the tools to do it are immediately at hand?

Follow the instructions just given and Pastor Mails' books will come alive in your church school. You'll find no gimmicks in them—and you'll never be able to accuse them of, as Arthur Trace Jr. put it in his "splendid curse" pronounced upon much current public school material, "programmed retardation which has reduced the fundamental skill of reading to the level of finger painting."

Dear friends in Christ:

In the spring of 1964 the Hayfield Publishing Company agreed with some reluctance to schedule the publication of my four newest books, referred to in their catalog as "The Four Year Co-ordinated Study Series," for the summer of 1964. Time was short for such a major production, and the company officials wisely suggested that our chances of publishing them on time were slim at best. Nevertheless, and as usual, they once again gave in to my wishes and advertised them as being "available by September."

Well, because I put far more effort and pages into them than originally intended, some were and some weren't. If you happened to be one of those who ordered them you know all about the piecemeal way we put them out. Eventually they were finished, but even at that the entire year passed without our having printed the promised teacher's guides. Some pastors were downright angry, others only simmered.

Obviously the fault was mine—hence this note of apology. And yet, my apology has its limits, for one must understand what I am trying to accomplish in religious education in order to appreciate why I do things as I do. Some say I enjoy being controversial, but nothing could be further from the truth—nor has that thought ever been responsible for any of my books.

All I'm trying to do is to express my absolute faith in the Lutheran Church as being potentially *the great leader* of all Christendom. To do this I believe we must be bold enough to depart from that which has either become obsolete or has served its day—and also from that which tends to downgrade the abilities and interests of our members.

What I'm after is not the detailed production of classics, I know the shortcomings of my books far better than anyone, but to me classics are not the important thing. *The important thing is the implantation of an idea—the fervent belief that in Jesus Christ all things are indeed possible, and that religious education can measure up to the challenges of our time!*

The *idea*, that's what I'm trying to get across—and when pastors and students do catch it things really begin to happen.

If all one wants is simple "nice" little books devoid of demands and substituting gimmicks for God then my books have nothing to offer.

And so I publish as the ideas come forth, not seeking perfection, but only seeking rare adventure and eternal blessings in Jesus Christ. If on occasion then I fail to meet production schedules, I hope you'll forgive this in the light of what I'm trying to do.

PERHAPS I CAN EXPLAIN MYSELF MORE THOROUGHLY BY SETTING FORTH A FEW NOTES ON "SANDPILE" RELIGION

Generally speaking most of the letters I receive from pastors regarding my curriculum materials and other writings are of the "thank you" kind, but every two months or so I get a letter from one who tells me that both he and his church parents find that my material is too hard, that the vocabulary has too many big words, that there are too many lengthy phrases and that it covers too much ground. Some, who want to be helpful, plead with me to revise it; to simplify the vocabulary and to eliminate some of the material. The truth (that is, what they're really trying to tell me, and what I already know), that in my first Confirmation series published six years ago, I have rendered the great disservice of:

first, forcing students and pastors to really labor at the business of learning about Jesus Christ, and also pushing them into the "forbidden" areas of the Bible—those places where one just doesn't go and ask questions.

Second, of making parents measure up to their responsibilities and to their baptismal font promises to teach such things as the catechism at home—thus permitting the church schools to address themselves to the more complicated teachings.

Third, departing from the traditional forms of Confirmation education by covering far more than Luther's Small Catechism. This has the vexing result of leading them to spend hour upon hour of diligent midweek study.

And fourth, in the words of a few pastors, my problem lies in always being ten years ahead of the times.

In my second series published last year, my error has consisted in again covering too much material, using too hard a vocabulary, and in forcing students to wrestle constantly with abstract ideas about God and man. Naturally, as the protestors see it, I was even further ahead of the times.

In answer, I plead guilty to most of the charges without embarrassment, for I have always resented the ideas that the Church cannot measure up to the secular world and that God is not able to do what man can. If I have one smoldering axe to grind, it's the belief that a "sandpile religion" is not adequate to keep the Christian of 1965 fixed in his relationship with Jesus Christ.

Also, I am perpetually offended at the idea that religion can really be considered a thing apart from the rest of our lives, that while a man must study diligently to be whatever he's going to be in the secular world he can somehow within the Church put all this aside, take an apathetic position in his encounter with God, and expect to be informed and saved anyway. Somewhere along the line too many of our ordained shepherds have forgotten that a man within the Church is much the same as he is as a man outside it.

It is not true that the boy in public school who is studying foreign languages and delving into chemistry, physics and mathematics is the same boy who sits in our Sunday School classes on Sunday morning? There (and also in our full-time church schools) he's learning to orient himself in such complicated things as abstract ideas, and not only to think about them, but to put this new talent which is so necessary to our generation to work. If in doing this he encounters words or ideas in public school that he doesn't know, the schools teach him what they mean. But we have a different technique—some of us are not only seeking by various means to prevent our students from encountering abstract words and ideas, if they aren't able to read and deal with words like "justification," "righteousness," and so forth, our technique is simple—we eliminate the words—and all they as well! We select and publish instead books filled with religious pabulum and endless numbers of pasteurized words.

While the secular world feeds our young people with the stuff that dreams and excitement are made of and lures them into exploration to the point where very often they become incensed when their materials are too simple, along with many other denominations some Lutheran People in America continue to play in the religious sandpile . . .

and to lay a foundation there that portends a most ominous future.

Many high schools and all colleges require hours and hours of diligent midweek study in order to keep up with their courses . . . but I've heard from both pastors and lay people who've become furious over the fact that in order to handle my materials properly they have to put in a "whole hour and a half" a week studying. They're literally seething about this, what a terrible thing to ask!

It makes me feel even worse to know that the public people (and again I include our parish school people) are not satisfied with what they have now and want more. Week by week they set their standards higher. Year by year they ask more and more of their pupils. Month by month a steady stream of articles assails what Arthur Trace Jr. calls the "masters of programmed retardation, who have reduced the fundamental skill of reading to the level of finger painting." He jibes at the fact that prior to 1920 an average

sixth grader in our public schools could read and interpret most of the fine poets and novelists of the day without any trouble whatsoever, while in some modern schools they can't do it any more because their teachers have so downgraded reading skills that the pupils can't come to grips with such high level things.

Our congregational failure to follow suit in being urgent about setting high standards in religious education leads me to recall again that infamous time when Jesus said to the five thousand, who with the promise of full stomachs were now anxious and willing to follow Him anywhere, "unless you eat my body and drink my blood you cannot enter the Kingdom of God." And they all fell back and replied "This is too hard a saying, who can listen to it?" Then they all, save the twelve disciples, went home!

Perhaps though you'll stay long enough to agree with me that there is more than adequate reason for "building a fire" in the field of Christian education today. For a beginning consider if you will the extraordinary value of Christian education in helping a man to understand himself. What else gives him explanations for his contradictory nature, for his selfish drives on the one hand and his selfless drives on the other? What else helps him keep natural events in any kind of balance, what helps him answer even the simplest questions as to why God might permit "Good Friday" earthquakes in Alaska, "Easter" floods in Minnesota, and all the other problems that assail man day in and out?

Don't we need sound religious education now? And, are we *really* at a point where it can in truth be "too" hard?

Once again civilization has progressed to where we have young men going off to kill or be killed, to wound or be wounded. Are you looking around you at the many young fellows sitting each Sunday in your congregation who within this year will be off some place on one of those battlefields we now know so famously . . . places like Vietnam, India, the Dominican Republic? And, there'll be twenty more locations like these within the next decade, places for our Christian young men to go and face the horrors of war. Of course, the killing and being killed, the wounding and being wounded is only part of the problem. Tell me, you men who went as I did to the foreign zones of the last war, what was it like (even on the way there) amongst the men you shared the war with . . . how were their morals? I know what it was like where I went—it was the dirtiest, filthiest, most incredible situation there could ever have been. If anyone had told me I would see American men do the immoral things I saw them do in foreign countries I would not have believed them. They're memories so ugly I wouldn't dare tell them to a mixed audience . . . and I'm sure you saw them too.

What happened to men's church relationships during World War II? Oh, they prayed fervently enough when they were about to land on the beaches at Tarawa or Okinawa or some place in Europe. But what was it like the other times, what was the Church to them during shore leaves and once a town was captured? I'll tell you—for most of them it was nothing! So, now that our young men are going off again is it really too much to ask that we spend extra time in good hard religious education with them before they go?

Is the menace of dictatorships and communism still real? There's Cuba, hanging like an ugly spectre and an indictment barely off our coast. Lately we've been getting new information about it, about polluted prisons teeming with thousands of people, about men, women and children jammed in, badgered and degraded until they go stark raving mad. We're not doing anything about it now and we probably never will. Have you read the accounts about the estimated 30,000 Cuban men, women and children who have been machine gunned by Castro's navy and left to sink in or die of thirst on the ocean because they tried to escape in small boats?

No wonder a writer in the *L. A. Times* a week ago reported that "many people now have the shakes." You bet we do. The daily reports that come rolling in to those of us who know what they mean by more than just book knowledge really do give us the shakes. We can see where we're heading and can also agree with the news commentators when they point out that the unusual efforts of the President and other government figures to explain everything that's going on in Vietnam indicate that the situation is imminently and solemnly serious . . .

Of course we needn't just confine ourselves to national wars to find a reason for the shakes . . . there's plenty happening here at home without that—take for example the Civil Rights situation or our increase in crime.

Surely all Californians have read the latest warning and statistics given out by the L. A. County District Attorney saying that the county is losing the war against crime and that crime today is increasing five times as fast as the population of the country. The crime rate is up 13% over last year and youth is playing an ever increasing role in it. Of course, religious education wouldn't really help I suppose, at least not diligent religious education.

What about our preoccupation with sex, hasn't that shaken you a bit? And despite all the ugly results that already have been produced by sick films, magazines, television and books, the writers and producers relentlessly edge on toward the ultimate in filthiness and lust. All you need do is read the reviews of current movies in *Time Magazine* and you can feel your stomach lurch. There's nothing but endless reviews telling of movies centering in men who are having a series of affairs with other men's wives, or of old ladies and young men who sell themselves as prostitutes to a series of people, male and female alike. There it is in our local theaters for our young people to see and be caught up in. And, unless they have a sound religious education to blunt it the ultimate result will be incredibly tragic. (I quote now from a magazine headline) "American youth are involved in a sexual revolution." Can you open any magazine without reading this? The rate of infectious venereal diseases in teenagers is twice that of all the rest of the population put together and still rising. Brides are still in their teens in half the marriages taking place today, and one-third of these end in divorce. One-fourth of present day high school girls have had sexual relationships as have one-half of all college women and 65% of the college men. 41% of all illegitimate children born in the United States today are born to teenagers.

Two of every three hospitals being built today are built to house the mentally ill . . .

The problems of secularism require whole sermons in themselves.

Is atheism a problem? Parents have good reason to shudder again and again as they send their young people off to a secular college nowadays. Agreed, the standards of education may be high, but as just mentioned there are other standards which are going in the opposite direction, and which portend devastating problems. Along with this an astounding number of professors will extend every effort to destroy the Church and replace it with atheistic or socialistic philosophies. I speak of what I've personally encountered in California. In the little over two and a half years I've been here in Pomona three young college men from our congregation have thrown aside the Church. I know it, doesn't sound like much, but multiply that by the number of congregations there are and see what figure you get. Just last week one of the men working on our new church building called me over to his car and said, "Pastor, tell me, how can it happen that a boy like my son who has grown up in the Roman Catholic Church, and who, on his own, went every day to Mass, who served as an altar boy and was so interested in the Church that he considered entering the priesthood, can go off to college and by his second year turn his back on the Church and have nothing more to do with it? How can it happen?"

Again I ask you, is it truly a time to be casual about religion? Is it a time to protest against hard religious words or difficult religious phrases. Can we really afford to be disturbed about too much homework or parent participation?

There are more than the previously mentioned enemies which are so obviously at work in our midst, for we have moved out of the simple blacks and whites of yesterday's world into an endless haze of grays—all of which leaves us with that urgent problem I touched on earlier, that of learning to employ abstract thought. It is essential we learn to relate "this" to the broader "that," to know where involvement in "this" today will lead us tomorrow as we proceed along the plane of all that's happening to mankind.

I'm sure you know the difference between tangible and abstract ideas . . . the former is definite and can be looked at in isolation. But today there are few things so definite anymore, and little which can be looked at as a separate entity. Things are *indefinite*, depending on how you look at them, upon where you live and upon what you do, and *relative*, they always have something to do with something that's happening to somebody some place else . . . It may be in Germany or it may be in Africa. Oftimes we'll come to know the name of a man who lives in the jungle better than we know the name of our next door neighbor simply because we've become so interrelated with what goes on anywhere in the world.

The ability to remain Christian in our time will, I believe, depend precisely upon how well we come to grips with the matter of handling intangibles. Since my latest books are designed to do just this I suppose they are bound to bring an even greater number of protests. There are still the hard phrases and other complications. I wonder, will it help at all to point out again that other fields of endeavor are already hard at the task of teaching our young people to live with abstracts and intangibles? The modern space scientist works almost entirely with the abstract today. He deals with intangibles which continue to remain so until at last he discovers that which is necessary to make them tangible.

Take his space calculations or just a question like that of calculating the tense reactions of two men locked up together in a space capsule off somewhere for months in the sky. And isn't it also abstract to deal with positive and anti-positive molecular structures so small they can't be seen?

Today's mathematician is constantly faced with the gargantuan task of projecting himself into areas where no one has been before. So he too has to deal with abstract questions. He speculates, he meditates, he compares, he probes—and he discovers. Is this only to happen in things outside the Church, in other fields of endeavor apart from the encounter with God?

The modern artist has produced many a disturbing concoction. And although I paint, I have just as many questions as you do about some of the unidentified "stationary" objects I see. Those metal monstrosities and great piles of stone blocks which look like something any child could throw together make us all wonder. And yet we cannot discount the fact that these "concoctions" have found our young people to be a very sympathetic audience. Why? Because the artist knows that photographic realism excludes the viewer, the picture has been finished without him and there is nothing for him to participate in. Modern man, already being compacted and lost in the great mass of people and movements, rejects this with every fibre of his being. He wants to be important and a part of things, and so the sensitive artist permits him to think his way into his picture. We *could* profit (prophet?) from the lesson.

Do you suppose that God is less wise than the scientist and the artist? Wouldn't you suspect that He has built this same abstract quality into Scripture so that we might have it in Christ for our time?

If pressed, I think I could even cite a few facts to demonstrate the need for minds capable of dealing with the abstract in religion.

As I said, some writers complain about the big words in my vocabulary. But a simple fact is this. Unless they can read the words in my books and follow the thoughts I have set forth there, they can't read the words of holy Scripture and follow the thoughts there either—because I rarely use a single word or thought that is not found in the Bible.

So what then are we saying in our “laments” about upgraded Christian education, that we are willing to spawn generations of people incapable of reading and understanding the Bible? What a horrible thought!

Another question. Shouldn't a young person, say one about to be confirmed, be able to read the book which Paul refers to as “the power of God unto Salvation?” How will they be saved unless they can read that book? And if they can't read it now, when will they learn to read it? In another time or another place? You know as well as I do what happens to religious education after Confirmation. You know that almost 80% of the people in the Church stopped learning the day they were confirmed . . . all of which makes it desperately important to me that they learn to read and understand it while we still have them to work with.

Other things also upset me in this area . . . for example, the fact that so many adults are without even the basic information they need to carry on an apologetic religious discussion. So they avoid it and their witness wherever they are.

How did this happen?

Who goofed?

How did the present situation come to pass?

Is it because we've been overextending ourselves in religious education?

I'll tell you why. Because too many pastors and too many people settled for the idea that it's “too hard” to do what needs to be done!

I can't tell you the number of times I've sat in head-shaking sorrow after a counseling session, having not been able to really help the person with their problem because they had so little to go on. If they had just known anything at all about Scripture, if they had only begun to prepare ten or fifteen years ago for what had happened now it never would have hit them the way it did. I can understand this dilemma in a person recently come to Christ. But why must it happen to so many who have grown up in the Church? At times I'm utterly perplexed as to how they could have coasted along for so many years. And often I ask myself—Is it because pastors have not insisted or wrestled with them enough?

Another question: are the thoughts set forth in the Bible set forth in simple terms, is Scripture itself not largely abstract, that is, neither tangible nor concrete?

Tell me, what tangibles would you call upon to explain what God meant when He told Moses His name was “I am?” What tangibles would you call upon to explain the Bible's miracles? Has anyone a simple or natural explanation for them all? And what of the parables and of the extra-ordinary perceptiveness of Jesus of Nazareth? What does Jesus mean when He calls himself the Good Shepherd, the Living Water or the Son of Man? Can you explain these in perfectly tangible terms?

Or, take the problem of reconciling God's wrath (as it's exhibited in the latter part of the Eden story and the Flood) with His mercy. How do you balance these two extremes of a God who will destroy men, women and children in a great flood on the one hand and who will say "Come unto me all you who are heavy laden and I will give you rest" on the other? Can you ever reconcile these with tangibles?

If you can, explain to me without delving into the abstract,

the nature of the Trinity . . .

the why of the virgin birth . . .

the how of raising Lazarus from his tomb . . .

the miracle of the Transfiguration . . .

the saving aspects of Jesus' death and His resurrection.

Or, can we, without being abstract, explain even faith itself and how it saves. How are we Baptized into Christ, how is Christ "in me," how is Christ present in the Sacraments, how do we drink His blood? Are not all of these to be apprehended within the realm of abstract thought?

What of the relationship of men with God? Why is it that the repentant although blatant sinner can be saved while the good and decent man on the other hand will be lost if he remains apart from Christ?

Again I say, can we "sandpile" along in religion? Can we really accept the point of view that my critics have put forth, that an hour and a half of homework is too much? That having to learn hard words is too much? That asking parents to participate is too much?

Something's been happening to our picture of God. Surely you've noticed He's getting bigger. All of a sudden He is no place and yet everywhere. How will you describe this to people in concrete rather than abstract terms? Until we reach an understanding of God as the space age now poses Him before us no one is going to be content, everyone is going to be restless, reluctant and suspicious—and only the dishonest will say otherwise.

Something's been happening to the picture of ourselves . . . while God grows bigger, we grow smaller. We stare into the population explosion like we're gazing into a great vat of exploding human popcorn. And as populations grow by leaps and bounds we become smaller as individuals. We lose our feeling of personal value and become more and more insignificant.

Soon we are terrified, and the noble tasks are no longer worth doing. A Canadian planner said recently that big cities are becoming a terrifying place to be. "A revolt is brewing because the individual is fast becoming part of a voiceless herd." And he cited as evidence for this man's indifference to murder, to rape, to beatings, to the tensions, the riots, the lowering moral standards and mental sickness, pointing out also that contacts with nature have been severed and thus we don't see God in "things" anymore.

Does anyone really believe we can counterbalance all I've mentioned with an effortless religious education? Can we accomplish what we must by simply being present in church on Sunday mornings? I agree that's a comfortably wonderful idea, but it's an *illusion*. Those who become mentally ill and lose complete control of themselves "might" be able to retreat into the sanctuary of themselves, but nobody else can. It's not really surprising that as we try to retreat all kinds of dire problems are heaping themselves upon us.

The world-renowned psychiatrist, Dr. Paul Tournier, describes our world as “being neurotic about religion.” “This is our typical malady,” he says. Afflicting the world, he believes, is an inner contradiction: “Modern society mainly discounts religious values, giving primary importance to reason, to science and to material realities, yet trying to keep religion in its subconscious.” Tournier again—“The consequence is inner torment. The present age is one of deception—both private self deception and public pose and the result within man is turmoil.”

Well, what are we going to do about it? What’s the solution? Shall we just give up and vegetate or can we take some drastic action? My argument has been that the answer lies in getting out of the sandpile and really applying ourselves to the task of learning. And unless we do this I fear we are not going to survive for long, especially, in view of what’s taking place in the world today.

There have been periods in history where the Church has been reduced to a very small nucleus, to an active remnant within the dormant organizational church. It has not always survived its optimism without serious wounds and damage. What’s happened before can happen to us again, and indeed it is happening to us now. Look around and you’ll see what I mean. Then ask yourself whether all I’ve written is “too hard” a saying. You have a choice—you can listen to it and do something, or you can do as the crowd did with Christ and go away.

PREPARING FOR THE CLASS

- A.
1. Think back over your past experiences with the different age groups you've taught.
 2. Make two lists of experiences:
 - a) list the 5 or 6 most successful or satisfying times you've had in teaching, communicating, influencing.
 - b) list the 5 or 6 most unsuccessful experiences, the times you were unable to reach the students no matter how hard you tried.
 3. Now compare the two lists.
 - a) Do you note any places where you seem better able to help students than others?
 - b) Are there certain approaches that work better for you than others?
 4. Now SUMMARIZE the differences which you find: in a series of sentences complete these statements:

"It seems I can influence my students best when I — — —"

"It seems I fail to influence my students when I — — —"

(This will provide an excellent guide to your own strengths and weaknesses.)
 5. Share these with your fellow teachers.
- B.
- To evaluate the active participation in your class sessions, ask:
1. How much group participation is there?
 2. Which pupils tend to participate the most?
 3. Which pupils tend to participate the least?
 4. If there is little participation:
 - a) What may you be doing to discourage it?
 - b) What may your class members be doing to discourage it?
 5. What steps can you PLAN to increase the AMOUNT or the VALUE of pupil participation in your class sessions?
 - a) List some objectives (changes in attitudes, understandings, action patterns).
 - b) List some signs of progress you will look for.
 - c) Check at intervals along the way to see how you are doing with these.
- C.
1. Work at being a friend to your students. After all, you share the faith.
 - a) Let them know your deep concern, and that nothing they do or say will change this or turn you against them.
 - b) Listen to them. Try to understand exactly why they act and feel as they do.
 - c) Avoid showing surprise or shock at what you learn. This discourages frankness and cuts off communication.
 - d) Identify yourself with their problems as much as possible. Remember your own student years.
 - e) Help them see themselves as children of God who are responsible to God, and whose relation with God is preserved by *Faith* even though there are lapses into rebellious acts. Your own experience will serve as a good example.

f) Help them make *their own* decisions.

g) Have patience—be a good listener. Lead them to suggest their own solutions and to evaluate their own situations.

2. Guides to understanding their behavior:

a) There is a reason for everything the child does and thinks.

Example: A boy wants a girl to notice him, so he cuts up in class. If we look at his behavior alone we may try to solve the problem by sending him out of class or a public reprimand. The result is that he's disgraced in front of the girl. We must try to understand and to help him find a way to get girl's approval without disrupting whole class session.

Ask yourself: Why do they behave that way?

What needs are they trying to satisfy?

There are 7 basic needs:

affection/belongingness/independence/achievement/
recognition/self-esteem/a unified philosophy of life.

It's important to remember that these can't be satisfied DIRECTLY. They must be related to GOALS. For example, by winning a merit badge a boy can also obtain recognition from his leaders and adults, thus obtaining at the same time self-esteem and achievement.

b) Guard against the tendency to establish averages:

Students vary greatly in physical and emotional development, interests, goals, self-concepts.

Averages give us a good idea of what to expect, but they are *only a beginning*.

c) Don't let single *incidents* establish *patterns*.

The fact that a boy isn't interested in one Sunday School lesson doesn't mean he isn't a believer . . . any more than a girl who shows interest in one boy is "boy crazy."

D. Make your Christian teaching *RELEVANT*

Understanding and knowledge are important, but be more concerned with the TOTAL growth of the TOTAL individual toward his MATURITY IN CHRIST. (This includes his attitudes and action patterns.)

Remember that the RIGHT answers for one person are not always the right answers for another.

Don't tear any suggestion apart unless you want to destroy the person. It doesn't hurt us to know we are wrong, only to know that SOMEONE THINKS WE AREN'T WORTH CONSIDERING. WATCH ALSO THAT OTHER CLASS MEMBERS DON'T JUMP ON ANYONE TOO HEAVILY EITHER!

WE MUST AIM TOWARD BRINGING THE CHRISTIAN TEACHINGS AND THE LEARNER HIMSELF TOGETHER, toward arranging collisions between pupils and ideas.

It follows that we should neither permit the students to decide what they need (they may be too immature for this) nor *herd* them relentlessly toward goals established by the church.

E. Provide a CLIMATE for learning.

The teacher offers what is to be learned, but child decides whether it will be learned at all.

- a) He has to understand that what he learns will be important to his life.
- b) He has to understand that he is part of a group and never left out. (See that this never happens to a child in your class.)
- c) Let them try out ideas to see how they apply. Prompt them to ask questions and to raise doubts.

F. THE LECTURE METHOD MUST BE AUGMENTED WITH DISCUSSION, else it RULES OUT ACTIVE participation by the students.

1. Present ideas to get them started.
2. Get everyone involved.
3. If they come up with the wrong answers, raise questions they haven't considered.

G. 1. IT IS EXTREMELY IMPORTANT TO REMEMBER that it takes time to develop an atmosphere of active participation in a youth group.

After all, pupils are wondering what kind of person you are as a teacher, and they may be used to *being quiet* or else having their ideas ridiculed and torn apart.

Thus it may take awhile for them to really believe YOU WANT to listen to them and to know what they think, or even that you are WILLING to have them question what you say and won't get ANGRY if they REJECT some of your ideas.

YOU CAN EXPLAIN ALL THIS at the beginning, but it will still take time for them to TEST HOW MUCH YOU MEAN IT.

2. You can speed up the group participation process by advance preparation.

- a) Formulate good discussion questions. THE AVERAGE LESSON WON'T HAVE THESE. Avoid *yes* and *no* questions and *obvious* questions.
- b) AVOID FACTS, and turn them instead toward their interests and life.
- c) Lead them to consider the several sides of an issue. Ask: "Have you considered this . . . ?"
- d) Guard against trying to provide absolute answers in areas where there aren't any.
- e) Brief the class in advance as to what might be expected of them the following week.
- f) MEMORIZE only what you absolutely have to.
- g) Remember that no written lesson knows your pupils *as you do as a human being*.

H. EVALUATE every class session.

1. This needn't be a laborious process. Just think it over to see where you've been and whether or not you are accomplishing what you were trying to do.
2. KEEP YOUR OBJECTIVES CLEAR AND DIRECT. (Interest and class preparation help produce learning, but they don't guarantee it.)
3. DON'T TRY TO TEACH TOO MUCH AT ONE TIME.
4. Let the class evaluate their *own* progress.
5. DON'T WORRY ABOUT MISTAKES—THE CLASS ISN'T PERFECT EITHER. You won't be the only teacher they will ever have. And remember, you are their friend. We permit our friends to make mistakes!

CHAPTER 1

Mark T or F in the space to the left to indicate whether the sentence is True or False.

- T 1. The day of Pentecost comes fifty days after Easter.
- T 2. Some of those who observed the disciples on Pentecost said they were drunk.
- F 3. Since Pentecost is the "birthday of the Christian Church" there was no Church before it.
- F 4. At the time that the Christian Church came into being the world was warring in the same way that it is now.
- T 5. The God of the Christian faith is called a covenant God.
- F 6. Paul preached a dynamic sermon on that first Pentecost day.
- F 7. When the Holy Spirit came to the disciples on Pentecost they were fearfully hiding in an upper room in Jerusalem.
- T 8. The age in which Christianity was born was passionately searching for religious security.
- T 9. Jesus wanted to show that a new age had come in Him.
- F 10. The sermon Peter preached on Pentecost was fine for his day but its outline would need up-dating if it was to be used by Christian missionaries today.

CHAPTER 2

Choose the proper answer from those in parentheses which complete the following sentences and place the letter in the blank to the left.

- a 1. Because the Roman government considered Christianity as a(n) (a. sect of; b. enemy of; c. different religion from) Judaism, the early Church had time to become established.
- b 2. The relationship of the early Christians was marked by (a. fear; b. community; c. individuality; d. suspicion) among themselves.
- c 3. It is believed that a collection of writings containing Jesus' teachings circulated before the Gospels were written, and the collection was called (a. the Septuagint; b. Didache; c. Q; d. none of these).
- c 4. When Christian missionaries in the early Church came to a city they most likely taught in the (a. market place; b. temple; c. synagogue; d. homes).
- d 5. It was in (a. Jerusalem; b. Constantinople; c. Rome; d. Antioch) that Jesus' followers were first called Christians.

CHAPTER 3

Select the proper word to complete the following sentences and place the letter in the blank to the left of the sentence.

- | | | |
|----------------|--------------|----------------|
| a. Hebrews | f. pride | k. Sadducees |
| b. Judaizers | g. inclusion | l. Acts |
| c. rebellion | h. Tarsus | m. Rome |
| d. Philippians | i. Jerusalem | n. persecution |
| e. exclusion | j. Pharisees | o. temptations |
- d 1. — is one of the letters Paul wrote to an early church which he was instrumental in encouraging.
- g 2. All of the Jews, and even many Jewish-Christians, resented the — of gentiles in the new community.
- b 3. Those who insisted that all gentiles must submit to circumcision along with other rituals were called —.
- m 4. Because Paul was a citizen of — he was allowed greater freedom of travel than would otherwise be the case.
- n 5. One reason the Jews were afraid of Christianity is because they felt it would cause — for them.

CHAPTER 4

Mark T or F in the blank to the left of the sentence to indicate whether it is True or False.

- F 1. Montanus was a humble man who taught that the way to God was through knowledge.
- T 2. At its beginning Christianity was a highly suspicious religion to the Romans.
- F 3. Marcion held the orthodox view that the Old and New Testaments were the only authorities for Christian life.
- F 4. Though the charge of being revolutionaries was raised against Christians, the Roman government never considered them as such.
- T 5. Because there were so many Christian writings floating around, the Church agreed around 400 A.D. to close the canon so that we have the present Old and New Testaments.
- T 6. Anything which contradicts the three "universal" creeds is heresy.
- F 7. It was fortunate for the early Church that it maintained its internal unity while outwardly it was being persecuted.
- F 8. Gnosticism was the first materialistic inroad into true Christianity.
- F 9. While Nero persecuted Christians, Valerianus and Diocletian were two emperors who didn't go along with this practice.
- T 10. One reason for electing bishops in the early church was for purposes of protecting the purity of Christian teaching.

CHAPTER 5

Choose the proper answer from those in parentheses and place the letter in the blank to the left.

- c 1. Constantine called a council of the early church's leaders in 325 A.D. at (a. Alexandria; b. Rome; c. Nicea; d. Constantinople) to settle a heresy charge.
- b 2. The two cardinal principles of the early Church were, emphasis on Scripture alone and (a. the creeds; b. the priesthood of believers; c. holy communion; d. persecutions).
- d 3. Arius taught that Christ was (a. co-equal; b. pre-eminent; c. co-eternal; d. subordinate) to the Father.
- c 4. (a. Constantine; b. Hosius; c. Athanasius; d. Alexander) was the theologian at the Council called to settle heresy charges in 325 A.D.
- a 5. The doctrine of the (a. Trinity; b. creation; c. suffering servant; d. Holy Communion) started the controversy within the Church during the 4th century A.D.

CHAPTER 6

Select the proper word to complete the following sentences and place the letter in the blank to the left of the sentence.

- | | | |
|----------------|--------------------|---------------|
| a. Benedict | f. degradation | k. Origen |
| b. selfishness | g. Simeon Stylites | l. communism |
| c. Tertullian | h. Constantine | m. Anthony |
| d. monasticism | i. excesses | n. Mark |
| e. hedonism | j. Jerome | o. Athanasius |
- d 1. Because it had become fashionable to be a Christian after the *Edict of Milan*, some people turned to ___ as an alternative.
- g 2. ___ was a pillar monk who became a popular attraction and legend in his own day.
- j 3. The man who translated the Scriptures into the commonly accepted Latin language of his day while basing the translation on the Greek text was ___.
- m 4. After reading the story of the rich young ruler where Jesus told him to sell all, give it to the poor, and to follow Him, ___ did just that and lived a hermit's life while raising food for the poor and those in distress.
- b 5. The monastic movement emphasized setting some apart to serve God in a special way and keeping the Christian faith pure, but often this turned into ___ on the part of those who became members of the orders.

CHAPTER 7

Mark T or F in the space to the left to indicate whether the sentence is True or False.

- T 1. Justinian attempted to renew the Christian Church during his reign.
- T 2. The first ones to sack Rome were Alaric and the Goths in 410 A.D.

- T 3. In spite of the complacency and luxury of the Roman Church prior to the invasions of Rome, it worked hard in trying to win the invaders over to Christianity.

- F 4. Patrick was the great missionary from Ireland sent to England where he accomplished a great evangelizing among heathens.

- T 5. Instead of many missionaries going from Europe to Ireland, most important missionaries came from Ireland to Europe.

- F 6. Pope Leo the Great persuaded the emperor Justinian to recognize the supremacy of the Church of Rome over the Irish Church.

- F 7. Augustine helped reform the loose practices of the clergy and Church by pointing out that the minister must be blameless if he is to properly administer Holy Communion.

- T 8. The writings and thoughts of Augustine influenced both the Roman Church and the Protestant Church in their developing stages.

- F 9. Augustine wrote a book called the *City of God* in which he pointed out that God would conquer over evil by sending legions of angels to defeat wicked men in battle.

- T 10. The Christian Church became officially divided in 1054 A.D. for the first time—and not at the time of the Reformation.

CHAPTER 8

Select the proper word to complete the following sentences and place the letter in the blank to the left of the sentence.

- | | | |
|-----------------|----------------|-------------|
| a. Christian | f. Roman | k. Boniface |
| b. inadequacy | g. traditional | l. Middle |
| c. bishops | h. piety | m. Gregory |
| d. Augustine | i. Jewish | n. apostles |
| e. missionaries | j. supremacy | o. Dark |
- g 1. Eventually the Roman Church began to adopt a series of ___ teachings which developed into doctrines.
- o 2. During the period between 500-800 A.D. preaching and teaching of the Word greatly decreased and the time became known as the ___ Ages.
- c 3. The ___ came to have increasing administrative responsibilities which diminished their original purpose which was to be protectors of the truth.
- i 4. During this time papal ___, which the Eastern Church had always denied, was quickly becoming an established fact in the Western Church.
- k 5. ___ built a Christian Church from a sacred tree of a pagan god which indicates that impurities were beginning to creep into Christian worship.

SECTIONAL TEST ONE

TRUE AND FALSE

Mark T or F in the space to the left to indicate whether the sentence is True or False.

- T 1. The Christian Church of the first century was considered to be a sect of Judaism by the Roman government.
- F 2. The followers of Jesus Christ were first called Christians in the city of Jerusalem so that they could be distinguished from the Jews.
- T 3. The Judaizers insisted that Christians must submit to the Laws of Moses.
- F 4. The priesthood of believers was a later addition to the teaching of the Christian Church.
- T 5. The doctrine of the Trinity created a controversial discussion in the fourth century for the Christian Church.
- T 6. Early Christians taught early converts in the synagogues.
- F 7. In the earliest Church gentiles were eagerly sought as converts.
- F 8. Scholars believe that the Didache was the common source from which the Gospels were written.
- F 9. Arius taught that Christ was co-equal with the Father.
- T 10. Christianity became the state religion under Constantine and this began the long history of church-state relations.
- T 11. The notion of community dominated the relations among early Christians.
- T 12. The Council of Nicea in 325 A.D. pitted the Alexandrians and the Arians against one another on doctrinal issues.
- F 13. Hosius was the important theologian who withstood the heretical elements at the Council of Nicea.
- T 14. The Edict of Milan resulted in Christianity becoming fashionable with everybody flocking to join the Church.
- F 15. The monastic movement always remained a healthy leaven within the Christian Church and provided a renewing force from within.
- F 16. The bishops were originally elected because the Church needed men to take care of the growing administrative duties.
- T 17. The Dark Ages saw a developing emphasis upon papal supremacy in the Western Church.
- F 18. Simon Stylites was a heretic who was excommunicated by the Church because of false prophecy.
- T 19. Jerome translated the Bible from the Greek texts into what became known as the Vulgate edition.

- T 20. Anthony was the hermit monk who wrote up a set of rules for those who wanted to follow him to live by, and these were the first monastic rules.
- F 21. Paul's Roman citizenship became a handicap to him when he traveled around the Roman world since he was always subject to Roman restrictions.
- F 22. The Eastern Christian Church finally gave in to admitting the pre-eminence of the bishop at Rome in leading the Church.
- T 23. In its missionary emphasis in Ireland and Germany the Christian Church began to make concessions to paganism that later hurt its internal life.
- T 24. A man by the name of Augustine had tremendous missionary success in England around 500 A.D.
- T 25. From the time of Pope Gregory the Great on there began to develop an emphasis upon tradition as being equal importance with Scriptures in Western Christianity.

MULTIPLE CHOICE

MULTIPLE CHOICE

Select the proper word to complete the following sentences and place the letter in the blank to the left.

- | | | |
|----------------------|----------------|------------------|
| a. Arius | j. Athanasius | s. Ireland |
| b. Boniface | k. Diocletian | t. economic |
| c. Augustine | l. 150 | u. Leo the Great |
| d. religious | m. gnosticism | v. war |
| e. deacons | n. miracles | w. 1054 |
| f. 400 | o. 950 | x. Marcion |
| g. Rome | p. peace | y. Montanism |
| h. Gregory the Great | q. Justinian | z. bishops |
| i. new age | r. Constantine | aa. missionary |
| | | bb. Alexander |
- P 1. At the birth of the Christian Church the world was generally at ____.
 - aa 2. Peter's Pentecost sermon is an excellent outline for ____ preaching.
 - b 3. ____ was the great missionary to the German people.
 - w 4. The Christian Church suffered its first division in ____ A.D.
 - m 5. ____ was an early threat to Christian doctrine with its emphasis upon knowledge.
 - i 6. Jesus was concerned to emphasize that the ____ had come with His advent.
 - z 7. One reason for electing ____ in the early Church was to keep the teaching pure.
 - c 8. The writings of ____ influenced the beginnings of both the Roman and Protestant Churches.
 - d 9. Christianity was born into an age searching passionately for ____ security.

- f 10. The canon of the New Testament was closed about ___ A.D. because many other writings were appearing.
- h 11. ___ was instrumental in maintaining the place of Christianity when the Goths sacked Rome.
- k 12. ___ led a severe persecution of the Christians during his reign.
- s 13. The monasteries in ___ sent many missionaries to Christianize Europe.
- x 14. ___ held the view that only the Paulline writings of the New Testament were important.
- q 16. The emperor ___ led a reform of the Church from his imperial city of Constantinople.

ESSAY QUESTIONS:

(Optional, do only if teacher so indicates)

In the following essay questions make your answers as brief as possible, but do not sacrifice accuracy nor completeness to do so. Do avoid rambling answers intended to fill up space.

1. The Church Council at Nicea in 325 A.D. was significant for the future of the Christian Church. Discuss the importance of this Council making specific reference to how the following items played a significant role in the problem:

- Edict of Milan
- Constantine
- Trinity
- Arius of Alexandria
- "there was once when he was not"
- Son co-eternal with the Father
- Alexander and Athanasius
- Nicene Party
- Scripture alone and priesthood of all believers

2. Discuss the rise and effects of monasticism making specific reference to how the following items played a significant role in it:

- Edict of Milan
- "fashionable Christianity"
- reaction against the world
- perfection
- Anthony
- selfishness
- Jerome

CHAPTER 9

Choose the proper answer from those in parentheses which complete the following sentences and place the letter in the blank to the left.

- c 1. Charles Martel stopped the progress of Mohammedanism at the (a. Battle of Waterloo; b. Battle of Vienna; c. Battle of Tours) in 732 A.D.
- b 2. Mohammed rejected the Christianity of the Eastern Church because (a. the Church rejected him; b. the Church was in decay; c. he was an Arab; d. none of these).
- b 3. The iconoclastic movement was directed against (a. Rome; b. images; c. paganism).
- a 4. So long as the worshiper gave symbols the (a. reverence of worship; b. reverence of devotion; c. reverence of respect) the Council of Nicea upheld their use.
- a 5. The leader of the iconoclastic movement was (a. Leo; b. the Pope; c. Islam).

CHAPTER 10

Mark T or F in the space to the left to indicate whether the sentence is True or False.

- T 1. Hildebrand decided to make the Church the most powerful institution in Europe.
- F 2. Charlemagne felt that the Church was above all supreme on earth.
- T 3. Charles the Great believed that all Christian people Europe should belong to one commonwealth.
- F 4. Hildebrand started the papacy on its road to power and it reached its height of power under the rule of his successor.
- T 5. More lasting than his political work was the impact Charlemagne's rule had upon learning and the arts.
- F 6. Hildebrand felt the best way the Church could gain power was through recognizing the importance of the emperor and cooperating with him.
- F 7. Charlemagne stood in the snow for three days and nights in order to receive absolution from Pope Leo III.
- F 8. The obedience of Christians to Jesus Christ as absolute Lord was strongly encouraged during this period.
- T 9. Charlemagne was crowned emperor of the Holy Roman Empire by the pope.
- F 10. When Charlemagne died the idea he had of the Holy Roman Empire died with him since none of his successors was strong enough to make it last.

CHAPTER 11

Mark T or F in the space to the left to indicate whether the sentence is True or False.

- F 1. Dominic and Francis were two men who led crusades against the Moslems in Palestine.
- F 2. Of the eight major crusades to the Holy Land two were moderately successful while the other six were disasters.
- F 3. The Vikings and the Mohammedans were threats of equal importance to the Roman Church.
- F 4. A man by the name of Peter the Hermit founded a new order of monks which eventually became the Dominican Order in the present Roman Catholic Church.
- F 5. One of the few positive things that marked the Crusades was the kind of treatment the Christians exhibited to their Arab and Jewish captives.
- T 6. The Roman Church wasn't as worried over the threat of Viking or Turkish terror as it was of a new religious movement of preachers who were deepening the religious life of people.
- T 7. The Friars were a group of preachers whom the Church leaders called "infidels" which is the same name they called Mohammedan non-believers in Christ.
- T 8. The spirit of the Friars was missionary rather than isolationist.
- T 9. The Franciscan Order was based upon strict chastity, obedience and poverty.
- T 10. The motivating force behind the Friars was the conviction that an active faith and concern for people stands at the center of true religious life.

CHAPTER 12

Choose the proper answer from those in parentheses which complete the following sentences and place the letter in the blank to the left.

- c 1. The harmonization of Aristotelean philosophy and Christian theology was finally accomplished by (a. Albertus Magnus; b. Peter Abelard; c. Thomas Aquinas).
- c 2. The Roman church of the Middle Ages finally attained what the Church of the Dark Ages had only pointed towards, namely, (a. control of all religious affairs; b. control of civil affairs; c. control of all life).
- a 3. The (a. allegiance; b. faith; c. power) of a man was of primary consideration when the Pope was considering him for a bishopric.

- b 4. Whenever the Pope was opposed by a native son bishop he utilized the (a. Church; b. monastic orders; c. ecclesiastical power) as a means for overcoming the resistance.
- b 5. (a. Ignorance; b. Heresy; c. Superstition) resulted in the criticizing of the teachings of the Church and brought on the Inquisition.

CHAPTER 13

Select the proper word to complete the following sentences and place the letter in the blank to the left of the sentence.

- a. indifference f. Papal States k. socialism
b. Tauler Ruysbroeck g. rulers l. nationalism
c. Rome h. godliness m. Thomas á Kempis
d. mystics i. immorality n. Meister Eckart
e. capitalism j. Avignon o. monastic orders
- l 1. One of the main factors in the diminishing control of both the pope and the emperor of the Holy Roman Empire was the rise of ____.
- j 2. During the fourteenth century the papacy was headquartered in ____.
- i 3. Perhaps, the best characterization of the papacy during this time is ____.
- m 4. The author of the Christian devotional classic, *The Imitation of Christ*, was ____.
- d 5. During this time of corruption God had preserved the ____ as a remnant for Himself whose task it would be to still hold on to a vision of God's true Church as the Body of Christ.

CHAPTER 14

Mark T or F in the space to the left to indicate whether the sentence is True or False.

- F 1. The Lollards were a group of poor priests whom John Huss organized to preach the Gospel to the common people.
- F 2. The growing acceptance of papal infallibility promoted the reading of the Bible since this infallibility meant that there was a correct interpretation now possible.
- T 3. John Wycliff stated publicly that all believers of the Church must respond to their individual consciences even if it means going against the bishops and the pope.
- T 4. In the Medieval Church faith was primarily belief in what the Church taught.
- T 5. As the Vicar of Christ it was believed that the pope was able to keep people from a long stay in purgatory and could even release them if enough indulgences were purchased.

- F 6. Though a movement began to give only the bread to laymen and not the wine in Holy Communion, the Church never permitted this practice to become widespread.
- T 7. During this time Christ came to be looked upon as a stern judge while his mother, Mary, was the warm and forgiving one.
- T 8. Erasmus wrote a book called *The Praise of Folly* in which he joked about the abuses that were rampant in the Medieval Church.
- T 9. Just as Wycliff and Huss had challenged the Church in their countries, Savonarola denounced the abuses in the papacy to the Italians of Florence.
- T 10. As a result in the increase of intellectual learning among people, many people were determining either to reject Christianity completely or to try to discover what had gone wrong with it to produce the decay it had fallen into.

SECTIONAL TEST TWO – THE MIDDLE AGES TRUE AND FALSE

Mark T or F in the space to the left to indicate whether the sentence is True or False.

- F 1. Charles Martel stopped the advance of Mohammedanism in 732 A.D. at Vienna.
- T 2. Thomas Aquinas set about tying together Aristotelean philosophy and Christian theology in his "Summa Theologica."
- T 3. The pope's influence on local affairs was often opposed by those who were native son bishops.
- F 4. So long as the worshiper gave icons only the reverence of worship there was no problem.
- F 5. Mohammed rejected Christianity because it considered him "unclean" as an Arab.
- T 6. Charges of heresy resulted in the beginnings of the Inquisition.
- F 7. Meister Eckart wrote the Christian devotional classic, *The Imitation of Christ*.
- T 8. Mysticism was a movement which revitalized the Christianity of the Middle Ages.
- T 9. The pope often used the monastic orders as a means of getting his way with rulers of territories outside of Italy.
- T 10. Once they were founded, the monastic orders revitalized the Christianity of their day.
- F 11. The papacy of the Middle Ages is known for its purity and reforming of Christianity.
- T 12. For a time during this period there were two popes in Rome.
- T 13. The French captured the pope and set up headquarters for him at Avignon.
- T 14. During the rule of Hildebrand the papacy was in control of all aspects of life.
- T 15. European nationalism caused problems for both the papacy and emperor of the Holy Roman Empire.
- F 16. The man's faith was a primary consideration for the pope when appointing him bishop.
- T 17. The common man's life was often filled with religious superstition.
- F 18. The iconoclastic movement was directed against Rome.
- F 19. Hildebrand felt that the best way for the Church to gain power was through cooperating with civil authorities.
- T 20. The alliance between the emperor and the papacy began with Pope Leo's coronation of Charlemagne.
- F 21. Charlemagne believed the Church was supreme above all other rulers on earth.
- T 22. The rise of intellectual life (Renaissance) challenged the basic beliefs of Christianity.
- T 23. It was during the Middle Ages that Holy Communion began to be given only to the laymen in one kind and the priest took the wine for everyone.
- T 24. In the Medieval Church faith was primarily belief in what the church taught.
- T 25. The spirit of the Friars was missionary rather than isolationist.

MULTIPLE CHOICE

Select the proper word to complete the following sentences and place the letter in the blank to the left of the sentence. Some may be used more than once.

- | | | |
|----------------|-------------------|---------------------|
| a. Lollards | k. friars | t. Savonarola |
| b. heaven | l. Henry IV | u. Mary |
| c. Erasmus | m. Charles Martel | v. Hildebrand |
| d. pope | n. heretics | w. purgatory |
| e. crusades | o. Luther | x. Leo the Isaurian |
| f. archbishops | p. John Wycliff | y. Meister Eckart |
| g. John Huss | q. Jesus | z. indulgences |
| h. St. Francis | r. St. Dominic | aa. Leo III |
| i. monks | s. Inquisition | bb. Lucretia Borgia |
| j. Charlemagne | | |

- v 1. ___ decided to make the church the most powerful institution on earth.
- l 2. ___ stood in the snow barefooted for three days until the pope forgave him.
- k 3. The church leaders called the ___ infidels which is the name applied to Mohammedans.
- j 4. The idea of a Holy Roman Empire was conceived by ___.
- q 5. During this time ___ came to be looked upon as being a stern judge.
- p 6. The reform movement in England during this time was led by ___.
- w 7 As the Vicar of Christ it was believed the pope controlled who remained in ___.
- g 8. ___ led the Bohemian reformation but was burned at the stake by the church.
- c 9. ___ wrote the *Praise of Folly* which satirized the abuses rampant in the church.
- h 10. The life of ___ illustrates the self-sacrifice and love of the early friars.
- u 11. The importance of praying to ___ began to be emphasized during this period.
- p 12. ___ made the first translation of the Bible into the English language.
- a 13. The ___ were a band of poor priests who went about the countryside preaching and reading the Bible to people in their native language.
- z 14. The church sold ___ to keep people from long stays in purgatory and to raise money.
- e 15. The ___ were founded upon the plea for Christian people to "save" the Holy Land.

CHRONOLOGY

Place the following items in their chronological order beginning with the first to happen down to the last. Place the letter before the item in the proper blank to the left.

- c 1. a. Hildebrand
f 2. b. Papacy at Avignon
e 3. c. Mohammed
a 4. d. Thomas Aquinas
j 5. e. Charlemagne
d 6. f. Battle of Tours
b 7. g. John Huss
h 8. h. Thomas á Kempis
g 9. i. Erasmus
i 10. j. Crusades

ESSAY QUESTIONS:

Optional, to be done only if the teacher so indicates:

In the following essay questions make your answers as brief as possible, but do not sacrifice accuracy or completeness to do so. Do avoid rambling answers intended to fill up space. Arrange your answer so that it has a theme or thesis running through it.

1. The period of the Middle Ages has been characterized as the "age of the papacy." Describe how the following points fit into this characterization either pro or con:

- Pope Leo III
- the Holy Roman Empire
- Hildebrand
- Charlemagne
- Henry IV
- priest, bishop, archbishop, pope
- church-state relations

2. Point out how the following items played a significant role in the later years of the Middle Ages and to what conclusion they reveal events were moving towards during these later years.

- nationalism
- the foreign papacy
- friars
- Avignon
- mystics
- indulgences
- Huss, Wycliffe, Savonarola

CHAPTER 15

Choose the proper answer from those in parentheses which complete the following sentences and place the letter in the blank to the left.

- c 1. When Luther took his religious vows he entered the Order of (a. St. Benedict; b. St. Francis; c. St. Augustine).
- b 2. During this period of history there was a revival of interest in learning and the time is known as the (a. Medieval Age; b. Renaissance; c. Reformation).
- c 3. The continued rise of (a. the papacy; b. the Holy Roman Empire; c. nationalism) was an important factor during this time.
- a 4. Luther's parents wanted him to study to become a (a. lawyer; b. priest; c. doctor).
- b 5. Luther's early education emphasized (a. history; b. Latin; c. reading).

CHAPTER 16

Select the proper word to complete the following sentences and place the letter in the blank to the left of the sentence.

- | | | |
|----------------|--------------|----------------|
| a. Frederick | f. works | k. experience |
| b. scholars | g. bishops | l. Romans 1:17 |
| c. Hebrews 1:5 | h. faith | m. Tetzel |
| d. priests | i. Aquinas | n. laymen |
| e. anyone | j. knowledge | o. Psalm 23 |

- f 1. The way to forgiveness by God for the average person of Luther's day was through ____.
- l 2. The Scripture passage which was so significant in Luther's insight into the relationship a man has with God is ____.
- m 3. The event which caused Luther to strongly react to the present state of religion in his time was the sale of indulgences by ____.
- h 4. The concept of "God's righteousness" was repugnant to Luther until he learned to interpret it through ____.
- b 5. The Ninety-five Theses which Luther nailed to the church door in Wittenberg were meant to be debated by ____.

CHAPTER 17

Mark T or F in the space to the left to indicate whether the sentence is True or False.

- F 1. Luther and his colleague, Melancthon, went to Leipzig to face their Roman Catholic opponent, John Eck.
- T 2. Eck saw the subversive consequences to the papacy more clearly than Luther when Luther insisted on loyalty to the pope even though he denied that the papacy was instituted by divine right.
- F 3. Luther did not deny the charge by Eck that Luther was following exactly the same road as the Bohemian reformer, John Hus.
- F 4. Because Scripture judges what the Church can teach and do in matters of faith and morals, Luther insisted upon always starting from the basis of faith in the Church when studying or arguing.
- T 5. Luther was not aware that the Diet of Worms was set up to get him to retract everything he had written.
- F 6. Luther's translation of the Bible into German took place in Wittenberg.
- T 7. Essentially what Luther accomplished was a return to personal freedom in Jesus Christ.
- F 8. Carlstadt cautioned Melancthon to go slow in making reforms within the Christian Church.
- T 9. Luther insisted that faith needs love with it when he reproached his followers for plundering the cloisters and churches around Wittenberg of statues and relics.
- T 10. In case of his death at Worms, Luther had designated Melancthon as his successor.

CHAPTER 18

Mark T or F in the space to the left to indicate whether the sentence is True or False.

- T 1. In the Reformation led by Luther one of the main goals was to make worship within the Church comply with Scripture through the preaching of the Word and the right administration of the Sacraments.
- F 2. The other Protestant denominations are all off-shoots of Lutheranism since the Lutherans became a unity after the Reformation started.
- F 3. Once the Lutherans had been excommunicated by the Roman Catholic Church they immediately revised all the old forms of worship and the structure of church organization.
- T 4. The emphasis during the Reformation is on teaching the people to know what God is doing for them personally in the Holy Spirit.
- F 5. Luther was honored by the fact that the new name of Lutheran was given to his followers.
- T 6. The man responsible for initiating the Reformation in Denmark was Hans Tausen.
- F 7. The movement of Lutheran teaching into Poland, Austria, Latvia and Estonia made sufficient headway that it was able to withstand the Counter-Reformation.
- F 8. The Peterson brothers were instrumental in leading the Lutheran movement in Norway.
- F 9. The *Book of Concord* is a religious document composed of peace treaties between the Lutheran congregations in mutual aid and help against Roman Catholic congregations.
- T 10. The Lutheran Church is a confessional church.

CHAPTER 19

Select the proper word to complete the following sentences and place the letter in the blank to the left of the sentence.

- | | |
|----------------------------------|--|
| a. <i>Commentary on Clemency</i> | i. <i>Institutes of Christian Rel.</i> |
| b. during | j. after |
| c. Noel Beda | k. Peter Lombard |
| d. sympathy | l. communication |
| e. Louis de Berquin | m. <i>Commentary on the Psalms</i> |
| f. understanding | n. before |
| g. Lefèvre | o. Mathurin Cordier |
| h. William Farel | |
- o 1. Calvin credited his association with the eminent Latin scholar, ____, with being the means whereby all that he later achieved for the Church of God became possible.
- j 2. Calvin's allegiance to the Protestant Reformation came ____ his student days.
- i 3. Calvin's monumental religious book which has had great influence was entitled ____.

- l 4. One reason for the independent development of the Swiss or Reformed Reformation and the German or Lutheran Reformation was due to lack of ___ between the two groups.

- h 5. When Calvin arrived in Geneva he did not intend to stay until ___ begged him to enter the cause of the Protestant Reformation in that city.

CHAPTER 20

Choose the proper answer from those in parentheses which complete the following sentences and place the letter in the blank to the left.

- a 1. In the beginning of his work in the city of Geneva, constant problems over (a. city-church; b. inner religious; c. personal) relations forced Calvin to quit the city.

- b 2. The *Ecclesiastical Ordinances* had as their primary purpose the setting forth of discipline for (a. the clergy; b. Holy Communion; c. church government).

- c 3. The consistency and permanence of the (a. Strasbourg; b. Basel; c. Geneva) plan gave it a unique and commanding influence in the development of the Reformed Church.

- c 4. The death of (a. Farel; b. Calvin; c. Servetus) was voted by the council and remains a blight on the early development of the Reformed Church.

- b 5. Calvin emphasized the (a. loving; b. sovereign; c. judging) nature of God in his writings.

CHAPTER 21

Choose the proper answer from those in parentheses which complete the following sentences and place the letter in the blank at the left.

- b 1. The Westminster Confession of Faith was drawn up by (a. Lutherans; b. Puritans; c. Anglicans) and became the theology of the new church in England.

- c 2. Calvin and Luther were both greatly influenced by the early Church Father, (a. Aquinas; b. Chrysostom; c. Augustine).

- a 3. From a (a. theological; b. liturgical; c. church government) point of view Luther and Calvin were very close.

- c 4. (a. Charles I; b. Oliver Cromwell; c. John Knox) led the reform of the church in Scotland.

- b 5. The Church of England was governed through (a. presbyteries; b. bishops; c. church councils).

CHAPTER 22

Select the proper word to complete the following sentences and place the letter in the blank to the left of the sentence.

- | | |
|----------------------|------------------------|
| a. belief | h. bishops |
| b. Benedictines | i. Jesuits |
| c. monastic orders | j. faith |
| d. early Church | k. tradition |
| e. Ignatius Loyola | l. Dominicans |
| f. Tridentine Church | m. papacy |
| g. Middle Ages | n. Dark Ages |
| | o. Counter Reformation |

- o 1. The goal of the ___ was to not only reform the Catholic Church from within but also to regain much of the political ground lost to the Protestants.

- g 2. The Council of Trent succeeded in formalizing the teaching of the Church as it was taught in the ___.

- m 3. The ___ emerged from the Council of Trent more powerful than it was before.

- i 4. The ___ became the strong and militant right-hand of the papacy during this time.

- k 5. In the matter of faith and morals ___ was equal to Scripture with the Church being over both.

CHAPTER 23

Mark T or F in the space to the left to indicate whether the sentence is True or False.

- F 1. The reformation of the English church was led by Henry VIII, whose religious position is as revered as that of Luther and Calvin.

- T 2. To avoid excommunication by the pope, Henry VIII got parliament to pass the "Act of Supremacy," which made him the head of the church in England.

- F 3. The basis for Anglican and Episcopal Church theology is the thirty-nine articles drawn up with heavy emphasis upon Lutheran theology.

- T 4. One of the hopes the popes had of re-establishing Catholicism in England was through Bloody Mary.

- F 5. During the reign of Queen Elizabeth church-state relations were very calm and the political situation was seldom bothered by church problems.

- T 6. When conversion attempts failed, the Anglicans persecuted the Puritans.

- ___ 7. The Baptists were rejected by the Anglicans, but were welcomed as allies by the Puritans against the Anglicans.

- F 8. The Puritans wanted to maintain the kind of church Henry VIII had in mind while the Anglicans were much too "catholic" and wanted closer ties with Rome.
- T 9. The Act of Toleration in 1689 is significant because it establishes complete religious freedom in England for the first time.
- T 10. The church in England can be best characterized as a state church.

- f 12. The ___ in 1689 established complete religious freedom in England.
- n 13. The ___ persecuted the Puritans when conversion attempts failed to change them.
- a 14. The papacy hoped to establish Roman Catholicism once again in England through ___.
- g 15. ___ led the Reformation of the Scottish Church.

SECTIONAL TEST THREE – The Age Of The Reformation MULTIPLE CHOICE

Select the proper word to complete the following sentences and place the letter in the blank to the left of the sentence.

- | | | |
|----------------------|--------------------|----------------------|
| a. Queen Mary | k. Jesus Christ | t. Henry VIII |
| b. Wittenberg | l. Westminster | u. mystics |
| c. Scandinavian | Confession | v. Book of Concord |
| d. Diet of Worms | m. John Eck | w. John Calvin |
| e. Germany | n. Anglicans | x. Augsburg Colloquy |
| f. Act of Toleration | o. Melancthon | y. Act of Supremacy |
| g. John Knox | p. Carlstadt | z. Alexander IV |
| h. Queen Elizabeth | q. Wartburg | aa. England |
| i. Reformation | r. Roman Catholics | bb. cosmically |
| j. personally | s. Luther | |

- q 1. Luther translated the Bible during the time he spent in ___.
- P 2. ___ was the associate of Luther who inflamed the peoples' passions to get rid of statues, relics, stained-glass windows, robes, etc.
- m 3. The man who opposed Luther in debate at Leipzig was ___.
- d 4. Luther was not aware that the ___ was set up to get him to retract everything he had written instead of debating it.
- k 5. Essentially what Luther accomplished was a return to personal freedom in ___.
- v 6. The ___ contains the doctrinal writings of the Lutheran Church.
- j 7. The emphasis during the Reformation is on teaching the people to know what God is doing for them ___ through the Holy Spirit.
- i 8. During the ___ one of the main goals was to make worship adhere to Scripture through the preaching of the Word and right administration of the Sacraments.
- c 9. The Lutheran Reformation spread most easily into the ___ countries.
- o 10. ___ was the man whom Luther chose as his successor and also was an excellent scholar.
- t 11. ___ had parliament make him head of the English church to avoid excommunication.

TRUE AND FALSE

Mark T or F in the space to the left to indicate whether the sentence is True or False.

- T 1. Luther was a member of the Augustinian Order of monks.
- F 2. During the Reformation the continued rise of the Holy Roman Empire was important.
- T 3. The household in which Luther grew up mixed popular superstitions and Christian piety together.
- T 4. Luther's early education was more often done with the whip than with history.
- T 5. The Renaissance encouraged the growth of learning and the arts.
- F 6. Luther strongly anticipated that the ninety-five theses would arouse the common people.
- T 7. The concept of "God's righteousness" repelled Luther until he interpreted it through faith.
- F 8. John Calvin wrote the Westminster Confession.
- T 9. Calvin became a member of the Protestant Reformation in Geneva through William Farel.
- T 10. Lack of easy communication between Luther and Calvin is the main reason for their not cooperating more closely in the Protestant Reformation.
- F 11. Calvin's association with the people in Geneva was always very warm and friendly.
- T 12. The execution of Servetus occurred at the hands of the Protestant Reformers in Switzerland.
- F 13. Calvin's theology emphasized especially the loving nature of God.
- T 14. City-church relations were a long struggle for the Reformed Reformation in Switzerland.
- T 15. Tetzel's sale of indulgences in Wittenberg was one of the immediate causes of Luther's nailing the ninety-five theses to the church door.

- F 16. The debate at Leipzig officially pitted John Eck and Martin Luther against one another with Carlstadt serving as Luther's aide.
- F 17. Calvin and Luther were both influenced greatly by the writings of Thomas Aquinas.
- F 18. Charles I led the reformation of the Scottish Church.
- T 19. The church government of the English Church emphasized control of it by bishops.
- F 20. The Lutheran and Reformed Reformations used the same kind of church government.
- T 21. The Counter Reformation emphasized regaining as much political control for the papacy as possible.
- T 22. The Council of Trent formally adopted the theological views of the Middle Ages which meant making Thomas Aquinas' theology the official theology of the Church.
- F 23. Scripture always remained the sole authority in faith and morals for Roman Catholicism.
- T 24. During the Middle Ages the Jesuit Order was the most militant supporter of the papacy.
- F 25. The Inquisition was effective in preventing heresy and was a proper method for purification since the Church sponsored it.

ESSAY QUESTIONS:

Optional, use only if the teacher so indicates.

In the following essay questions make your answers as brief as possible, but do not sacrifice accuracy or completeness to do so. Do avoid rambling answers intended to fill up space. Arrange your answer so that it has a theme or purpose running through it.

1. Having studied the life and work of both Luther and Calvin, point out the similarity or dissimilarity of the two men on the following points:

- Faith
- nature (understanding) of God
- Baptism and Holy Communion
- church government and the state

2. Point out how the following items played a part in the Roman Catholic Counter Reformation:

- Council of Trent
- reform of Roman Catholicism
- the papacy
- the Order of the Jesuits
- the Inquisition

CHAPTER 24

Choose the proper answer from those in parentheses which complete the following sentences and place the letter in the blank to the left.

- a 1. (a. Congregationalism; b. Presbyterianism; c. Baptists) became the official and dominant church in New England.
- c 2. (a. Maryland; b. New York; c. Rhode Island) came to be characterized as the receptacle of all sorts of raff and the sewer of New England because of its religious freedom.
- b 3. (a. William Penn; b. John Wesley; c. James Spangenberg) was the influential founder of Methodism in America.
- c 4. Because of their unique belief in themselves as the interpreters of the Bible, the (a. Methodists; b. Baptists; c. Quakers) were persecuted in most of the colonies.
- c 5. (a. Presbyterianism; b. Lutheranism; c. Roman Catholicism) was influential in both the eastern and western areas of America.

CHAPTER 25

Select the proper word to complete the following sentences and place the letter in the blank to the left of the sentence.

- | | | |
|------------------------|--------------------|----------------------|
| a. Richelieu | f. Spain | k. England |
| b. Royal Navy | g. Edict of Nantes | l. French |
| c. Peace of Westphalia | h. Spanish Armada | m. Henry of Navarre |
| d. France | i. Louis XIV | n. Peace of Augsburg |
| e. Protestants | j. Calvinists | o. Huguenots |

- f 1. The Netherlands which was greatly influenced by Calvinistic teaching broke with ___ which was deeply influenced by Roman Catholicism.
- h 2. The defeat of the ___ spelled an end to Spain's and England's pugnacious attitude toward one another.
- m 3. ___ accepted Catholicism in order to gain the throne of France even though he was originally a Calvinist.
- o 4. Louis XIV had visions of France's mastery over all of Europe but this was lost when the ___ left the country because of his orders.
- c 5. The ___ guaranteed to both Reformed and Lutheran Churches their continued existence in their present areas of control.

CHAPTER 26

Select the proper word to complete the following sentences and place the letter in the blank to the left of the sentence.

- | | | |
|--------------------|-----------------|------------------|
| a. deism | f. John Locke | k. Francis Bacon |
| b. Johannes Kepler | g. philosophes | l. David Hume |
| c. theologians | h. Isaac Newton | m. belief |
| d. faith | i. theism | n. scientists |
| e. Galileo | j. reason | o. pantheism |

- k 1. With the introduction of inductive reasoning by ___ the rise of modern science began through the study of all available evidence before drawing a conclusion.
- g 2. This period saw the rise of the ___ who were men attempting to establish laws for political life by using the scientific method.
- a 3. One of the significant ways in which the new intellectual age looked upon their religious beliefs has been called ___.
- j 4. With the re-discovery that there were laws governing the universe, many men wanted to reform religious beliefs by founding them upon ___.
- l 5. ___ gave rise to a reaction against having assurance absolute or final truth which went against the prevailing worship of reason in his day.

CHAPTER 27

Choose the proper answer from those in parentheses which complete the following sentences and place the letter in the blank to the left.

- b 1. The political views of (a. Thomas Hobbes; b. John Locke; c. David Hume) bore visible fruit in the American revolution.
- a 2. The (a. Anglican; b. Congregational; c. Baptist) Church was most hurt by the effects of the American Revolution.
- c 3. (a. John Carrol; b. Samuel Seabury; c. John Muhlenberg) made a dramatic move of throwing off his pastoral robes to reveal the uniform of an officer in the Continental army one Sunday in his pulpit.
- b 4. The (a. pioneers; b. mountain men; c. soldiers) were the first real white men to move through the West.
- c 5. The watchwords of the (a. American; b. English; c. French) Revolution were Liberty, Equality, and Fraternity.

CHAPTER 28

Choose the proper answer from those in parentheses and complete the following sentences by placing the letter in the blank to the left.

- c 1. Industrialization was rapidly advanced by (a. Robert Fulton's; b. Isaac Watt's; c. George Stephenson's) invention of a practical steam locomotive that would pull several cars.

- a 2. Factory conditions were terrible in most English plants until (a. Robert Owens; b. Robert Raikes; c. William Booth) led the way in putting Christian beliefs into practice in the factories.

- a 3. Karl Marx saw all of man's (a. history; b. politics; c. philosophy) as an economic struggle between the poor and the rich.

- c 4. (a. George Fox; b. Samuel Slater; c. Robert Raikes) founded the Sunday School which was a new religious idea to educate the children who worked in the mines and factories.

- b 5. The Salvation Army began as a movement stressing physical care, food, shelter and the preaching of the Gospel as the result of (a. George Fox's; b. William Booth's; c. Samuel Slater's) responding to God's call to aid the unfortunates of the slums.

CHAPTER 29

Mark T or F in the space to the left to indicate whether the sentence is True or False.

- F 1. Camp meetings started out as periods of time when settlers met quietly for religious renewal, and this fine exercise continued until they were no longer desired—without abuses or un-Christian practices ever happening.
- T 2. During the 19th century the keynote of American life and culture was change.
- T 3. The shortage of ministers during this time was met by the Methodists who sent out "circuit riders" to preach to the people in different locations.
- T 4. The cause of the civil war was primarily the rivalry of economic issues between the North and the South.
- F 5. Generally speaking, the Churches of America did not take sides during the Civil War.
- F 6. The Baptists, Congregationalists and Methodists were the denominations most affected by the Civil War.
- F 7. Lutherans were not affected by the Civil War because they were not interested in it, and made it clear that they would not support either side.
- F 8. The emphasis on the frontier was a sober type of religion noted for its crusading spirit.
- T 9. Thomas and Alexander Campbell founded the denomination known as the Disciples of Christ in 1809.
- F 10. The influx of the immigrants who came to America from Europe was easily absorbed into the multi-religious nation of America, and thereby the immigrations did not seriously change church life in the United States.

CHAPTER 30

Mark T or F in the space to the left of the sentence to indicate whether the sentence is True or False.

- F 1. The idea of progress which dominated men's minds in the 19th century revolved mainly around emphasizing that God was in charge of man's history.
- T 2. The Congress of Vienna wanted to maintain the balance of power in Europe.
- T 3. Germany was the first nation to break the "Concert of Europe" set up by the Congress of Vienna.
- F 4. Politics in Europe can be characterized as a struggle between the conservatives who emphasized faith in reason and the liberals who emphasized progress.
- F 5. Hegel and Fichte were two German philosophers whose influence upon German politics was to establish the "master race" in their own day.
- T 6. The rise of the middle class is intimately related to the rise of nationalism in Europe.
- T 7. Under Bismarck Germany was unified and this broke the balance of power in Europe.
- T 8. Romanticism was influential in German theology through the writings of Friedrich Schleiermacher, a Lutheran theologian.
- F 9. Missionary activity during this time was curtailed because of the struggles with nationalism on the home front of Europe.
- T 10. Modern Biblical studies of the Old and New Testament owe their origins to the interest of scholars in the texts during this time.

SECTIONAL TEST FOUR — The Age Of Liberty TRUE AND FALSE

Mark T or F in the space to the left of the sentence to indicate whether it is True or False.

- F 1. The dominant church body in New England ultimately became the Presbyterians.
- T 2. Rhode Island promoted religious freedom under the influence of Roger Williams.
- T 3. The Quakers underwent persecution because they insisted upon each person being his own interpreter of Scripture.
- F 4. Lutheranism played a significant role in the early colonial period of America.
- T 5. Methodism was founded in America by John Wesley.
- T 6. The Huguenots originally came from France.
- T 7. Louis XIV's vision of France's mastery over Europe ended when he expelled the Protestants who made up much of the middle class.

- T 8. England's defeat of the Spanish Armada ended the hopes of Roman Catholicism to re-establish itself in control of northern Europe.
- F 9. Henry of Navarre remained a loyal Protestant when he became king of France.
- T 10. Richelieu was a cardinal in the Roman Catholic Church, yet influential in French politics.
- T 11. The Peace of Westphalia left the Lutherans in control of Germany and Scandinavia.
- T 12. The introduction of inductive reasoning by Francis Bacon gave rise to modern science.
- F 13. The philosophes were a group of men interested in church reform and growth.
- T 14. Great emphasis was placed in this time upon framing political laws in accordance with the scientific method.
- T 15. Many thinkers wanted to reform religious beliefs in accordance to the laws of the universe and base them on reason.
- F 16. The Anglican Church in America was the church most helped by the American Revolution.
- T 17. Lutheranism began to make its first real headway in America under Muhlenberg.
- T 18. Roman Catholicism dominated the western part of America in the country's early history.
- T 19. The political philosophy of John Locke made a great impact upon the formation of American political structures.
- T 20. The language question dominated the concern of Lutherans for over a century after the formation of the Pennsylvania Ministerium.
- F 21. The Sunday School of our time goes back to the early Church for its beginnings.
- T 22. Robert Raikes began a Sunday School among the industrial poor to teach them not only about Christ but even to read and write.
- F 23. The Salvation Army is a part of the Methodist Church.
- F 24. Christians were by and large little concerned with the living conditions and working conditions of the industrial revolution.
- T 25. The ideas of communism were born during the development of the Industrial Revolution.

MULTIPLE CHOICE

Select the proper word to complete the following sentences and place the letter in the blank to the left of the sentence.

- | | | |
|----------------------|---------------------|-------------------|
| a. Germany | k. Biblical studies | u. Jones |
| b. Revolutionary War | l. slavery | v. camp meetings |
| c. liberal | m. Melancthon | w. Kaiser Wilhelm |
| d. missions | n. shivaree | x. France |
| e. Civil War | o. monarchy | y. tariffs |
| f. Schleiermacher | p. nationalism | z. Europe |
| g. Campbell | q. circuit riders | aa. emotional |
| h. Bismarck | r. papacy | bb. sober |
| i. change | s. stagnancy | |
| j. America | t. conservative | |

- v 1. ___ were periods of short duration when settlers met for religious renewal and socializing.
- aa 2. Frontier religion became known for its ___ approach to worship and conversion.
- e 3. One of the main causes of the ___ was economic rivalry as well as the issue of ___.
- q 4. ___ were ministers sent out by the Methodist Church to preach to frontiersmen.
- i 5. The keynote of American life during the 19th century was ___.
- z 6. The Congress of Vienna wanted to maintain the balance of power in ___.
- a 7. ___ was the first nation to break up the "Concert of Europe" and to pursue outright national supremacy.
- d 8. The 19th century saw a rise of ___ in the church which was without equal for many centuries.
- p 9. The rise of the middle class was intimately connected with the rise of ___ in Europe.
- h 10. ___ unified Germany during his time and this broke the balance of power in Europe.
- f 11. ___ was a Lutheran theologian whose writings emphasize romanticism over against rationalism.
- c 12. The ___ element in European politics emphasized progress and faith in reason.
- k 13. For the Church this period saw the rise of modern ___ in which scholars re-evaluated and searched for older manuscripts.
- g 14. The ___ brothers founded the Disciples of Christ in 1809, which was one of the first purely American developed churches.

ESSAY QUESTIONS:

Optional, use only if teacher so indicates:

In the following essay questions make your answers as brief as possible, but do not sacrifice accuracy or completeness to do so. Do avoid rambling answers intended to fill up space. Arrange your answer so that it has a theme or purpose running through it.

1. Show the relationship between the Church and industry during the Industrial Revolution by explaining how the following items are involved:

- growth of cities
- railroads
- wages
- working conditions
- church leaders (clergymen)
- Robert Owen and Samuel Slater
- Karl Marx
- Salvation Army

2. The rise of modern science dates from this period of history. Define the following terms and indicate if you can what relation they had pro or con for the Christian Church.

- deism
- scientific method
- laws of the universe
- inductive reasoning
- proof and faith

CHAPTER 31

Select the proper word to complete the following sentences and place the letter in the blank to the left of the sentence.

- | | | |
|-----------------------|--------------------|------------------------|
| a. Jesus | f. Walter | k. translations |
| b. liberals | Rauschenbush | l. fundamentalists |
| c. higher criticism | g. Mary | m. moderates |
| d. Syllabus of Errors | h. lower criticism | n. papal infallibility |
| e. Cardinal Gibbons | i. Thomas Carlyle | o. ex cathedra |
| | j. the pope | |

- c 1. With the upsurge in Biblical study, ___ has created a great and lasting struggle since it was and is concerned with the deep questions of authorship and meaning.
- l 2. Charles Darwin's theory of evolution was denounced by ___ as being the height of ungodliness.
- g 3. The Roman Pontiff issued a decree in 1854 which stated that ___ was conceived without sin.
- n 4. The most significant doctrine which the first Vatican Council of 1869 decided upon was called ___.
- f 5. ___ was concerned to apply the social teachings of Jesus to the problems arising out of the labor movement in America.

CHAPTER 32

Select the proper word to complete the following sentences and place the letter in the blank to the left of the sentence.

- | | | |
|------------------|----------------|---------------------|
| a. H. E. Fosdick | f. Wilhelm II | k. Karl Barth |
| b. right | g. France | l. apathy |
| c. optimism | h. theologians | m. Bismarck |
| d. pacifists | i. pessimism | n. Archduke Francis |
| e. Germany | j. government | o. Wilson |

- c 1. The closing years of the nineteenth century were marked by an extreme ___ on the part of the people.
- m 2. The peaceful quest of Germany's becoming the leading world power in Europe was led by ___.
- j 3. The American churches during the first World War became, in effect, agencies of the ___.
- o 4. The idea of a League of Nations was proposed by ___.
- k 5. A theological revolution occurred at the end of World War I when ___ pointed out that the central idea in Christianity was not man's search for God but God's search for man in Jesus Christ.

CHAPTER 33

Choose the proper answer from those in parentheses which completes the following sentences and place the letter in the blank to the left.

- c 1. The first movement towards cooperation between various church denominations resulted from (a. theologians' pleadings; b. need for doctrinal discussions; c. missionary activities).
- c 2. (a. Pentecostalism; b. Communism; c. Prohibition) was called "the great experiment" during this time by Americans.
- a 3. Aimee Semple McPherson founded the emotional and "theatrical" religion of the (a. Four Square Gospel Church; b. Kingdom of God Movement; c. Pentecostal Church).
- b 4. Working conditions became (a. poorer; b. better; c. remained static) for the American worker following the devastation of the depression.
- c 5. The fact that people were not able by law to start working as early as in previous years affected the (a. literacy level; b. reduced incomes; c. unemployment rate).

CHAPTER 34

Choose the proper answer from those in parentheses which completes the following sentences and place the letter in the blank to the left.

- b 1. The Lateran Treaty (a. did; b. did not) do as much for the Roman Catholic Church as it did for the Fascist Party.

- b 2. The majority of members of the Confessing Church in Germany who signed the Barmen Declaration of 1934 (a. were; b. were not) Lutheran.
- a 3. The papacy (a. did; b. did not) approve Mussolini's invasion of the Christian nation of Ethiopia.
- a 4. Admiral Perry (a. did; b. did not) use a show of power to gain concessions from the Japanese government in a treaty.
- c 5. (a. The selling of war bonds; b. The use of chaplains; c. The dropping of an Atomic bomb) caused American Christians real concern.

CHAPTER 35

Select the proper word to complete the following sentences and place the letter in the blank to the left of the sentence.

- | | | |
|------------------------------|--------------------|------------------------|
| a. World Council of Churches | f. colonialism | l. ecumenical movement |
| b. supremacy | g. Vatican Council | m. African |
| c. theological | h. negro | n. domination |
| d. secularism | i. atheism | o. racism |
| e. socialism | j. communism | k. hatred |

- f 1. The end of Western ___ came with the termination of the Second World War, and this affected missionary practices to a considerable extent.
- l 2. The Christian Church has been gripped by the ___ which has seen old divisions and a lack of communication between Christians disappear.
- c 3. The rise of the ___ revolution has led to new and revived interest in Biblical studies so that the present age is one of excitement for American Christians.
- o 4. The problem of ___ involves the Christian Church since the Gospel of Jesus Christ expressly calls the Church to witness to this problem.
- j 5. ___ presents the most serious threat to the Christian Church in the world-wide situation.

CHAPTER 36

Select the proper word to complete the following sentences and place the letter in the blank to the left of the sentence.

- | | | |
|-------------|----------------|--------------------|
| a. prayer | f. Gospel | k. the Church |
| b. economic | g. others | l. peak and valley |
| c. I | h. triumphant | m. Creeds |
| d. tragic | i. inner light | n. study |
| e. social | j. witness | o. Christian |
- l 1. The story of the Church most often takes the form of a ___ story, but God remains the same in showing His love and concern for mankind.
- c 2. The Church history of today is really the story of how ___ react to the various problems and opportunities existing presently in the world.

f 3. The rediscovery and recapture of the ___ was the great contribution of the Reformation.

e 4. Christians of our day must have a ___ concern in order to be sensitive to the issues of aiding other members of mankind.

n 5. In the process of learning God calls each individual to intensive ___ in order that he might benefit from the past and leave a godly deposit for the future.

Sectional Test Five — The Age of Atoms

TRUE AND FALSE

Mark T or F in the space to the left of the sentence to indicate whether it is True or False

T 1. Higher criticism in modern Biblical studies is concerned with the deep problems of authorship and meaning.

F 2. The most significant doctrine passed by the Vatican Council of 1869 was the Syllabus of Errors.

F 3. Darwin's theory of evolution is contrary to everything Christianity stands for and cannot be tolerated.

T 4. The Roman Catholic Church teaches that Mary was born without sin.

T 5. Cardinal Gibbons had a deep concern for organized labor's movement in America.

F 6. The closing years of the 19th century saw pessimism as the main attitude of people.

T 7. Prime Minister Bismarck of Germany tried to avoid World War I as he led Germany towards strengthening herself.

F 8. Woodrow Wilson proposed the idea of a League of Nations and America became the first member.

F 9. During World War I the American churches remained aloof from involvement in the war effort.

T 10. Missionary activities prompted the first ecumenical discussions between church bodies.

F 11. Working conditions remained bad for American workers after the Great Depression.

T 12. Prohibition was called the "great experiment" by Americans.

T 13. Mussolini brought about a reconciliation with the Roman Catholic Church in which the papacy recognized the Italian civil government as independent of itself.

F 14. The papacy of the Roman Catholic Church denounced Mussolini's invasion of Ethiopia since Ethiopia was a Christian nation.

F 15. The majority of people who signed the Barmen Declaration opposing the Hitler state were Lutherans.

F 16. During the Second World War the American churches became very involved in the war effort with the result that they lost their identity in it.

T 17. Communism presents the most serious challenge to the Christian Church in today's world.

F 18. The Christian Church has no Scriptural reasons for being involved in the racial problem since this is purely a social issue.

F 19. The end of Western colonialism at the termination of World War II did not affect the missionary endeavors of the Christian Church.

T 20. The recent theological revolution has produced an invigorating climate for American Christians.

T 21. The great contribution of the Reformation to us was its recapture of the Gospel.

T 22. The story of the Church has been a "peak and valley" history while God continues to work through her for His own purposes.

T 23. The present ecumenical movement has seen the reverse of the trend towards more and more different denominations into a movement for Christian unity.

F 24. Christians accepted the dropping of the atomic bomb during World War II as of no theological concern to them.

T 25. During the 1920's the Christian Church in America was sharply divided between Fundamentalists who held to a literal interpretation of the Bible and the liberals who accepted ideas of science.

ESSAY QUESTIONS:

Optional, do only if teacher so indicates:

In the following essay questions make your answers as brief as possible, but do not sacrifice accuracy or completeness to do so. Do avoid rambling answers intended to fill up space. Arrange your answer so that it has a theme or purpose running through it.

1. Describe how the Christian Church and World War I were related by the following points:

- a. theory of progress
- b. redemption in Jesus Christ
- c. Bismarck and Kaiser Wilhelm
- d. "holy war" and "war to end all wars"
- e. war bonds and sermons
- f. Billy Sunday

2. The end of World War II brought changes within the Christian Church. Describe how the following points indicate such a change:

- a. missions—indigenous church
- b. ecumenical movement—World Council of Churches
- c. Lutheran World Federation—Second Vatican Council

MULTIPLE CHOICE

Select the proper word to complete the following sentences and place the letter in the blank to the left of the sentence.

- | | |
|------------------------------|---------------------------------|
| a. Lateran Treaty | p. evolution |
| b. progress | q. ex cathedra |
| c. Nehru | r. 1960 |
| d. human | s. 1918 |
| e. modern | t. Pope John XXIII |
| f. Kaiser Wilhelm | u. traditional |
| g. Archduke Ferdinand | v. Treaty of Versailles |
| h. Ghandi | w. creation |
| i. Kierkegaard | x. Pope Pius XII |
| j. papal infallibility | y. Bultmann |
| k. firmly | z. divine |
| l. incarnation | aa. Syllabus of Errors |
| m. Pentecostal | bb. Federal Council of Churches |
| n. World Council of Churches | |
| o. confessional | |

- i 1. In reacting against rationalism and formalism, ___ renewed Christian teaching by re-examining the meaning of faith in Jesus Christ.
- z 2. The fundamentalists accused the liberals of playing down the ___ element in the Bible.
- d 3. The liberals accused the fundamentalists of playing down the ___ element in the Bible.
- w 4. The evolutionary views of Darwin seemed to have their greatest attack directed against the Christian doctrine of ___.
- e 5. Pope Pius IX issued a decree that forbade Catholic theologians to use ___ methods of Bible study.
- q 6. When the pope speaks ___ then he is speaking with the authority of Christ according to Roman Catholic doctrine.
- j 7. The power of the pope to define which doctrines are truly Christian or not is called ___.
- g 8. The death of ___ and his wife by assassination provoked the beginning of World War I.
- b 9. The belief that man can create a new and perfect world through science and reason is called the theory of ___.
- n 10. The International Missionary Conferences were the beginning movement which culminated in the ___.
- m 11. The depression in the 1930's increased the membership of the ___ churches because they emphasized an "otherworldly" outlook.
- h 12. ___ led the struggle for India's independence through passive resistance which he learned from his exposure to Christianity.
- a 13. The ___ solved the problem of church-state relations between Roman Catholicism and the Italian civil government.

- t 14. ___ called the Second Vatican Council together in 1962 to discuss modernizing the Roman Catholic Church.

- r 15. The American Lutheran Church was organized in ___ with the merger of the Evangelical, American and United Evangelical Lutheran Churches.

GUIDELINES FOR INDIVIDUAL STUDIES FOR "A STUDY IN HOLY HISTORY" INTRODUCTION LESSON

Books should be distributed to the pupils at least a week before the first class session is to take place. When they come to class have a general discussion of the Introductory Lesson, and in doing so try to establish an *attitude* for the study of history. This is extremely important because so many people have bad attitudes and ideas about history. They think it's dull, outdated and no longer pertinent in any way. You must begin by destroying that misconception and putting healthy attitudes in its place. Also, point out that the drawings included are by the greatest artists of all time, and that the book should be especially interesting because of this. The cartoon at the top of page 2 is to portray the usual attitude we have toward history. The drawing at the top of page 5 is by Francisco Goya. You will find many of his illustrations in the book. The drawing at the bottom of page 6 is by Kaethe Kollwitz, perhaps the greatest woman artist ever. Emphasize above all my remarks about God's people called to activity in history. The class members should begin by seeing themselves in this.

LESSON 1, The Birth of the Beloved Community

- a. It might be helpful to begin by asking the students what they know about Church history from Pentecost until now. See what they can do in the way of constructing some kind of a timeline on the blackboard. Once they've made their attempts at this I suggest that you, the teacher, put a complete timeline with the major names and events on the board. In order to do this you may have to read the book in its entirety and work out the timeline before the class begins. This in any event would be wise, since church history is not the kind of thing that you can teach well by staying one day ahead of the class.
- b. Note that each lesson begins with a small block of "bold type" information which sets the general tone for the lesson. Be sure this is considered by the class at the beginning of each class period, and also that they are advised to do the reading assignments shown just below this block of information *before* they come to class.
- c. At the end of each lesson you'll find a list of discussion questions. The ordinary procedures for using questions such as these ought to be followed. For example, first of all request that the class members consider these at home and write down the answers, and second, discuss them in class for a general sharing of minds on each matter.
- d. In particular I'm concerned that question number 9 on page 14 be a topic for discussion during the class period.

LESSON 2, Called to Live

- a. The usual picture people have of the early Christian community is that of a persecuted and suffering group. On the contrary they started out as an harmonious group, and were one of the most "sharing" communities of people ever to exist. Please see that

this point is made as you begin your study.

- b. Pay particular attention to the maps on page 21. Point out how the spread of Christianity followed the land and sea routes of the Roman world.
- c. Note the *class project* at the bottom of page 21. This might be an interesting thing to act out. Opinions abound about what happened on Pentecost, and acting it out ought to do some clarifying. Also, the acting out of it impresses the event indelibly upon the student's mind.

LESSON 3, The Church Faces the World

- a. We consider here the story of "Saul," who became "Paul," and it should be a familiar area to the student. The pictures have been carefully selected to dramatize the life of Paul as a missionary, and the class should consider each picture separately and express their thoughts as to what these pictures engender in their minds. What, particularly, does the picture on page 26 make them think of. It may at first seem humorous, but when you realize that this is actually a depiction of a missionary proclaiming a heathen Chinese god you only then begin to realize how important it is that we do the same thing for our God in Jesus Christ.
- b. On page 28 there is a summary of life in the age of Transfiguration which ought to be discussed by the class. The pictures on page 29 are related to these items of interest about the life of the people, and should be discussed in their co-relation to the information. The balance of the lesson contains similar information in more detail and should also be of considerable interest to the class members.

LESSON 4, The World Faces the Church

- a. Note the hazards to the early Church, and *for contemporary interest* ask the class how these compare to the problems the Church faces in our own time.
- b. List the various heretical groups of the early Church period on the blackboard, and make certain that the class understands the differences between them.
- c. List alongside the heresies the actions the Church took to combat them.
- d. Point out to the class that organized persecution did not begin until A.D. 64, some thirty-seven years after Jesus was crucified. The drawings I've included with this chapter are quite brutal, but I think do portray what happened to the early Church in a way that people are not likely to forget.
- e. Discuss the details of Polycarp's magnificent death, and naturally, try to relate it to what *we* ought to do in similar circumstances.
- f. As always, use the discussion questions at the conclusion of the chapter for general class discussion.

LESSON 5, Constantine and Nicea

- a. It should be noted that Constantine's rise to power meant the dawn of a new age for Christianity and the first time the Christian Church had independence and stature of any kind so far as the world was concerned.
- b. The picture on the top of page 46 shows the doctrine of the Trinity, and the drawing below it shows

the confusion about this in the early Church. It ought to be pointed out that as soon as one danger, namely that of persecution, left the Church, a new danger came in. This demonstrates how conclusively the devil is continually at work to assail the Church.

- c. As you look at the map at the bottom of page 47 please note that as of 451 A.D., there were five major bishoprics each sharing power in the Church. Note also that the bishop of Rome was only one of the five. Note also how the Mediterranean Sea provides a natural separation between the western and eastern churches.
- d. Be sure to point out how the *creeds* were the *stabilizing factor* in the early Church. Point out also that our Christian Churches who still use these ancient creeds are more likely to remain closer to the truth than those who do not. At the bottom of page 49 you will note that I mention how the cardinal principles that guided the early Church begin to go by the boards one at a time. You might mention here that Luther will re-employ these cardinal principles at the time of the Reformation, and that this says something good for Luther and the Lutheran Church. This applies naturally to some other Protestant denominations as well.
- e. Note that there are three reading assignments in items 2, 6 and 10. Be sure to have the class read these before they come to the class session.

LESSON 6, Monasticism

- a. Point out how monasticism became a stabilizing force in the Church during the heretical period. Point out also some of the problems that came into being with monasticism.
- b. Be sure that the class reads and discusses carefully and intently the letter of Jerome to Pope Damasus as given on page 53. Note particularly his remarks about *errors* in early translations and try to relate these to our time. Consider especially the problems this gives us to deal with.
- c. My section regarding the main Church Fathers is unavoidably brief . . . you may wish therefore to amplify it by adding more information. At the bottom of page 55 there is a special project for the class to carry out.

LESSON 7, The Church East and West

- a. Consider first of all interrelationship of the two maps on page 57. Point out too how the fall of the Roman Empire from its grandeur to decay is shown by the pictures on page 56.
- b. The information given regarding the pope on page 58 should be of great value to the class. Note that the designation "pope" is of late origin. Show also how the Western Church was able to take advantage of the Eastern Church's problems and feathered their own nest in so doing.
- c. The Council at Chalcedon met regarding the Aryan controversy and its continuance, but the real problem that arose during it was a debate over the primacy of the Roman bishop. This became the main issue of the Council and began the *fragmentation of the Church* which led to a final division in 1054.

- d. Be sure that the class can identify the main teachings of St. Augustine as set forth in his book *The City of God*. This lesson should also give you a good opportunity for a contemporary discussion of the ecumenical situation in the Church. People will quite naturally be interested in this and would be more than ready to do the assignment listed at the bottom of page 63.
- e. The concluding information in the lesson regarding the first popes ought to be of extreme interest to class members. This as I pointed out, is extracted from a Roman Catholic publication, and accordingly says it as they would like it said. This is important since we all too often want to qualify everything they say and thus destroys any possibility of knowing what the other denomination really says. From time to time throughout the book I will be including information about the Roman Catholic Church, not because I am in favor of Roman Catholicism, but because we must recognize the greatness of the denomination; while we disagree with it theologically we must at least give our people an opportunity to know the good and the bad about them as truthfully as we can portray it from our biased point of view.

LESSON 8, Growth, Strength and Change

- a. This lesson shows how the Roman Catholic Church became established, and should clarify certain points in the minds of the class members. Please note the problems that accompany the growth of the Church and pay particular attention to the maps included. On page 75 there is another reference to the teachings of the early Church which were put aside by the Western Church as it progressed through history. Point out especially how traditional teachings gradually replaced the biblical teachings, and how eventually a whole doctrinal system grew up virtually apart from Scripture itself. Note also question 9 on page 75 and be sure that the class discusses it in regard to our own mistakes in this respect.

LESSON 9, Mohammedanism and Iconoclasm

- a. Compare the map showing the spread of Islam to the map showing the spread of Christianity on page 21. Note that eventually Islam covered an even greater geographic area than the Holy Roman Empire.
- b. For general interest I suggest that the pastor or teacher obtain a copy of the Koran and show it to the class. You may want to read some parts of it so that they can compare it with the Bible.
- c. On page 83 a second threat to Christianity, coming at the same time as Islam, occurs. Class discussions should weigh the amount of damage done by each to the Christian Church and try to establish in their minds the *far reaching effects* of the two movements. Often we find that we can understand much of what happens in later history by knowing what went on hundreds of years before. Someone always reaps what someone sows.
- d. Question 4 on page 85 can lead to a very fruitful discussion. You might ask whether or not the class

feels that Islam and Christianity are both following the same path to the same heaven.

LESSON 10, Popes and Kings

- a. In this chapter you will meet Charlemagne who established both the idea and the actuality of a holy Roman Empire which lasted for a thousand years. Try to get a clear picture of him through class discussion, and compare this to the picture of Hildebrand, whom you will also consider in the chapter. Try to establish the *similarities* and the *differences* between Charlemagne and Hildebrand.
- b. The line and fulcrum on page 87 shows that Charlemagne thought of himself and the pope as *equal* heads of the Church and state under God, while the line and fulcrum on page 89 shows that Hildebrand *shifted the weight* to the pope's side.
- c. Try to show how the reins of Charlemagne and Hildebrand were very compatible with the *feudal system of life* which marked the time. Note also how the reform movement at Cluny assisted Hildebrand in making the Church the most powerful institution in Europe.
- d. Note the references to *the passing of another main principle* of the Church in the final paragraph on page 91.

LESSON 11, The Crusaders

- a. Only passing reference is made to the Viking expeditions, but they had a lasting effect upon the world. Note also how the Vikings became Christianized. This will be of special interest when we consider the development of the Lutheran Church in the future.
- b. Only two leaders of the Crusades are mentioned, Peter the Hermit and Pope Urban the Second. Point out that while there were eight major Crusades there was only one successful Crusade, that led by Pope Urban. It's extremely important that the class notes that the Crusades were not carried out to assist the eastern Church in any way, but were primarily the instruments of selfish purpose for the western Church. They believed it necessary for their purposes to have the Holy City freed from heathen control, and the Crusades were carried out to effect this.
- c. In this lesson the class will make their first acquaintance with the great religious orders of the Roman Catholic Church, namely the Dominicans which began in Spain, and the Franciscans, which began in France. It would be very helpful if the teacher could find time to give broader portraits than I have of the two great leaders of these early monastic movements. Question 6 on page 97 should be worked out by the students *before* they come to class, and should be excellent for class discussion.

LESSON 12, The Great Age of the Papacy

- a. Note from the drawings that the great age of church building for the Roman Catholic Church took place during the Middle Ages, having its capstone in the tenth and eleventh centuries. Most of this was directly due to the influence of Hildebrand.

- b. Make particular note of *Thomas Aquinas*, who you meet for the first time in this chapter. And, make certain that the class realizes that his influence as the doctrinal teacher of the Church was to last for centuries at least to a point beyond the Council of Trent.
- c. On pages 100 and 101 I've set forth a general summary of the organizational structure of the Roman Catholic Church. I suggest that you put this structure on the board and assist the class in understanding how it works. Note particularly also, as is indicated on page 101 and following, how power struggles began between popes, kings and emperors, and ask the class to consider how this was to affect the course of future history.
- d. On page 102 you will find the first reference to the purge of heretics by the Church. Note that it began in 1215 and was to continue for some four hundred years. Note also the parts the monastic orders played in this. The last four questions on page 103 should be very good for class discussion.

LESSON 13, The Walls Begin to Crumble

- a. Point out to the class how the spirit of separate and independent nationalities brought new problems for the Church in this period of history. This is an area we in our time should be able to understand quite vividly since the same problems are common to us. Note the progress of religion in England as indicated by the cathedral building on page 106, and also note the fragmentation of Europe and Asia as is shown on the map on page 107.
- b. On page 108 there is an interesting map showing the trading area of the Hanseatic League. This again was one of the great contributing factors in the developments of the Church.
- c. In our time of ecumenicity we are going to great lengths to overlook the serious faults of the Church of yesterday. I feel however that we should not put these aside, but rather keep them *vividly* in mind so that in looking back upon history we might have clear lessons we would not want to repeat. I do not include these things to do finger pointing, but rather to face frankly what man is and to show his continuing need for God in Jesus Christ.
- d. On pages 110 and 111 reference is made to Thomas a Kempis and the mystics. Here again I hope the teacher can find time to read greater selections from his works than these I've included. Pages 112 and 117 continue the outlines of daily life for the people in the period of time we are covering. It may be that because of the extreme length of this lesson you'll want to take *two class sessions* for it. At any rate take time to discuss the developments in the lives of the people so that they are kept in mind as we move on through the pages of history. This, to my way of thinking, is what makes history really live.
- e. Pages 118 to 123 carry the reprint of a fascinating article on "the Black Death." I'm quite certain the class will appreciate reading the account of what happened as this terrible plague swept across Europe and Scandinavia, and will profit greatly from discussing especially the remarks regarding the psychological effects of it as set forth on page 123.

LESSON 14, Trumpet Notes in the Distance

- a. In this chapter the class will be introduced to some of the leading pre-Reformation figures in history. My suggestion for class procedure is that you take each one of them and consider their individual contributions, setting these forth in summary form side by side on the blackboard. It might be interesting to compare their teachings with the main thoughts of Luther.
- b. The questions on page 133 will provide more than adequate material for class discussion. I suggest that you base the whole class session (after you've done your initial board work) on these.

LESSON 15, Luther's Re-discovery

- a. Begin by setting forth the general contributions and influence of the Italian Renaissance. This was, of course, to make enormous contributions to the Reformation which followed immediately upon its heels. The picture on page 136 shows what was happening to the Roman Catholic Church at the time, and the picture on page 141 catches the mood of the people who were plotting rebellion of every sort.
- b. Pages 142 and 143 set forth some general historical data about Luther's early life. If you wish you may elaborate upon this, although I personally feel that only a sketchy outline is necessary for this historical study.

LESSON 16, The Reformer: Part I

- a. Point out that Luther was a man with deep theological problems and not by nature a crusader.
- b. Try to contrast his feelings with those of Thomas Aquinas.
- c. Let the class do some deep meditating on the grotesque picture of page 145.
- d. In considering the life of Luther I've taken several excerpts from other books and several from the film "Luther." I find it enjoyable where there are parts in the dialogue to have the class take the parts. This helps to break the monotony of the class and also ingrains the ideas in the student's minds. I refer, for example, to the dialogue at the bottom of page 146.
- e. Tetzel's statements on indulgences (set forth on page 147) ought to be read and discussed in class.
- f. Circle the theses set forth on page 151 which you consider to be the most important for class discussion, and then use them for that purpose.

LESSON 17, The Reformer: Part II

- a. Another selection of dialogue from the "Luther" film is given on page 153. Again, I suggest that you have class members take the parts. The material set forth in the last column of page 153 and on through pages 154 and 155 gives us one of the most vivid descriptions we have of Luther. The class will enjoy discussing this.
- b. Put lists of Luther's teachings and the contrary teachings of the Roman Catholic Church on the board so that the class can see them and compare them.
- c. On page 160 reference is made to Dr. Philip Melancthon. Point out to the class the important role he

played in the Reformation and in particular describe how Luther designated him to carry on his work.

- d. For class discussion I particularly recommend questions 3 and 7 on page 161.

LESSON 18, Lutheran Expansion

- a. Note that no Lutheran congregation was organized in Germany while Luther was still alive. Except for the Scandinavian countries, Luther was dead for a number of years before any congregation was organized bearing his name.
- b. Note my references to the Reformation being a *new Pentecost* on page 163. This may or may not be an apt expression, but I personally feel that it comes fairly close to the mark.
- c. On page 164 references are made to the *Augsburg Confession*, and I trust that at this time the teacher will introduce a copy of it to the class.
- d. On page 167 I've included a diagram which indicates the way in which I feel Luther was a marvelous example of God's activity in history with a redemptive purpose.
- e. You may find the chart on page 168 (in the margin) quite helpful in explaining what Luther did regarding the traditional teachings of the Roman Catholic Church.
- f. Note for the class how the Lutheran Church was spread to the Scandinavian (and other) countries by students.
- g. Establish the date of *the Book of Concord* on a time line so that the class can see it in its proper reference to the developments of the whole Reformation.
- h. Check question 9 on page 170 and see whether or not you'd like to make this a class assignment. Personally I believe it to be a very important one since doing it points out how Luther simply returned to the principles of the early Church and did not in any way establish principles which were purely his own.

LESSON 19, John Calvin: Part I

- a. This lesson is basically an historical introduction to Calvin. You may wish to note how this reform movement began in a small state, just as Luther's work began in a small city and the work of God in the extremely small country of Caanan.
- b. Be sure that the class understands the difference between a Protestant Church and a Reformed Church. The only truly *Protestant* churches are Lutherans and the followers of John Hus. The other denominations (which in the main followed John Calvin) were, or are properly known as, *Reform* churches.

LESSON 20, John Calvin: Part II

- a. This lesson continues the historical study of Calvin's life and contributions. Note in particular that Calvin's contributions were valuable and effective because they were so thoroughly and systematically done. What he did in effect was to answer nearly every question for people who had had until his time extremely divergent and unorganized thoughts. He was also followed by some because of their dissatisfaction with Luther after the peasants' revolt.

LESSON 21, Geneva and the Reformed Churches

- a. This lesson will help the class understand how the Reformed Church began by Calvin spread to other countries and finally found its way to the United States. The material in the chapter is greatly abbreviated, and it might be of considerable help for the teacher to use supplementary materials.
- b. The governmental system of the United States Presbyterian Church is set forth on pages 188 and 189. This is done to show the class how thoroughly the organizational structure of the Church was established by Calvin, and how effectively it has been continued down through the centuries since his time.

LESSON 22, The Counter Reformation

- a. Note that the counter Reformation began as a movement by priests who were primarily in agreement with Luther, except that they did not want to leave the Roman Catholic Church. However, once the counter Reformation councils had begun, exponents of the old Church quickly turned the Council to other matters, and in effect made the positions that Luther had been against even stronger.
- b. Note that the Council of Trent began the year before Luther died.
- c. The last paragraph on page 192 is extremely important. It shows how the Roman Catholic Church had come through a process which moved from *Scripture* to *traditional* teachings to the *Church* as the major authority within Roman Catholicism.
- d. On page 193 reference is made to the Jesuits, and the class should make more than casual note of their part in the development of the Roman Catholic Church.
- e. I suggest that class discussion include questions 3 and 4 on page 195.
- f. On pages 196 and 197 a rather broad statement about the Inquisition is included. Again, I do not include this to dredge up old ghosts, but rather to treat history as it actually happened and not to bury unhappy thoughts simply because we are living in a better day of church relationships.

LESSON 23, The Reformation in England

- a. Note that the English Reformation was a *political* and not a religious movement. The net result of this fact was that England never had a well rounded theological beginning and as such has never become effective theologically in religious history.
- b. Note that Roger Williams set up the famous Rhode Island colony in America, and that the Baptist Church had its real beginnings there. Point out to the class that some sixteen hundred years have now passed since Christ, and that some of the doctrinal ideas of the Baptist Church which are different from those of the early Church are thus of *very late origin*.
- c. The next eight pages are another treatment of life in general for the people of this time. I suggest that the class read these during the week and then have general discussion regarding it during the class period. You will find the drawings by *Bruegel* extremely interesting since they portray life as it was

in the period shortly after Luther's death. A careful look at the pictures will show that man has not progressed very far in the humanities and the sciences by this time. The class may also wonder whether or not he is progressed religiously, and I think it very fair to ask just how much influence Luther's and Calvin's teachings had attained by this moment in time.

LESSON 24, The Founding of American Churches:

East and West

- a. Point out the tremendous contributions of Roman Catholic missions in early Mexico and the Mississippi valley. We can never be fair and at the same time slight what the Roman missionaries did in converting the Indians.
- b. Draw on the blackboard the three geographic areas into which the early colonies were divided . . . the *northern* colonies, the *central* states, and the *southern* states. Then show which denominations predominated in these areas. In the north it was Congregationalists, in the south it was the Anglicans, and the middle states were a mixture of various denominations.
- c. After straightening out who was where as far as the Protestant and Reformed Churches are concerned, again be fair and describe the tremendous missionary activities by the Roman Catholic Church in the early areas of California, Arizona, and New Mexico.
- d. Don't neglect to point up the great influence *The Great Awakening* had upon the development of church life in America. Until this time the Church was in dire trouble, and while we might not approve entirely of the theology of the great awakening we nevertheless must recognize the enormous contributions it made in turning America to God.

LESSON 25, Europe in the Sixteenth and Seventeenth

Centuries

- a. In order to handle this lesson properly you will have to use a map and do some outlining and also put statements on the board which show what was happening in the various parts of Europe as the great wars took place. We have freely pointed out the terrible things the Roman Catholics did to the Protestant and Reform groups during these years, but we must also admit that Protestant and Reform churches did many things to Roman Catholics of which we could not possibly be proud.
- b. Note particularly the contributions of the Roman Catholic Church as set forth on pages 234 and 235. Note however, that by this time the Roman Catholic Church had withdrawn pretty well into itself, and that most of its contributions were made under this kind of circumstance.

LESSON 26, Age of Reason and Naturalism

- a. The important part of this lesson is found on page 245 where I try to show how the spirit of freedom characterizing these centuries led to some serious religious complications. The outgrowth of such developments was to lead almost directly to World

War I.

- b. At the same time, the age of reason made its worthwhile contributions, and these are pointed out on page 246. The main contribution may well be it was the first time bold questions were asked regarding the Church and Scripture. By the time its full development had been followed out to our century this proved to be a real catalyst for interest in the Church.
- c. Two important men are covered in the material on page 247. I trust that you will pay particular attention to the work of John Wesley in England as the founder of the Methodist Church.

LESSON 27, The Age of Revolution: The American

and French Revolutions

- a. Be certain as you move along through the history book to point out how the religious and civil causes are interwoven. Each influences the other to a great extent. For example, in the early colonies the civil attitudes of the people were to result in a whole system of independent churches in the United States. This means that new denominations are not always the natural result of God's work in man, but often the result of man's work among men.
- b. My suggestion is that you place a list of the churches most affected by the Revolutionary War on the blackboard alongside a list of those not so graphically affected. This list will explain why some denominations grew rapidly after the war and why some almost ceased to grow as of that time.
- c. Note as is stated in the last paragraph on page 251 that while the Lutherans supported the colonies during the war, they at the same time tended to defeat their own religious growth by a type of linguistic isolationism.
- d. In considering the development of the Church in history I trust that the teacher will always keep prominently before the class the idea that the development of customs and ideas always were a limiting factor in what the Church could do. For example, one must always ask the question "How much was the Church able to do in any given period of history?"
- e. In discussing the French Revolution be sure to point out the effect this had on the Roman Catholic Church, which at the time lost almost all of its influence in Europe.
- f. Was the French Revolution in any way a religious revolution? Note particularly question 5 on page 258. If it was not a religious revolution then we might ask what its causes were, and why religious revolutions which were badly needed did not take place.
- g. The drawings on pages 261 and 262 are by Goya, who depicted Napoleon's slaughter of the Spanish people. This shows quite graphically the experiences religious as well as non religious people were going through at the time. What would this do to Church growth and development?

LESSON 28, The Age of Revolution: Industrial

- a. The class will see in this lesson how the industrial

revolution in England was to also have its side effects in religious reform. Note in beginning of the lesson what the state of religion was in England, and in considering it, refer back to England's religious start under Henry VIII and ask whether or not the non-religious beginning did not have its continuing effects on England's religious development. Note again that the Church was not the prime cause for reform in Henry's or this time.

- b. Note the influence of Karl Marx as first given on page 267.
- c. On page 268 note the origin of the Sunday School in England in 1780. Note also the nature of the Sunday School and compare it to our Sunday Schools today.
- d. On pages 270 and 271 there is a summary of what has happened to the Roman Catholic Church in the last two hundred years. Be sure to insert this into the general context of historical development so that people will be able to see how the whole church is developing in this period of history.
- e. Note the origin of the Sunday School in America as given on pages 272 and 273.
- f. On pages 274 and 275 you will find some capsule information on the beginnings of the Mormon Church, the first native American religion.
- g. On pages 276 and 277 more details are given on the development of Communism under Karl Marx. Looking back, we are able to note with particular interest how Communism was to have its effect upon religious development in the world.

LESSON 29, America in the Nineteenth Century:

North and South – East and West

- a. Note the religious development of America as it is set forth in the description of the camp meetings on page 278. Once again the teacher should point out how religious developments were bound to be influenced by such religious trends.
- b. Note how the industrial revolution, spreading from England to America, was to have its unhappy results in the advent of slavery. Today we are certainly able to see the lasting fruits of this unhappy situation.
- c. Make lists on the blackboard of the major denominations of the time, and note what happened to them as the Civil War came into being and progressed.
- d. The development of the west which followed the Civil War was perhaps the most noteworthy event in religious history of this time, and I have included a number of pictures which ought to give the class a general idea of what developments took place. Note particularly the nature of religion, and try to get the class to establish again in their own minds what they should expect of a future church which had a religious beginning and turn of this sort. Note particularly the fundamentalist and temperance attitudes of the churching people of the time. See particularly the statements on pages 292 and 296.
- e. Note the influence of immigration on the development of the various denominations.

LESSON 30, New Problems for the Church

- a. Note for the class how the earlier age of reason now had its ultimate effect upon the world by ingraining delusions which led to economic and religious chaos.
- b. Note also though how the age of reason in its further development now led to magnificent new kinds of study regarding the Bible and archaeology. Note also how the time gave rise to increased missionary activity.
- c. Note the developments within the Roman Catholic Church as set forth on pages 304 and 305.
- d. In particular, discuss question 5 on page 306.

LESSON 31, The Age of Reason in Science

- a. Only a capsule statement regarding Soren Kierkegaard is given, but I think it would be most beneficial if the teacher could enlarge upon Kierkegaard's contributions to the religious world in his own time and particularly as they have affected our period of history.
- b. Note the comments in the last paragraph on page 312. The charts on page 313 should be interesting for the class in its relationship to this. Note also how every issue faced by the Church had its answer which tended to push the Church back into a progressive line.
- c. In this lesson you will have an excellent opportunity to have an open discussion on Charles Darwin and his influence on religion. Try also to establish clear definitions of the nature of fundamentalism and liberalism as they were in the beginning and are in the Church today.
- d. Note the development of the Roman Catholic Church as given on pages 317 and 318. The pope is now declared to be even *above Scripture* and able to add to it.
- e. Note how America has still not progressed to a confessional kind of religion, but that it still is under the sway of free evangelists.
- f. For class discussion I recommend questions 6 and 7 on page 318.

LESSON 32, World War I

- a. Once again the class will have an opportunity to ponder what happens to a church during a period of war. Have them note particularly the developments in religion, what the trends were, and what inevitable consequences in Church development will arise because of what is going on at this particular time.
- b. Note question 1 on page 327. In class discussion it should be brought out that the age of reason shows its inevitable consequences by what happened in Germany.
- c. I suggest that you amplify the section on Karl Barth, and give him more credit than is indicated in the last paragraph on page 327.

LESSON 33, Post World War I, Depression

- a. Again, we have an opportunity to note how civil developments have their inevitable effects upon religious development. Note how problems always

give rise to pentecostal types of religion in the United States.

- b. Note the relationship of prohibition and the Lord's Supper.
- c. Try to get the class to decide what the future of the Church would inevitably be in the light of its developments at the time we're considering.
- d. This lesson will show how the Russian people are developing, both in the Church and outside it. The end results of their progress are well known to all of us.
- e. Note in particular question 6 on page 338, and for assistance consider the information given on pages 340 and 341.

LESSON 34, World War II

- a. Note again what was happening to both Protestant and the Roman Catholic Churches.
- b. I've tried in this lesson to select pictures which graphically show the horrible tragedy of man once his sinful nature rather than Jesus Christ controls him. Since Christianity has always played a direct part in war, I think it behooves the class to face the question frankly and to ask just how these things happen and how they might be avoided.
- c. The questions on page 355 should be fruitful for discussion.

LESSON 35, Post World War II, Communism

- a. Note what has begun to happen to the mission fields of the Church (as is indicated on page 358).
- b. Note the developments in ecumenicity.
- c. Note the remarks regarding the assumption of the Virgin Mary as given on page 360. What does this tell us about authority in the Roman Church?
- d. Spend some time discussing the ecumenical council first called by Pope John in 1959, and try to get the class to envision the possible results of this in the religious developments of the future.
- e. Note also the fact that ecumenical developments thus far have been in practical areas and not theological. I've included recent statements from various publications regarding developments in general. These should lead to very fruitful discussion—especially the statement on page 366.

LESSON 36, History and You, The Beloved Community

- a. The entire thrust of this lesson is to give the student an opportunity to see himself in history's picture. One of the great problems we have today is that we think of ourselves as being unimportant and left out of things. The net consequence is that we lose touch with history and tend to withdraw from it, when in fact our situation is just the opposite. We *do* influence history and *are* in fact an absolute part of it. If we can convey this idea to the students we will have rendered a great service to God and the Church.
- b. This, I think, is an excellent lesson to use as a basis for discussing the racial problem and its inevitable consequences for those of us living in America.